# A Case for the Spectacles,

OR,

## A Defence of VIA TUTA,

*The Safe Way,*

By Sir HUMPHREY LYNDE Knight,

In Answer to a Book written by *J. R.* called,

A PAIRE OF SPECTACLES,

*Together with a Treatise Intituled,*

STRICTURÆ IN LYNDOMASTYGEM,

by way of Supplement to the Knights Answer, where he left off, prevented by Death.

AND,

A Sermon preached at his Funerall, at Cobham, *Iune* 14th 1636.

By DANIEL FEATLEY, D.D.

*The* way *of the Lord is streight, and the just shall walke therein; but the wicked shall fall therein.* Hos. 14. 9.

Insanis veritas scandalum est, & cæcis Doctoribus fit caligo quod lumen est. *Leo Magn. Serm. 1. de Epiph.*

LONDON,

Printed by *M. P.* for *Robert Milbourne*, at the signe of the Vnicorne in Fleet-street, neere Fleet-Bridge. 1638.

# TO THE RIGHT Reverend Father in God, THOMAS,

*By Divine Providence, Lord* B. of DURESME, &c.

May it please your good Lordship;

AFTER I had taken a resolution to apologize for my departed friend, and make a kind of *hedge* to his *Via tuta*, I seriously bethought my selfe, who would *maimtaine the fence*, by one so made; and patronize this patronage of that his worthy worke. For though the cause in hand, be the truth of God; and the person whom I undertake to defend against the Calumniations of

his Adversarie, be now ὁ Μακαίτης, out of the eye of (a) *envie*, and the reach of *malice*; yet I well know, that neither the consideration of the one, nor regard to the other, will prove any *Amulet* against the poyson of the (b) Sycophants tooth, or venom of the Detracters tongue. Death I grant, which sets a period to all suits in Courts, should grant a *Supersedeas of Course*, against all *Arrests* and molestations of them who have taken *Sanctuarie* in the grave; and therefore (c) *Selon* enacted a Law, whereby, under a great penaltie, he prohibited any to cast any foule aspersion on the dead. And (d) *Plancus* sharply reproved the folly of *Asinius Pollio* (who threatned to stigmatize him after his death, by publishing his declamations against him) saying, *None but Hobgoblins fight with ghosts*. Notwithstanding this privilege granted to the dead, even by the Law of Nature; I cannot remem-

(a) *Horat. Od. 14. l. 3. Sublatum ex oculis quærimus invidi. Ovid. l. 3. De Pont Pascitur in vivis livor post fata quiescit. Et Iuvenal. Sat. 1. Nulli gravus est percussus Achilles, aut multum quæsitus Hylas.*

(b) *Aristoph. in plut.* οὐκ ἔνεστι Συκοφάντῃ δήγματος δακτύλιον, *id est, annulis medicinalis aut antidotus.*

(c) *Brusonius facet et exemp. l. 1. Solon legem condidit, quâ prohibuit in defunctos maledicta conficere. Et Theodorus Chius censuit pompeium in egypt, admittendum addens* Mortuos non mordere. *Eresm. Apoph. p. 374.*

(d) *Bruson. ibid. Asinius Pollio cum orationes condidisset in Plancum quas post mortem ejus legendas servabat audivit à Planco*; cum mortuus non nisi larvas pugnare.



ber

ber without horrour, nor expresse without griefe, what the *Acts and Monuments* of the Church, present to the view of all men, concerning Popish malice surviving life it selfe, and committing inhumane (not onely unchristian) outrages on the corpes, and not lesse upon the workes of Orthodoxe Professors now with God. The blessed Martyr, Saint (e) *Cyprian*, setting the cruelty of the heathen, as it were, *upon the Racke*, could *straine* no *higher* after hee had said; *These Salvage Persecutors wreake their furie on the bruſed, and battered ſervants of Christ; and torture not ſo much their members as their wounds.* Yet there is a *Plus ultra* in the enraged malice of our Romish Adversaries, *Sævitum eſt in cadavera, ſævitum eſt in oſſa, ſævitum eſt in cineres.* For they (f) *Arraigne the dead*, they sue against them an *Ejection* out of their *long homes*, and interre them in (g) *Lestals*; nay they

(e) *Cypr. de lap. & Ep. l. 2. Sævitum eſt in plagas, ſævitum eſt in vulnera: & in ſervis Dei non jam membra torquebantur ſed vulnera: manebat pro ſletibus ſanguis, & pro lachrymis cruor e ſemiuſtulatis viſceribus defluebat.*

(f) *Vide hiſt. de mort. Spalatenſis. M.S.*

(g) *Acts and Monuments, volume 3. pag. 778. The body of Peter Martyrs wife, at Oxford, was taken up by Doctor Marſhall out of her grave, in the Church of Saint Frideſwids, and buried in a dunghill.*

burne their (*h*) bones, and ſtrew their aſhes on the rivers.

*Tantene animis cœleſtibus iræ?*

Loe the *bowels* of them who moſt boaſt of *workes of Mercie*, towards the bodies of true Profeſſors, whilome, *Temples of the holy Ghoſt*: yet their charitie to their ſoules, exceeds this; for theſe they peremptorily *exclude out of heaven, and ſend them pell-mell, without Baile, or Mainpriſe, to the dungeon of hell*; and there ſentence them to more *exquiſite* (*k*) *torments*, *than either* Nero *the monſter of men, or* Iudas *the betrayer of Chriſt himſelfe, indure.* Of this

(h) *Acts and Monuments, vol. 1. p. 606. The body, and bones of* Iohn Wickliffe, *by the Decree of the Synod of* Conſtance, were taken up & burned, 41. yeares after he was buried, in his owne Pariſh at *Lutterworth*, and his aſhes taken & throwne into the river; *and ſo was hee reſolved into three elements, Earth, Fire, and Water: thinking thereby, utterly to extinguiſh and aboliſh both his name and Doctrine for ever. Acts & Monuments, volume 3. pag. 771. The Vicechancellor taking with him a publike Notarie, bound the Pariſhioners with an oath, to digge up* Paulus Fargius *his bones; and received the like oath of* Roger Davis, *and* William Hazell, *for doing the like with* Martin Bucer, *when they came to the place of execution, the* Cheſts were ſet up an end; with the dead bodies in them, and faſtened on both ſides with ſtakes, and bound to the poſt with a long iron chaine, fire being forthwith put to, as ſoone as it began to flame round about, a great ſort of bookes that were condemned with them, were cast into the ſame. (i) *Edmund Camp. rat.* 10. *Calvinum & hos principes unum cœlum capere non poteſt. Et* Fiſhers *reſp. to Doctor* White, *and Doctor* Featley. *c.* 2. *p.* 152. *Out of the unity of the Romiſh Church, no ſalvation. Et* Coſter *reſp. ad reſut.* Oſiander *propoſit.* 8. *wiſheth himſelfe damned with Lucifer, if ever any Lutheran were ſaved.* (k) Coccleus *hiſt. Huſſit. l.* 2. Multo graviora eſſe crediderim Wickleſi tormenta quam ſint apud inferos, vel ſceleratiſſimorum hominum *Iudæ* proditoris Chriſti, & *Neronis* Chriſtianorum perſecutoris.

ſtraine is the Knights (l) *Alaſtor*, with whom I am to deale; whoſe perfect character your Lordſhip may ſee in *Sozimus*, drawne to the life by *Iſidorus Peluſiota*, ταμεῖον κακίας, καὶ ἀναιδείας ἀποκρεῶς, as your Lordſhip may find likewiſe, an exact Emblem of his booke in *Plinie* his deſcription of the (m) Beares whelpe, *Informis caro ſine oculis, ſine pilis, ungues tantum prominent?* In which conſideration, I thought it moſt needfull to make choiſe of a Patron of eminent qualitie, who with his Authoritie, might ſtoppe the mouth of ſuch railing *Rabſhakah's*; and if need be, lend them a *ſmart blow* with his *Crozure*, as (o) *Ulyſſes* did *Therſites* with his *golden Scepter*. Now, although the Knight vvanted not many Noble and vvorthie friends, and ſome of your Lordſhips Sacred order, who honoured him living, and would willingly have afforded him their protection being dead. Yet two reaſons were prevalent with me, to dedicate this *Apologie* to your Lord-

(l) *Flood, Spect. c. 17. per tot. Papiſts dying in their Religion ſaved, Proteſtants damned.*

(m) *Plin. nat. hiſt. l. 9. c. 36.*

(n) *Ben. Syr. Apoph.*
לחכמא
ברמוז א
לשיטוא
בכורם יזא
λε χαιμα βεμιζα λε ζαγια βιχυεμιζα, *Sapiens nutu ſtultus fuſte, Druſ. in Alph. vet. ſap. γνώμαι.*

(o) *Hom. Il. β.* ὡς ἄρ' ἔφη Σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω πλῆξεν· ὁ δ' ἰδρώσε δαλερὸν δ' οἱ ἐκπέσε δάκρυ· Σμώδιξ δ' Αἱματόεσσα μεταφρένῳ ἐξανέπεσε.

Lordship. First, because none of your Lordships ranke now living, to my knowledge hath so often *entered into Lists* with the *Romish* Adversaries, nor *served* so long in this *sacred Leguer* as your Lordship; in so much, that at my aboade in *France*, now 25. yeares agoe: where I saw the (p) *Armes* of other Champions of the truth *blazoned* in a Latin Epigram, I descried your Lordships among them in an apposite Anagram, made by a renowned Pastor of the *French* Church.

THOMAS MORTONIVS
*homo Martis notus.*

With this, or the like Euloge.

*Quassanda est istâ Pelias hasta manu.*

The other reason was, your Lordship in your last, no lesse unimitable, then unanswerable (q) masterpiece, *held up your buckler* over the *Knight* then living, more

(p) *Fitz: Hector Romulidum cecidit sub Achille* Iuello. *Rhemensi Hannibali Scipio* Fulcus *erat. Tum cor papicolis* Rainoldus *fregit in* Harto. Alba Stapletonum jugera *deinde premunt: Ac cedes nostris pretium* De-ringe *papyris. Nec* gemmæ *Renues* Annulus *ire comes. Abfuit Elysiis tantum sua* Laurea *lucis. Te Deus in lucem transtulit ergo suos.*

(q) *Mort. institut. sacram. l. 3. c. 3. p. 158. Of Rom. Transub. This sentence I have seene lately canvased by a Iesuit against a* judicious and religious Knight, *falsly imputing unto him diverse falsities, &c. And l. 7. c. 7. pag. 545. Your Iesuit in his booke of Spectacles made in confutation of a* judicious and religious Knight, *among many other of his Paradoxes and Absurdities &c.*

then

then once, and *ward off* the *Iesuits blowes*; and therefore I doubt not but that your Lordship will now *bestride* him being *dead*, and save him from all further injury. For my selfe, as nothing induced me to make this supplement to his Apologie, but the love of Gods truth, and the truth of my friends love: so I hope that all who love the truth in sincerity, upon the impartiall perusall hereof, will doe the *Knight* honour, and me right. For envie it selfe cannot denie that he hath much advantaged the common cause, both by convincing the Adversaries, in all the maine p ints of difference betweene us, out of their owne mouthes, and discovering more at large then any the *mystery of their Indices expurgatorij*; wherein though they professe to correct onely their owne writers, and that but from the yeare 1518. yet the *Knight* hath traced them upwards, and detected their corruption of all sorts of Writers in all former ages: whereby the judicious

Reader

Reader may obſerve ſuch indirect dealing in our Adverſaries towards us, as (r) *Critias* in the *Athenian* State practiſed againſt *Therammenes*: there being a law enacted in the time of the 30. Tyrants at *Athens*, that none of them ſhould be put to death without a legall tryall, whoſe names were written in a certaine Catalogue, *Critias* bearing a ſpleene to *Therammenes*, firſt blots his name out of the Catalogue, and then proceeds to ſentence him to death; and when *Therammenes* pleaded the priviledge of the law, as being one of the thirty Governours, whoſe name was ſet downe in the Catalogue; *Critias* anſwered, that the benefit of the law was reſtrained to thoſe whoſe names were in the Catalogue; but that he had newly ſtrucke out the name of *Therammenes*. Let any that hath a ſingle eye, judge whether the proceedings of our *Romiſh* Adverſaries againſt us, are not altogether as injurious as this of *Critias* towards his Collegue *Therammenes*. Firſt, they

(r) *Melanæh. orat. Tom* 1. *de Od Sophiſt. Cum triginta Tyranni legem tuliſſent, ne quis è ſuo Catalogo in dictâ cauſâ necaretur Critias tamen Therammenem collegam ſuum, cujus nomen in Catalogo ſcriptum erat, in dictâ cauſâ interfici juſſit cumque Therammenes legis occiliü peteret, reſpondet, legem ſcriptam eſſe de iis quorum nomina ſunt in Catalogo, ſe vero jam Therammenes nomen in Catalogo deleviſſe.*

they raze out our Records, and burne our writings, and then *nonsuit* us for want of *Evidence*. Secondly, they blot and cut out by their *Indices Expurgatorij*, the most pregnant testimonies of Antiquity for us, and then charge us with false Allegations, because, forsooth, they agree not with their *castrated* Copies. I freely confesse that if any man shall search all the *Knights* quotations, especially out of the *Romish* Writers, in the latter corrected, or rather corrupted Editions of them, or looke upon him through the *Iesuits* Spectacles unrubbed, he will thinke him very foule in some Allegations at least: but let him inquire into the more Auncient and uncorrupted Copies, or looke upon the *Knights* writings without the *Iesuits* false *glasses, and glosses*, or even through those *Spectacles* he hath fitted for him in this last Pamphlet; as they are now *wiped and clensed* by me, he will finde him a most faire and ingenuous Writer.

There is no text of Scripture among many

many scores, no Allegation of Antiquity among many hundreths, *vellicated* by the *Iesuit*, which is not here *vindicated*: no argument seeming to be *blunted*, which is not *sharpened*, and a *new edge set on it*; no *paint*, *colour*, or *varnish* layed by the *Iesuit* on the rotten *Pillars of Popery*, which is not here *scraped out*, or *washed away*. And thus at the length the *Case for the Spectacles* begunne by the *Knight* is finished: on which I crave leave to *imprint* your Lordships *Name and Armes*; entreating your Lordship to accept this *Dedication* as an *indication* of my sincere love to my deceased friend, and withall an acknowledgment of that great *debt* of thankes I *owe* your Lordship for your Lordships many undeserved favours, which I am able no other wayes to *discharge*, then by underwriting my selfe,

*Your Lordships most humbly*
*and affectionatly Devoted,*

DR. FEATLEY.

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# To *J. R.* AUTHOR OF THE BOOKE CALLED *A paire of Spectacles.*

I Received a Treatiſe from you, (Mr. *J. R.*) not long ſince publiſhed againſt me by the title of *A paire of Spectacles*, or, *An Anſwer to a booke called Via tuta*, The ſafe way: wherein you ſay the booke is ſhewed to be *a Labyrinth of Errours, and the Author a blinde Guide.*

To what end your *Spectacles* were made for a blinde man I cannot tell; for ſure I am, if I were blinde, a paire of your *Spectacles* could not make

me see: howsoever if the indifferent Reader will look but upon the *Frontispice* of your own book, he shall easily discerne that your glasses are deceitfull, and do justly occasion a *writ of Error* to be brought against your selfe, for making that to seem in S. *Austin*, your first Author, which is not. Your words are these: *He that goeth besides the rule of faith (which is the Catholique Church) doth not come in the way, but goeth out of the way:* wherein you have added these words of your owne (viz.) *which is the Catholique Church*, in the same character with S. *Austin*: and in lieu of Scripture you pretend the Church to be the rule of Faith; whereas that ancient Father assures us, that *from the holy and canonicall Scriptures, that faith is formed and bred by which the just doe live.* Nay more, hee expressely professeth with us, that *the holy Scripture doth fix or settle the rule of our doctrine.* And thus in your first citation you falsifie S. *Austin*, and go besides the rule of faith and good manners also, and by stumbling at the threshold, you shew your selfe to bee the blinde guide you speake of in the first page, and the first place.

*Qui autem prætergreditur regulam fidei, non accedit in viâ, sed recedit de viâ. Aug. in Joh. Tract. 98. Tom. 9. p. 487.*

*Civitas Dei credit Scripturis--undè fides ipsa concepta est, ex quâ justus vivit. Aug. de Civit. Dei, l. 19. c. 18. Tom. 5.*

*Sancta Scriptura nostræ doctrinæ regulam figit. Idem de bono Viduitatis. Tom. 4. c. 1.*

I proceed to your *Dedicatorie Epistle*; first, you begin to descant upon my name, in paralelling the words *Lyend* and *Lye*, howsoever (say you) *The title of Sir will be left for you.*

These bee the first flowers of your eloquence, and they savour sweetly. Now if I should repay you in your owne language, and shew you what men are branded with the letter (*R*) which stands for your name; if I should shoot backe (I say) your

*arrowes, even bitter words*, into your owne bosome, would it not shew rather want of matter than proofe of doctrine? If you *delight to sit in the seat of the scornefull*, it shall be my comfort to tread in the steps of my Saviour, *who when hee was reviled, reviled not againe*. To let passe your bitter reproaches of my learning and breeding, I will come to the matter.

You have not stated the question (say you) *fully and truly, for you were to shew the visibilitie of the Church by persons in all ages*. Then you demand of me where the Church was, which S. *Paul* called *the house of God, and pillar of truth*; and thus you prescribe mee my weapons, and teach mee how to fight.

Touching the visibilitie of the Church, it is not to be confined within the narrow compasse of an Epistle; and therefore I will answer you and your Jesuites challenge at large in place convenient: and as touching your demand where the Church was, which is called *the pillar of truth*, I answer in briefe, not in *Rome*, but in *Ephesus*; for otherwise it might seeme incongruous, that the Apostle should exhort *Timothy* to walke circumspectly in the Church of God, because the Church of *Rome* was the pillar and firmament of truth. And therefore the *Turke* may better alledge this place to prove *Mahmets* religion, being now subject to his power, than you to justifie the Romish religion, because *Ephesus* was the pillar of truth.

You proceed, and by way of prevention you tell

me *the controversie is not so much of the doctrine as of the persons*: and then you conclude simply in the very same page, *The question is not of the doctrine, but of the persons. Oportet esse memorem*: I will but let you see your contradiction, I quarrell it not, onely I pray you tell mee in the words of soberneſſe and truth, did ever anywise man (except your selfe) undertake to prove the true Church by the visibilitie of the persons? May not *Jewes* and *Heretiques* by the same reason claime a true Church, because they had visible persons in all ages?

But say you this hath beene the way which the holy Fathers have taken, either in proving the Catholique faith, or disproving of heresies; and for your Assertion, you cite *Tertullian*, *Irenæus*, *Cyprian*, *Optatus* and *Augustine*: give me leave to examine your Authors, for as yet you have produced but one ancient Father, and him you have falsified in the *Frontispice* of your booke.

*Tertull. prescript. c. 32. & lib. 3. Car. adverſ. Marcion.*

Touching your first Author, *Tertullian*, (in the first place cited by you) hee demonstrates two wayes how to discerne the Church: first, by shewing some Apostle or Apostolicall person to have founded it; next, by the conformity of the doctrine to the Apostles: and in his third book against *Marcion* (which is your second citation) hee hath nothing at all for your purpose.

*Iren. l. 3. c. 1, 2, 3. & l. 4. c. 43, 45, 46.*

Touching your second Author, *Irenæus*, hee is expressely against you; for in the first chapter and third booke (cited by you) he saith, *By the will of God they have delivered the Gospel to bee the pillar*

*and foundation of truth.* In the ſecond hee ſaith, that *when Heretiques are convinced by the Scriptures, they fall to accuſe them, as if they were not right, or of authoritie, and that they are ambiguous and doubtfull.* In the third hee proveth the truth of the Church by the conformitie of doctrine to the Apoſtles, not by the viſibilitie, as you pretend. In his fourth booke cited by you, he ſhewes that bare ſucceſſion is no note of the Church; and in his 45. chapter, which you quote, there is nothing that maketh for your queſtion. And laſtly, in the 46. chapter he proveth that the New Teſtament is as ſevere againſt fornication as the Old, or rather more: and this may touch the free-hold of that Church which diſpenſeth with *Stewes*; but of the point in queſtion he ſpeakes nothing at all.

Touching your third Author, S. *Cyprian*, in the 52. Epiſtle cited by you, he perſwades *Antonianus* rather to adhere to *Cornelius* than *Novatianus*: and in his 76. Epiſtle alledged by you, hee ſhewes that *Novatianus* ſucceeding none in that See, was ordained by himſelfe, and therefore could bee no true Biſhop; but as touching the controverſie in queſtion, *Negry quidem.*

*Cypr. Ep. 52. & 76.*

Touching your fourth Author, *Optatus*, he handleth not the queſtion, neither maketh any thing at all for you.

*Optat. adverſ. Parmen. lib. 2.*

Laſtly, touching S. *Auſtin* you cite the ſecond *Pſalme*, and there is nothing handled of the queſtion: you cite likewiſe his 165. Epiſtle, wherein hee declares a ſucceſſion of Biſhops from the Apoſtles

*Auguſt. Pſal. 2. part. Don. & Ep. 165. & de utilit. credendi. c. 7.*

time to *Anastasius*: *If* (saith he) *an orderly succession of Bishops is to be considered.*

Si ordo Episcoporum succedentium considerandus est. Ep. 165. p. 751.

Yea but S. *Austin* (say you) particularly proves the question, where he tels his friend *Honoratus*, *he must begin his enquirie from the Catholique Church.*

Proculdubio ab Ecclesiâ Catholicâ sumendum exordium. De utilit. credendi. c. 7.

Hee that told the *Manichees*, *wee must take our Exordium from the Church*, told the *Donatists* likewise, *wee must resort to that Church for the resolution of our faith, which the sacred Scriptures undoubtedly demonstrate to be the true Church*: for *in them* (saith he) *we have knowne Christ, in them wee have knowne the Church.* If you can derive your succession in person and doctrine, from Christ and his Apostles, we will answer you as sometimes S. *Austin* answered *Petilian* the *Donatist*: *Whether of us be Schismatiques we or you? aske you not mee, I will not aske you, let Christ bee asked, that hee may shew us his owne Church.*

Idem contr. Cresc. l. 1. c. 33.

Idem Ep. 166.

Idem contr. l. Petil. l. 2. c. 85.

After these severall passages you returne againe to your first Author *Tertullian*, and with him you conclude; *where it shall appeare that there is the truth of Christian discipline and faith, there shall bee the truth of Scriptures and Expositions.* And from hence you inferre, that *we are first to seeke the persons that professe the faith, that is, the Church.* Whereas in truth his testimony doth rather prove the persons by the doctrine, than the doctrine by the persons, and this is most agreeable to his owne Assertion in the third chapter, *Ex personis probamus fidem, an ex fide personas?* As if hee should say, wee plainly prove the persons by the doctrine, not the doctrine by the persons.

Tertull. prescript. c. 19.

Idem c. 3.

Now

Now put on your Spectacles, and take a review of your Authors. The first maketh nothing for you, the second is expressely against you, the third speakes not to the point in question, the fourth and fifth handle the question, but not at all to your advantage, or our prejudice: and thus you have produced foureteene severall places out of the ancient Fathers in one page, and all either impertinently, or falsly, or directly against your selfe: by which the Reader may conjecture what is like to bee the issue of your whole worke, who have so grossely falsified so many authorities in your Epistle, and before the entrance into the body of your booke.

From your lame proofes of the Churches authoritie, you proceed to the justification of your maimed commandements, *viz.* in leaving out the second, and altering the fourth in your *Breviaries* and *Psalters*. You say *you print them in your Bibles, and therefore they are not absolutely left out, as long as they are elsewhere: Mitte quod scimus.* It is true the words are contained in your Bibles. But *Dic quod rogamus*, why doe you not publish Gods commandements as hee wrote them? Admit that in your *Catechismes* you should set downe this forme of *Baptisme, I baptize thee in the name of the Father*, and leave out the *Sonne*, and the *Holy Ghost*, would it be sufficient to say it is not absolutely left out, because it is contained in the Bible? Shew mee the man amongst your Papalins that dare alter a Kings command or a Popes Breve, and will your Church attempt more against the Precepts of God, than

against

against a Popes Bull or a Kings Proclamation? But the truth is, and you know it too well, if the second precept were expressely set downe in your *Psaliers*, the common people would be too busie in expostulating the cause why Image-worship should be commanded by the Church, and yet condemned by Gods word.

Yea, but *it is part of the first commandement* (say you) *or otherwise it is ceremoniall.*

Let it bee one or other, since God thought it needfull to be added, how dare you leave it out? It was the voice of God himselfe, *You shall not adde unto the word which I command, neither shall you diminish ought from it, that you may keepe the commandement of the Lord your God.* Againe, how is it a part of the first if it be ceremoniall, when the first is agreed on all hands to be naturall & morall? The truth is, it is not ceremoniall, but morall, and plainly distinct from the former; for the first forbids the true worship of any false god, the second forbids any false worship of the true God; and howsoever *Peresius* and *Catharinus*, and you for company, would have gladly the Law against Images to be positive and ceremoniall, and so to cease at the comming of Christ; yet your owne *Bellarmine* disavowes it with a *Non probatur: This opinion is not allowed of us, both for the reasons made against the Jewes, and for that Irenæus, Tertullian, S. Cyprian, and S. Austin, doe all teach that the commandements, excepting the Sabbath, are a Law wholly naturall and morall.*

Deut. 4. 2.

Bellarm. de Imag. l. 2. c. 7.

After

After your Apologie for your maimed commandements, you grow so virulent, as if *the poyson of Aspes were under your lips*, you crie out, I *notoriously falsifie some Authors*, and *impertinently alledge* others; you charge me with *execrable perjurie*, you say, *I am a framer of lies*, and *I offend in all kinde of falshood*: and lastly, you conclude the booke to bee none of mine, but some *Ministers*, because you heare it from some, that *I scarce skill of ordinarie Latine*.

I professe for my learning I cannot boast of it; I doe willingly assume that saying of *Origen*, *I am not ignorant of my ignorance*: but let me tell you, as in Gods cause I seeke no praise, so I feare no reproach; for *God hath chosen the foolish things of the world to confound the wise*; nay more, *out of the mouth of babes & sucklings he hath ordained strength, to still the enemie and the avenger*. And howsoever seemingly you condemne mee for ignorance, yet I am verily perswaded that if I were more ignorant than you make mee, you would love me the more: for your Church commends *Ignorance for the mother of Devotion*: and the rather, because your owne *Clemangis* tels us, before the dayes of reformation, *Many Priests who had cure of soules, were sent to their flocks, not from their studies, or from the schoole, but from the plough, and they understood as much Latine as Arabick; nay, they could not read, and that which was shamefull, they could not distinguish an Alpha from a Beta*. Neither can it be denied, that many Popes have dispensed with ignorant men, who

*Gratias ago Deo, quod ignorantiam meam non ignoro. Orig. 1 Cor. 1. 27. Psal. 82.*

*Nich. Clemang. c. 6.*

*per saltum*, without any learning, have leaped into a Bishopricke. Pope *Paul* the third created *Robertus Venantius* Arch-Bishop of *Armach*, for two speciall qualities; *the one, because hee could sing Masse sweetly; the other, because he could ride a Post horse skilfully.* And in the latter ages it was so usuall to admit any *Ignoramus's* into a Bishoprick, that when our King *Edward* the third sollicited Pope *Clement* the sixth, to create *Thomas Harisield* Bishop of *Durham*, notwithstanding the Cardinals cried out he was a Lay-man, and an Ideot, the Pope replyed, *If the King of England had entreated for his Asse, he should have obtained it at that time.* To come neerer to the times; *Julius* the third made the keeper of his monkey a Masse-priest, and I presume he had small store of *Latine*. The Friar who would prove from the words of Christ, *An non decem facti sunt mundi?* that God made ten worlds, had scrace skill of ordinarie Latine. And lastly, hee was Sr. *John Lack-Latine*, who would prove that *Melchisedeck* offered salt with bread and wine, because he read in the text, *Rex Salem*, which is, the King of peace.

*Tum quod Missam bellè canere, tum quia cursu Veredario in equo vehi peritè diceretur. Gentil. Exam. Concil. Trid. l. 2. sess. 1. p. 33.*

*Si Rex Angliæ pro asino suo supplicâsset, votum suum hac vice obtinuisset. Walsing. citat. apud Antig. Brit. in vita Joh. Ufsordi.* And *Godwin* in his Catal. of Bishops, p. 526. *Eras. Encom. Mor. Heb. 7. 3.*

I speake not this by way of recrimination, but to let you know, how well you and your fellowes are read in the two titles of the Law, *De maledicis, & De Clerico promoto per saltum.*

Take therefore from me what learning you will, distraine it, and impound it at your pleasure, I will never trouble you with *Replevin*: only I say with S. *Austin, Seeke others of more learning, but beware of them that presume of learning.*

And I

And whereas you conceive a *Minister made my booke, and I beare the name onely for to countenance the worke:* If I had received help from some in this kinde, you need not blame me for it, for it is ordinarie with your men, to have whole Colledges joyne their helping hand in defence of your cause. But in answer to your supposall, and to vindicate our Ministers from those great aspersions of ignorance, of corruption, of obstinacie, of perjurie, laid unto their charge (as Authors of the worke) I witnesse a true confession before God, who knowes I lye not, a Minister was so farre from making my booke, that I neither had help from Clergy-man nor Lay-man, for composing or making either of my bookes.

*Via Tuta.*
*Via Devia.*

Let it suffice for me to have said the truth, which although it appeare never so simple, yet it is able to remove a *mountaine* of learning: if there be in mee, I say not any talent, but onely a mite of a talent, my prayer unto God is, & ever was, it may be bestowed wholly to the honour of his truth, and the benefit of his Church. And whereas you charge mee with obstinacie and malice (which, say you, is the true cause of all my errours) let mee tell you, if I were in an errour, you have not the patience to shew it me, but by bitternesse and railing. Your learning haply may worke miracles in the eares of the unlearned that cannot judge; but it cannot turne darknesse into light, nor errour into truth. And although your bitternesse might justly occasion that malice, of which you accuse me; yet it is so farre from my

thoughts, that I pitie you, and in requitall of your paines, I pray for you: and that which S. *Paul* said of the *Israelites*, I wish to the *Romanists* and members of your Church, *Brethren, my hearts desire and prayer to God is that they may be saved.* Rom. 10. 1.

*But* (say you) *these were not your first fruits, for you translated and published* Bertram, *an obscure Author, with a preface of your owne, and thereby gave sufficient triall of your ignorance and corruption, whereof you were convinced by* (O. E.) *but never cleered your selfe of so foule a taxe.*

It is true that some ten yeeres since I caused *Bertram* to be reprinted, and published with a preface before it; and it is as true, that hee being a Romish Priest taught our doctrine of the *Eucharist* above eight hundred yeeres since, and therefore by way of prevention, you terme him *an obscure Author*, though he were famous in his time.

As touching the foule taxe of ignorance and corruption, in false translating it (wherewith you charge mee) you are much mistaken; for I never translated it, but onely reprinted the old translation: this both hee and you might have seene in the *Frontispice* of the booke, in these words: *Translated and imprinted in the English tongue, Anno Dom.* 1549. *and now the third time published*: so that the Translation into English was made before I was borne. Againe, in the end of my preface you shall finde these words, *Pitie it were but this lamp should receive a new light by reprinting him, which the iniquitie of the time had almost extinquished.* Now I

pray, Sir, what cauſe was there of any anſwer to your nameleſſe Author, or rather what cauſe was there of his and your bitterneſſe, in charging mee with falſe tranſlating, with ignorance and corruption? I profeſſe I am not ignorant that your men are guiltie of many ſuch falſe accuſations (*ad faciendum populum*) to make your Proſelytes beleeve, that all our bookes are full of lyes; of whom I may truly ſay, as S. *Auſtin* ſometimes ſpake of the *Donatiſts, When they cannot by ſlie and wily coſenage creep like Aſpes, with open profeſſed violence they rage like Lions.*

Laſtly (you ſay) that *an Anſwer to my booke hath hitherto beene deferred, becauſe no man of learning would thinke it worth his paines to make any.*

Let mee tell you, I have received three printed anſwers to *Via tuta*, beſides two written copies from nameleſſe Authors: the firſt was from a Merchant, and that is called *Via verè tuta*: the ſecond from a Prieſt, and that is called *A paire of Spectacles to ſee the way*: the third is from a Clerk, and that is termed *A Whetſtone of Reproofe*. The firſt printed Author is termed Mr. *John Heigham*, whoſe Treatiſe ſavours too much of blaſphemie and ribaldrie: the ſecond is Mr. *John Floyd*, whoſe worke is full of bitterneſſe and ſubtiltie: the third is *Tom Tell troth* (for ſo he termes himſelfe) whoſe pamphlet is fraught with all childiſhneſſe and impertinencie. Now if none of theſe were men of learning, as you confeſſe (becauſe no learned man would take the paines to anſwer it) what may I thinke of your

wiſdome, which hath returned an anſwer full of railing accuſations (ſuch as the *Angell* of God would not have brought againſt the Devill himſelfe)? I ſay, in regard your bitter lines are rather a libell without a name, than a Chriſtian and moderate confutation, I might well have declined a replication to it, and have told you with S. *Jerome*, *Your bitterneſſe deſerves rather an anſwer with ſcorn, than a refutation in earneſt.* But when I conſidered it was the fruit of your religion, and common practice of your Church, that for want of matter you commonly fall upon the perſon, I reſolved with my ſelfe to call you to a ſober reckoning, that the truth of God might appeare, and that by your owne bitterneſſe, you might better diſcerne the character of a bad cauſe, and an evill ſpirit.

*Magis indignationem ſcribentis quam ſtudium. Hieron. adverſ. Vigil.*

For a concluſion take but a ſhort view of your bitter reproaches: you term me a *blind Guide*, & a *Miniſteriall Knight*; you ſay *my booke is a Labyrinth of errours*; you crie out *my ſirname hath the two firſt letters of a lye*; you ſay *the title of Sir will be left for me*; you condemne me of *execrable perjurie*; you affirme *I am a framer of lyes*, and *abound in all kind of falſhood*; you tell me, *I ſcarce underſtand Latine*, and it is conceived a *Miniſter made my booke*; you charge me with *obſtinacie*, with *malice*, with *corruption*, with *ignorance*, with *falſe tranſlating*; you proclaime the fearefull *judgements* of God upon me for *perverting ſoules*, and as if I were paſt all grace, you ſay *I am not capable of any good advice*; yet at laſt (as if you would make mee ſome amends

for

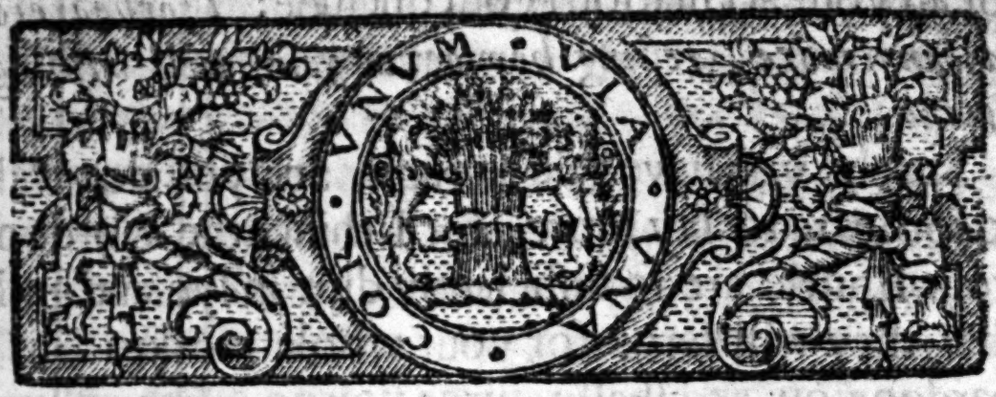
for all your acculation) you conclude: *I forbeare to say any more, resting howsoever your well wishing friend.*

Surely you have said enough, and you doe well to forbeare to say more; for I thinke the words of your Epistle are so sufficiently dipt in lye and gall, that they will serve for your whole worke: but I pardon you, and shall returne you no other answer than the Arch-Angell gave to *Satan*, *The Lord rebuke you:* onely let me tell you, I cannot thinke you a well-wishing friend, whose heart and tongue is full of cursing and bitternesse; for I may truly say of you as *Cato* sometimes said of *Lentulus*, *They are much deceived that deny you to have a mouth (and a foule one too.)* In the meane time you must remember that for your idle and vaine words you must give accompt to God; and for your fifteene severall falsifications you must give an accompt to your Reader. And thus by way of *Traverse* and deniall to all other things impertinently alledged, I answer No: to your railing I answer nothing.

*Jude vers. 9.*

*Dicam falli eos qui negant os habere. Seneca.*

AN




# AN ANSWER TO HIS PREFACE to the Reader.

*Good Christian Reader,*

FIrst thou ſhalt obſerve, that the author of the *Spectacles* chiefe aime is either by ſhifts and cavils to outface the truth, or by Sophiſtrie and bitter words to darken it: one while hee cries downe my booke, and ſlights it in ſuch a ſcornefull manner, as if it were not worth the anſwering; another while hee complaines that *there is no place in the whole booke, which is not either falſly or impertinently alledged:* one while hee proclaimes, that my endevours *are poore indeed, and farre ſhort of what is requiſite in writing bookes*; another while he profeſſeth, *It hath ſomewhat in it*

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*which*

*which may draw away an honeſt-minded man*, and that *his Catholique friend was ſtumbled at it*. Now what is the reaſon of theſe impertinent excurſions and contradictions? It was the obſervation of ancient *Maxentius*: *Heretiques when they finde themſelves not able to yeeld a reaſon of their wilfulneſſe, then they fall into plaine railing*. And certainly ſuch is the bitterneſſe of this Author, that were I perſwaded *Pythagoras* tranſmigration of ſoules into other mens bodies, had beene true; I ſhould beleeve that the ſoule of *Rabſhekah* had beene tranſported into his body: for otherwiſe if he had but a graine of charitie, hee would never ſpurne a blinde man (for ſo he termes me) when Chriſtian charitie teaches him another leſſon. If he were well verſed in Antiquities, hee would never have cited ſo many places of ancient Fathers falſly and impertinently in one page, and yet condemne others of ignorance (and falſification) in the Fathers. If hee were well read in the Booke of Wiſdome (I meane, in the ſacred Scriptures) he would never have replyed with ſuch ſcorne and diſdaine; for without doubt the Apoſtle ſpake to Mr. *Lloyd* the Romaniſt, as well as to the reſt of the *Romans*: *Not to thinke of himſelfe more highly than he ought to thinke, but ſoberly, according as God hath dealt to everie man the meaſure of faith*. Rom.11.3.

Hee that accuſeth another man of ignorance, of lying, of malice, of execrable perjurie, and the like, had need be a man himſelfe without all exception; yet if wee may beleeve the Doctors of his owne

Church, he is guiltie of these and much more: witnesse the *Sorbonicall* censure at *Paris*, wherein *Hallier* and *Aurelius* accuse him of *lying, of ignorance, of heresie, of profane scurrilitie, of blasphemie and impietie, of furious, filthy, and devilish railing, of unsufferable arrogancie*, and the like: and as touching his bitter accusations, it seemes it is his accustomed manner of writing, witnesse his *Spongia* written against the *Sorbonists*, under the title of *Hermannus Læmilius*, otherwise discovered to be *John Floyd*: I say he hath drencht his sponge in that gall of bitternesse (such charitie and unitie is there amongst themselves) that I may truly say of him, as the *Spartans* sometimes said of the *Theban* Oratour; *If he think as he writes, his ignorance is desperate; if otherwise, his conscience is seared.*

*Aurelius in libri sui titulo. Hallier in Admonit. ad Lect. p. 8, 9.*

*Aurelius in Vindiciis. p. 385.*

To give you a taste of the manner of his writing: when I cite authorities that are pregnant, and beyond his just exception, hee spares my person, and condemnes the Authors themselves, and complaines they are branded with the note of heresie and singularitie: when as in truth they are branded onely by their Inquisitors, for speaking against the errors of their *Trent* Doctrine, being otherwise, knowne members of the *Roman* Church.

When I cite an Author of our owne, as namely, B. *Usher*, for translating *Ælfricks* Homily out of the *Saxon* tongue, one while hee cries out, *Ushers corruptions are laid open to the world*: another while he tels mee, *I tooke the words from Usher, because I understood not Latine, or perhaps because I*

*would be loth not to follow any errours or corruptions that come in my way:* and thus hee ſpends about ten pages, ſometimes inveying againſt our reverend and renowned Biſhop, ſometimes againſt mee, for falſe tranſlating *Ælfrick* out of *Latine*, when as the *Latine* cited by B. *Uſher* in the margent, which hee takes to be *Ælfricks*, is the *Latine* of *Bertram*, and not *Ælfricks*, whoſe was tranſlated out of the *Saxon* tongue, and not out of the *Latine*.

See B. *Ushers* anſwer to the Jeſuites challenge, chap. of the Reall preſence.

Againe, when I cite an Author of his ſide, as namely, *Petrus Crinitus*, for taking down of Images in Churches, he *ſtretches his throat*, & makes this hideous exclamation: *For your authorities of the Common Law, there are ſo many foule faults committed by you, that I know not where to begin:* then hee taxeth me with leaving out two principall words (*Humi & ſolo*) whereas the Author, which I cite, hath no ſuch words: I render the place truly as I finde it, I put not to him, I take not from him, I alter not one letter of his words or meaning, and yet he cries out, *the faults are ſo many, that I know not where to begin.*

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Againe, when I cite ten or twelve Authors for our Communion in both kindes, for our prayer in a knowne tongue, and the like: for moſt of them he ſends me to *Bellarmine* for an anſwer, & for the reſt (ſaith he) Ile queſtion you. Then he complaines of falſifications, when as in fine, the Exception is againſt the tranſlation of ſome poore word (This) for (That): and when he is deſtitute of any colour of anſwer, his laſt refuge is this, *The book is prohibited.*

As touching my Englishing of Latine Authors, I confesse I have not translated whole sentences *ad literam*; for I intended not a volume, but a manuell: yet I ever faithfully render the true sense and meaning of the Author. Well, what exception could he take to this? One while hee confesseth I set downe the Latine truly, but I doe not translate it literally: another while hee cries out: *It will not serve your turne, to say you place it in the English as you place it in the Latine, for in translation the sense is chiefly to be regarded.*

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Lastly, hee protesteth for himselfe, that *hee hath declined no Author, either moderne or ancient*; when as it will appeare, he sends many of them to *Bellarmine* for an answer; others he rejects, as condemned by the *Index Expurgatorius*; others hee declines, as unworthy of his answer, by slighting them, or otherwise passeth by them, as children use to doe; when they cannot read, they thinke it best to skip over.

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To say nothing of his *Elenchs*, his *Sophismes*, his *Sophistry*, his *Fallacies*, which are many, I will trace him in his steps (God willing) laying aside all bitternesse and railing accusations. In the meane time I will say with the Prophet *David*: *Plead thou my cause, oh Lord, with them that strive with me: for the flouds are risen, the flouds lift up their voyce, the flouds lift up their waves, the waves of the sea are mightie, and rage horribly; but yet the Lord that dwelleth on high is mightier.*

Psal. 35. 1.

Psal. 93. 4, 5.

An

# An Answer to *J. R.* his booke called *A paire of Spectacles.*

## CHAP. I.

### *The Summe of his Answer to my first Chapter.*

IN this his first Chapter, hee endevoureth principally to prove, that the Articles of the Roman Creed, published by Pope *Pius* the fourth, were anciently received, though newly defined by the Councell of *Trent*: for proofe, he instanceth in the first Councell of *Nice*, and compareth that Councell and their *Creed* with this of *Trent*: hee proceeds by way of recrimination to question the 39. *Articles* of our Church; he accuseth us for corrupting and misinterpreting the Scriptures, for declining Traditions, Fathers, and Councels: hee excuseth their *Index Expurgatorius*, and accuseth us for falsifying the *Fathers*: and lastly, he concludeth with the doctrine of implicite faith: and this is the substance and contents of his answer to my first Chapter. All which, and whatsoever else is materially contained therein, and the rest of his sections following, I will take into severall parts distinctly, and returne him a moderate answer.

### *The Reply to Mr.* Lloyd.

FIrst, touching your *Trent Creed*, you complaine that according to the common fashion of our

Miniſters, by way of deriſion, I divide it into twelve points, as it were into twelve Articles, which (ſay you) *he and they might with as much reaſon divide it into foure and twentie.*

Here you begin to quarrell at your firſt entrance, but I hope you will gladly forgive us this wrong; for if wee accuſe your *Trent* Fathers, for coyning twelve Articles in ſtead of foure and twentie, they and you are more beholding to us, for laying the leſſer number to your charge: and yet if you pleaſe to review them, you ſhall finde they fall moſt naturally within the number of twelve.

But you would know what difference there is betwixt the Councell of *Nice*, and the Councell of *Trent*, and their two *Creeds*.

Let mee tell you, if ever the proverb held true (*Compariſons are odious*) it holds betwixt the two Councels, and their two Creeds: the Councell of *Trent* is not worthy to be named the day wherein the Councell of *Nice* is mentioned. That famous Councell of *Nice* was the firſt, and beſt generall Aſſembly, after the Apoſtles time, that was ſummoned in the Chriſtian world: it had in it 318. Biſhops, *Totius orbis terrarum lumina*, (ſaith *Victorinus*) amongſt whom were the foure Patriarchs of the *Eaſterne* and *Weſterne* Churches. It was called by the firſt and beſt Chriſtian Emperour, *Conſtantine* the *Great*, who was *Vocaliſſimus Dei præco*, and (as it were) *the Preſerver and Phyſitian of our ſoules*, (ſaith *Euſebius*.) This Emperour exhorted

*Quaſi ſervator & medicus animarum. Euſeb. in vita Conſtant. orat. 3. c. 10.*

the

the Fathers and Bishops of that Councell, to *lay aside seditious contention, and resolve all doubts and questions by the testimonies of divine Scriptures:* and accordingly they framed their Creed out of the doctrine of the Apostles, and all who were not of the *Arrian faction did assent and agree to it* (saith *Theodoret.*)

Now take a view of your *Trent* Councell, and compare them together. Your Councell of *Trent*, like *Demetrius* Assembly, was summoned by Pope *Paul* the *third*, without a lawfull calling; the three Patriarchs of *Constantinople*, of *Antioch*, of *Alexandria*, refused to be present; the Legates of the Kingdome of *Denmark*, of *Suetia*, and the Dukedome of *Prussia*, were all absent, and returned their answer, that *the* [a] *Pope had no right to call a Councell.* Our Queene [b] *Elizabeth* of blessed memory, disavowed the Councell, in so much that when the Pope sent *Hieronymus Martinengus*, as Legate into *England*, to summon our Bishops, shee would not suffer him to land, or set his foot on her Dominions. The *French* King signifieth by his Legate *James Amiot*, that hee for his part, neither held it for a generall, not yet for a lawfull Councell; but for a private Conventicle: and accordingly hee wrote, *Conventui Tridentino.* The Emperour, *Charles* the *fifth*, declared by his Embassadour, *Hurtado Mendoza*, in the name of the whole Empire, that *the Bishops wholly hanging at the Popes becke, had no authoritie to make lawes, in causes of reformation of religion and manners.* *Andreas Dudithius,*

*Omni igitur seditiosâ contentione depulsâ, literarum divinitùs inspiratarum testimoniis res in quæstionem adductas dissolvamus. Theod. Hist. Eccl. l. 1. c. 7. p. 208.*

a *Gravamina oppositа, Concil. Trid. Causa. 1. pag. 21.*

b *Epit. rerum in orbe gest. sub Ferd. 1. ann. 1561. apud Scard. tom. 3. p. 2171. E Belgio in Insulam trajicere prohibuit. ibid.*

*Innoc Gentil. sess. 12.* and Hist. of Trent, l. 4. p. 319. *Illyric. in Protest. contr. Concil. Trid.*

*thius*, the Bishop of five Churches, told the Emperours *Maximilian* and *Ferdinand*, that the *Trent* Fathers were like a paire of countrey *Bag-pipes*; which unlesse they were still blowne into, could make no musick. The Holy Ghost had nothing to doe with that Councell, and therefore they could create no new Articles of faith. Your historie of *Trent* tels us, *the Spirit was sent in a Carriers cloak-bag from Rome to Trent; but when there fell store of raine, the Holy Ghost could not come before the flouds were abated, and so it fell out, that the Spirit was not carried upon the waters (as wee read in Genesis) but besides them.* Looke upon your Bishops, they were but fortie and two at the first meeting, and two of them titular; the rest, for the most part (saith *Dudithius*) were but *hirelings, young men, and beardlesse, hired and procured by the Pope, to speake as hee would have them.* To say nothing of those Emperours (who called the first and best Councels) and were present in person, when as the Popes send but their Legates: *Ego intereram Concilio* (saith *Constantine*) *I was present at the Councell amongst you, as one of you.* Touching his Imperiall seat in the Councell, *his throne was very great and passed all the rest* (saith *Eusebius*:) whereas there is no greater distance in the time, than there is now difference in the places; for the *Emperour* is allowed but to sit at the Popes foot-stoole; and *it is* (specially) *to bee noted* (saith your booke of ceremonies) *that the place whereupon the Emperour sitteth, may bee no higher than the place where the Pope setteth his feet.*

*Dudith. in Ep. ad Maximil. 2. de Calice, & Sacerdotum conjugio.*

The historie of Trent.

*Andr. Dudith. ut suprà.*

*Euseb. in vitâ Constant. orat. 3. c. 16.*

*Ibid. c. 10.*

*Advertendum, quod locus ubi sedet Imperator, non sit altior loco ubi tenet pedes Pontifex. Liber. Ceremon. l. 2. c. 2.*

Your

Your Councell of *Trent* hath made many decrees for reformation of manners, but did they ever reforme this abuſe, and reſtore the ancient cuſtome?

You then that are ſo confident in equalling thoſe two Councels, doe you thinke there is no difference betwixt a conventicle and a generall Councell? betwixt a Councell lawfully called, and one ſummoned by uſurpation? betwixt a late Councell, held in a corner of the world, in the worſt age, and an ancient Councell, in a moſt famous citie, held in the moſt flouriſhing age? betwixt a Councell that layes her ſole foundation in the Scriptures, and one that builds her firſt Article of faith upon Traditions? betwixt a Councell approved by the whole Chriſtian world, and one that is diſclaimed by moſt Chriſtian Kings and Biſhops, and the *major* part of Chriſtendome?

*Bulla Pii 4. Art. 1.*

But you would further know a difference betwixt their two Creeds.

Let me tell you in briefe. When a Romaniſt, like your ſelfe, would needs know of a Proteſtant, the difference betwixt his religion and ours, becauſe both beleeved the Catholike Church in the *Creed*; the Proteſtant made anſwer, that wee beleeve the Catholike faith contained in the Creed, but doe not beleeve the thirteenth Article which the Pope put to it: when the Romaniſt was deſirous to ſee that Article, the Extravagant of Pope *Boniface* was brought, wherein it was declared to be altogether *of neceſſitie of ſalvation, for everie humane creature to be ſubject to the Biſhop of Rome.* This thirteenth

*Subeſſe Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus & pronunciamus omninò eſſe de neceſſitate ſalutis. Boniſac. 8. in Extr. de Major. & Obed. cap. Unam ſanctam.*

Article in your *Trent* Creed (beſides the newneſſe of the reſt) makes a great difference (Mr. *Lloyd*) betwixt the two Creeds; and the rather, becauſe it is flat contrarie to the decree of the *Nicene* Councell, beſides many other differences, as ſhall appeare hereafter.

*But* (ſay you) *they agree in this, that as the Arrians of thoſe times cryed out againſt that Creed, as being new, and having words not found in Scripture; for example,* Conſubſtantiation: *ſo our Proteſtants cry out againſt the Trent profeſſion of faith, for the ſame reaſons of novelty, and words not found in Scripture; as for example,* Tranſubſtantiation.

It is true, the *Arrians* at the time of the Councell cryed out againſt the *Nicene* Creed, for defining the word *Conſubſtantiall*, or *Coeſſentiall*, as being new: but it is as true they complained without a cauſe; for long before that time the word was uſed by *Origen*, and other ancient Fathers, as appeares by *Socrates*: *Wee know* (ſaith he) *that of the old writers, certaine learned men, and famous Biſhops have uſed the word* ὁμοούσιον: and accordingly it was reſolved by S. *Auſtin*, that the name was not invented, but confirmed and eſtabliſhed in the Councell of *Nice*.

*Doctos quoſdam ex veteribus & illuſtres Epiſcopos Homouſii diction uſos eſſe cognovimus, Socrat. l. 1. c. 8.*

*Auguſt. contr. Maxim. l. 3. c. 14.*

The word therefore *Conſubſtantiall* was not new, which they complained of, but the word *Tranſubſtantiation* is ſo new, that it was altogether unknowne till the Councell of *Lateran*, 1200. yeeres after Chriſt; & therefore your compariſon holds not in the firſt place. But ad nit the Councell

*Concil. Lateranenſe, Anno 1215. Bellarm.*

cell had firſt deviſed the word, yet it is agreed on all hands, that the meaning of the word is contained in Scripture. S. *Ambroſe* writing againſt the *Arrians*, puts to them this very queſtion: *How doe you ſay the word Conſubſtantiall is not in divine Scriptures, as if Conſubſtantiall were any thing elſe, but I went out from the Father, and, the Father and I are one:* the word therefore was a pregnant word, agreeable to the ſacred word of God. And albeit (ſaith S. *Auſtin*) *the word perhaps be not found there, yet the thing it ſelfe is found: and what more frivolous quarrell is it, than to contend about the word, when there is certaintie of the thing it ſelfe?* In like manner *Athanaſius* anſwered the *Arrians* in thoſe dayes, as I muſt anſwer you: Touching the word ὁμοούσιος, *albeit it be not found in Scriptures, yet it hath the ſame meaning that the Scriptures intend, and imports the ſame with them whoſe eares are entirely affected towards religion.*

We cry not out againſt you ſimply, becauſe your word *Tranſubſtantiation* is not found in the Scriptures, but becauſe the true ſenſe and meaning of the word is not contained in them; for the words *Unbegotten, Increate*, the word *Sacrament*, the word *Trinitie*, and the like, are not found in Scripture; yet wee teach them, wee beleeve them, becauſe their true ſenſe and meaning may bee deduced from the Scripture: and we profeſſe with your Jeſuite *Vaſques, Nihil refert, &c. It mattereth not whether the word be in Scripture or no, ſo as that which it ſignifieth be in the Scripture.*

*Quomodo dicis in Scripturis divinis* ὁμοούσιον, *non inveniri? quaſi aliud ſit* ὁμοούσιον, *quàm quod dicit, Ego de Deo patre exivi, &, Ego & Pater unum ſumus. Ambroſ. de fide contra Arrian. Tom. 2. c. 5. p. 223. in initio. Auguſt. Ep. 174.*

Εἰ κὴ μὴ ὕπως ἐν ταῖς γραφαῖς εἰσιν αἱ λέξεις, ἀλλ' ἐν γραφῶν διάνοιαν ἔχων, ἔνδυμα τ' ἀσεβείας ὄζὴν αὐτοῖς ἡ φιλία τῶ ῥήματος. *Athanaſ. Ep. quod decret. Synod. Nic. Congruis verbis ſunt expoſita.*

*Nihil refert hanc vocem non eſſe in Scripturâ, ſi vox id ſignificat quod Scriptura docet. Vaſq. in 1. Thom. Tom. 2. Diſp. 110. c. 1. ſect. 4.*

To come neerer to you: doe you but prove that the words, *This is my body*, imply *Transubstantiation*, and let me be branded for an *Arrian*, if I refuse to subscribe to it: but that the world may know we condemne you justly, both for the newnesse of the word, and your doctrine also; hearken to the learned Doctors of your owne Church.

Your Schoole-man *Scotus* tels us, that before the Councell of *Lateran*, *Transubstantiation* was not beleeved as a point of faith. It is true, your fellow Jesuites are ashamed of this confession, and thereupon *Bellarmine* answers: *This opinion of his is no way to bee allowed:* and *Suarez*, not content with such a sober reckoning, proclaimes that *for his lowd speaking hee ought to be corrected:* and as touching the words of consecration, from whence you would inferre both the name & nature of *Transubstantiation*, your *Arias Montanus* saith, *This is my body*, that is, *my body is sacramentally contained in the Sacrament of bread*: and (hee addes withall) *the secret and most mysticall manner hereof, God will once vouchsafe more clearely to unfold to his Christian Church.* The doctrine therefore of your carnall and corporall presence is not so cleerely derived from the Scriptures: nay on the contrarie hee protesteth, that the body of our Saviour is but sacramentally contained in the Sacramen (as the Protestants hold) and therefore not bodily.

*Bellarm. l. 3. de Euchar. c. 23.*

*Ibid.*

*Suarez in 3. Tom. in Euch. disp. 70. sect. 2.*

*Mont. in Luk. 22.*

It is more than evident, that the word *Consubstantiation* (used by the Fathers) was derived from the Scriptures, but you have not that infallible assu-

rance

rance for your word *Transubstantiation*, witnes your Cardinall *Cajetan*, he assures us that *there appeareth nothing out of the Gospel, that may inforce us to understand Christs words properly: yea nothing in the text hindereth, but that these words* [*This is my body*] *may as well be taken in a metaphoricall sense, as those words of the Apostle, The Rocke was Christ: that the words of either proposition may well bee true, though the things there spoken be not understood in a proper sense, but in a metaphoricall sense onely.* Nay more, your Jesuite *Suarez* confesseth, that this Cardinall (in his Commentary upon this Article) doth affirme, that those words of Christ [*This is my body*] doe not of themselves sufficiently prove *Transubstantiation, without the authoritie of the Church: and therefore by the command of Pope Pius the fifth, that part of his Commentary is sponged out of the Romish Edition.* Thus one while you correct your Authors, another while you purge them for delivering the truth in our behalfe.

*Cajet. in Thom. part. 3. q. 75. art. 1.*

*vid. Ostiat. inf. 2134.*

*Suarez Tom. 3. disp. 46. pag. 525. d. 1.*

Look upon your Cardinall *Bellarmine*; although he will not allow that sense which the *Lutherans* give, yet hee granteth that those words [*This is my body*] *may imply either such a reall change of the bread, as the Catholiques hold; or such a figurative change, as the Calvinists hold.* And although hee would seeme to prove that the words of Scripture are so plaine, that they may compell a refractorie man to beleeve them, yet having well weighed the reasons and allegations of other Schoole-men, at last concludes: *It may justly be doubted, whether the*

*Bell. de Euch. l. 3. c. 19. pag. vid. 557.*

*Bell. de Euch. l. 3. c. 23.*

*text be cleere enough to inforce it, seeing men sharp and learned (such as Scotus was) have thought the contrary.* How therefore your Church should ground a point of faith upon a doubtfull opinion, or on such words as by the testimonies of your best learned Divines may receive a double construction, I leave it to be judged.

But farther in proofe of Pope *Pius* Creed, *I could urge Sr. Humfrey* (say you) *with the 39. Articles appointed by the authoritie of the Church of England, to be uniformely taught by all Ministers, which they are to sweare unto; which Articles, though they be indeed new coyned, as the foundation of a new Church, yet Sr. Humfrey being his mothers Champion, will not (I suppose) yeeld her, or her doctrine to bee new.* Thus you.

It is true as you say, there are 39. *Articles* appointed by our Church, to bee uniformely taught by all Ministers: and it is as true that they are published and received with unitie and consent (which your men acknowledge for a proper marke of the true Church.) And withall, let me adde this one thing for your observation (and indeed it is a thing remarkable) whereas all your *Trent* Articles have beene questioned, and confuted by *Chemnitius*, *Chamierus*, *Gentilletus*, and other Protestant writers, yet there was never any Papist could goe farther, than to tell us, as you doe, I could urge you with the novelty of the 39. *Articles*. I say, never as yet did any Romanist attempt, much lesse was able to confute and overthrow our *Articles*, which stand

like

like a houſe built upon a rocke, immoveable, and cannot be ſhaken.

Let me tell you further, your compariſons betwixt our *Articles* and yours doe not hold; for all your Articles are fundamentall points to your *Trent* beleevers, and the deniall of any of them makes them heretiques, and damned perſons, as your Popes Bull expreſſely declareth. On the other ſide, ſome of our *Articles* concerne the diſcipline of the Church, and are not eſſentiall to ſalvation; others concerne the ancient and latter hereſies, wherein we teach the negative, and thoſe are not properly *Articles* of faith which we beleeve, but points of doctrine which wee condemne, and beleeve not. And that you may know our Articles are not new, nor newly coyned by our men; if you will put on your ſpectacles, you ſhall finde that moſt of our prime *Articles* are taught and received by your owne Church, as well as ours; and therefore I hope you will confeſſe they are not coyned, and built upon the foundation of a new Church.

*Bulla Pii quarti.*

Briefly touching our 39. *Articles*. The firſt ſort are in the Affirmative, both ours and yours; and all thoſe are uniformely received by both Churches. The ſecond ſort are ours onely, which we affirme, and you deny: and thoſe are very few in number, and are evidently deduced from the Scripture. The third ſort are yours, which we deny, and you affirme; and for that cauſe you terme our religion negative; and thoſe remaine for you to make good. Joyne therefore thoſe negative *Articles*, which

which are wholly yours, to those positive *Articles* which you hold with us, and you shall easily discerne (if the denomination followeth the greater part) those *Articles* may most properly bee termed *Articles* of your faith; for I dare confidently avow that of the 39. *Articles*, there are above 35. yours, that is, either such which you hold with us, which are at least twentie, or such wherein the affirmative is yours, and not ours, which are at least fifteene: take therefore your owne libertie, either confute ours, or make good your owne, *& herbam porrigemus*, and I will give you the bucklers.

You proceed, and upon a false supposall, that our Church hath created new Articles, you proclaime in the name of your owne Church these words: *We teach that for Articles of faith, the Church can make none, as she cannot write a Canonicall booke of Scripture.* Thus you.

When *Diogenes* saw a supposed Bastard casting stones in a presse of much people, he gave the boy this caveat: *Take heed lest thou hit thy father.* This is like to bee your case; for by this *Tenet* you will wound the Church your *Mother*, and amongst others you will surely hit your holy *Father* the Pope.

It appeares first, that you endevoured to shew, that your Church hath created no new Articles of faith, but for want of solid proofes you begin to faint, and thinke it the safest way to turne Protestant in this point, and say, *the Church can create none:* but I wonder how you dare pronounce in the

the name of the Church (*weteach*) whereas in truth your Church teacheth it not. This is therefore but a cunning device of yours, to dazle the eyes of the ignorant with your falſe glaſſes, and to make them beleeve it is the generall *Tenet* of your Church; and then you thinke they will conclude according to your Aſſertion: *Ergo*, *The Church hath created none*; when as your ſaying makes more ſtrongly againſt you, if either your Articles prove new, or the Pope and his Agents profeſſe the contrarie.

Mr. *Heigham*, who firſt anſwered my Book, was a member of your Church, and he cries aluod, that *the Church hath power to decree, and promulgate new articles of faith*: But your third Replyer, *Tom Tell-troth*, in his *Whetſtone of Reproofe*, thought it the wiſeſt way to decline the queſtion; for hee knew well when you were both at odds, and taught flat contrarie doctrine each to other, the *Whetſtone* of neceſſitie would belong to one of his fellow writers. But to let paſſe ſuch differences amongſt your ſelves; bee it ſpoken to your comfort, Friar *Walden*, about two hundred yeares agoe, affirmed the ſame that you doe, viz. that *the Church could not create a new article of faith*: *How can any ſuch article* (ſaith he) *framed after many yeares, be catholique and univerſall, when as it was unknowne to our fore-fathers for foureteen hundred yeares before? It was not beleeved, becauſe not heard of, when the Apoſtle tels us, faith commeth by hearing. Such an article therefore, although it be of faith, yet it cannot be*

Mr. *Heigham* in his anſwer called *Via veritatis, pag.* 199. & 200.

*Waldens doct. Fidei. Tom.* 1. *l.* 2. *Art.* 2. *c.* 22. *p.* 203.

*catholique*: and this hee proves directly from Fathers and Councels. And whereas you affirme, that your Church can no more make an article of faith, than shee can make a Canonicall Booke of Scripture; *Canus*, your Bishop of *Canaries*, will joyne with you, That *the Church of the faithfull now living cannot write a Canonicall Booke of Scripture*: and hee gives the reason for it; *There are not now any new revelations to be expected, ither from the Pope, or from a Councell, or from the universall Church*: and from hence it will follow of consequence by your owne Logick; *Therefore the Church can create no new article of faith.*

*Canus loc. Theol. l. 2. c. 7. p. 38.*

Thus farre I have waded in your behalfe, that you may the better justifie your owne Assertion; for you wil find your Church is like a house divided against it selfe (and therefore cannot stand long). I say that *Quere* which was made in *Waldens* dayes, was resolved above two hundred yeares before by your profound Schoole-man *Thomas Aquinas*, in your Churches behalfe, that the Pope had power *Condere articulos fidei*, to create new articles of faith; to remove therefore these fig-leaves with which you would cover the naked truth: This learned Doctour well understood that there were many new articles of religion crept into the Church in his dayes; he knew well, that (albeit he were the prime Schoole-man of his time) yet with all his sophistrie hee could not make them comply with the ancient Catholique faith: and thereupon he

he thought it the ſureſt way, to give the Pope an abſolute and independant power over faith and religion, and accordingly reſolved, *It belongs onely to the authoritie of the Soveraigne Pope, to make a new Edition of the Creed, and all things elſe that concerne the univerſall Church:* Then he concludes the queſtion, and gives this reaſon for it; *The publiſhing of a new Creed belongs to his power who hath authoritie finally to determine matters of faith: and this* (ſaith he) *belongs unto the Pope.* Upon which paſſages *Andradius*, a chiefe pillar of your *Trent* Councell, confeſſeth, that *the Biſhops of Rome, in defining many things which had beene formerly hidden, have been accuſtomed to increaſe their Creed.* Now what thinke you of your *Aquinas* poſition, and your *Andradius* confeſſion? I hope you perceive that your learned Schoole-men are of another opinion: And that you may know that your Church doth not approve your pretended *Tenet* for Catholique doctrine; hearken and conſider, what your holy Father the Pope declareth, touching this queſtion, and then conſider in what caſe you ſtand. Pope *Leo* the tenth ſent out his Bull againſt *Luther*, and amongſt other articles, he chargeth him in particular with this, that *Luther* ſhould ſay, *It is certaine that it is no way in the power of the Church or Pope to ordaine articles of faith.* This you ſee is *Luthers* Tenet, and this is yours. Now what exception (think you) might the Pope take at this y our Aſſertion? Behold, for this and the like *Tenets*, he thundereth *Anathema* againſt him; hee declareth this with the

*Ad ſolam authoritatem ſummi Pontificis pertinet nova Editio Symboli, ſicut & alia omnia quæ pertinent ad totam Eccleſiam. Thom. 2.2. q.1. Art.10.*

*Romanos Pontifices, multa definiendo quæ antea latitabant, Symbolum Fidei augere conſuevisſe. Andrad. Def. Concil. Trid. lib.2.*

*Certum eſt in manu Eccleſiæ aut Papæ prorſus non eſſe ſtatuere articulos fidei. Tom.4. Conc. Par.2.in Bulla Leon.10. in fine Lateran. Conc. noviſſimi. p.135.*

reſt of his *Articles* to be a peſtiferous, pernicious, ſcandalous, and ſeducing errour to well-minded men; he proteſteth, it was contrarie to all charitie, contrarie to the reverence of the holy Church, and myſteries of faith, and in concluſion condemnes all his *Articles as hereticall, forbids them to be received by vertue of holy obedience, and under paine of the graund Excommunication.*

*Inhibentes in virtute ſanctæ obedientiæ, ac ſub majoris excommunicationis latæ ſententiæ. Ibid. p. 136.*

You have heard the ſentence of your Lord *Paramount*, and by it you may know your owne doome. If you hold with *Luther*, you are in danger of Excommunication, and ſtand as a condemned heretique by his Holineſſe with the *Lutherans*: If you forſake your hold, you have loſt your faith: And thus you have a wolfe by the eares, you ſtand in danger whether you hold him, or let him goe. I wonder that you, having taken ſo long a time to anſwer ſo poore a Work, and having many Aſſiſtants for the compoſing of it, they and you could be all ignorant of the Popes infallible *Bull*. Your Cardinall *Bellarmine*, who in theſe latter times hath laboured more than any other, to uphold your new *Articles* of faith; yet in obedience to the Pope, and ſaving all advantages to his cauſe, when (in the queſtion of depoſing Kings) he failed of antiquitie and proofe out of Scriptures and Fathers, at laſt returnes this peremptorie anſwer; *As if the Church of theſe latter times had ceaſed to be a Church, or had not power to explaine and declare, yea to ordaine and command thoſe things, which appertaine to faith and Chriſtian manners*: and that you may

*Quaſi Eccleſia poſterioris temporis aut deſerit eſſe Eccleſia, aut facultatem non habeat explicandi, & declarandi, conſtituendi etiam & jubendi quæ ad fidem & mores Chriſtianos pertinent. Bell. in Barcl.*

may know that you and your Co-adjutors ſtand ſingle in opinion againſt the Pope and his Cardinals, your Jeſuite *Salmeron* will ſhew you, that it ſtands with great reaſon to make *additions in eſſentiall points of faith:* and hee gives this anſwer for it: *Becauſe nature is not capable of all truths at one time:* and from this and the like reaſons he concludes, *therefore there may be new traditions concerning faith and manners, though they were never created, or declared by the Apoſtles.*

*Doctrina fidei admittit additionem in eſſentialibus. Salm. Tom. 13. Diſp 6. Par. 3. §. Eſt ergo. Idem Diſp. 8.*

Thus you ſee the unitie amongſt your ſelves: and howſoever theſe poſitions may ſeeme ſtrange to you and others of your opinions, yet your Schoolmen and Lawyers have played the Popes Midwives: yea, Pope *Leo* the tenth hath put to his helping hand, to deliver your Pope *Pius* the fourth of that iſſue, I meane, thoſe new borne *Articles*, of which your Church hath ſo long time before travailed. Briefly let mee tell you, your *Articles* are detected by your owne men to be *grandement* ſuſpicious of new coynage; and if for no other cauſe, yet for this alone, they give a juſt occaſion and jealouſie, when ſuch poore ſhifts and evaſions are deviſed by your Pope and his adherents, to make them good: for it is a true ſaying of a renowned Biſhop, and it is the faith of all reformed Catholiques: *He can onely make an article of faith who can create a ſoule, and after make a Goſpel to ſave that ſoule, and then give unto that ſoule the gift of faith to beleeve that Goſpel.*

*B. Morton, Grand Impoſt. cap. 2. ſect. 2.*

I proceed to your doctrine: *That is onely to bee*

*called a new faith* (say you) *which is cleane of another kind, that is differing or disagreeing from that was taught before.* Thus you.

I will not take advantage of your first Assertion, that your faith is grounded upon the foundation of the Prophets and Apostles (which you can never prove;) but wil joyne issue with you upon your last *Assumpsit, That is only to be called a new faith, which is cleane of another kind, and is different & disagreeing from what was taught before*: but such are many of the Articles of Pope *Pius* the fourth, extracted from the Councell of *Trent*, as shall appeare by proofes at large in their proper places. In the meane time let me tell you, your Church teacheth not onely *Novè*, but *Nova*, not onely *Præter*, but *Contra*, even besides, and contrarie to that which she first received from the ancient Church: so that howsoever you seeke to darken truth by faire and specious pretences, yet in truth your *Trent* Additions are forraine to the faith, as neither principles nor conclusions of it. And that you may know and acknowledge with us, that your *Trent* faith is differing and disagreeing from what was taught before; I pray call to mind your owne confessions touching these particular Articles of your Roman Church.

Your doctrine touching Lay-peoples communicating under one kind (namely in bread onely) is an Article of the *Roman* faith, and now generally taught and practised in the *Roman* Church: but this practice, by your owne confession, is different and

disagreeing

disagreeing from what was taught before: for you say, pag. 253. touching the Authors which you bring for proofe, *That it was the common practice of the Church, for the Laytie to communicate in both kinds.* I allow of their authoritie.

Your Prayer and Service in an unknown tongue, as it is now used in the Roman Church, by your owne confession is different and disagreeing from what was taught before; for, say you pag. 270. *It is true,* that *Prayer and Service in the vulgar tongue was used in the first and best ages, according to the precept of the Apostles, and practice of the Fathers.* In the beginning it was so.

Your doctrine of Transubstantiation, which at this day is generally received, *de substantia fidei,* for an Article of Faith, yet by your owne confession is different and disagreeing from what was taught before; for, say you pag. 167. *Transubstantiation might well be said not to have beene, de substantia fidei, in the Primitive Church, (as Tribarne speaketh) because it had not beene so plainly delivered nor determined in any Councell, till Gregorie the seventh his time:* and this was above a thousand yeares after Christ.

Your private or solitarie Masse, wherein the Priests doe daily communicate without the people, is by your own confession different and disagreeing from what was taught before and practised; for, say you pag. 191. *They say* (speaking of divers Authors) *it was the practice of the Primitive Church to communicate everie day with the Priest.* I grant it.

These points of controversie, which are so eagerly pursued by your men against the members of our Church, the strength and force of truth hath extorted from you, and therefore I may truly conclude *Ex ore tuo*, from your owne confession, that your *Trent* faith is new, because it is different and disagreeing from what was taught before.

You that have taken an oath to maintaine the Papacie, and are so ready to teach others, you (I say) have either violated your oath, or at leastwise have forgot your old lesson, *Oportet esse memorem, &c.* for verily it behoves him that speakes lyes and contradictions to have a good memorie. But it seemes you did conceive the Reader might easily passe by many such contradictions, being in severall passages, and farre distant pages. For otherwise it would seeme strange, that you, which so bitterly inveigh against our reformed religion, should confesse the antiquitie of our Articles, and the noveltie of your owne, with flat contradictions to your owne Assertions. I will say to you therefore, as sometimes S^t. *Herome* spake in his Epistle to *Pamachium* and *Oceanus*; *Thou who art a maintainer of new doctrine, whatsoever thou be, I pray thee spare the Romane eares, spare the faith that is commanded by the Apostles mouth, why goest thou about now after foure hundred yeares* (I may say foureteen hundred yeares) *to teach us that faith which we before never knew? why bringest thou forth that thing that Peter and Paul never uttered? Evermore untill this day the Christiam world hath beene without this doctrine.*

*Hieronym. ad Pamach. & Oceanum, Tom. 2.*

To

To purſue the reſt of your Allegations: *The Church of England* (ſay you) *admitteth of divers Books of the New Teſtament for Canonicall, whereof there was doubt of three or foure hundred yeares together in the Church of God, as the Epiſtle to the Hebrewes, the ſecond Epiſtle of St. Peter, the Epiſtle of St. Jude, the Apocalyps of St. John, and ſome others, which were after admitted for Canonicall; I would know of him whether upon the admittance of them, there were any change of faith in the Church, or whether ever thoſe books have received any change in themſelves.* Thus you.

It ſeemes you begin to feare that your *Trent* faith would be diſcovered to be different and diſagreeing from what was taught before, and thereupon you would ſeemingly illuſtrate the antiquitie of your new Articles by the authoritie of the ancient Books of Canonicall Scripture. But, I pray, where doe you find that the Books of the New Teſtament, as namely, the Epiſtle to the *Hebrewes*, the Epiſtle of St. *Peter*, and St. *Jude*, and the *Apocalyps*, were not received (for three or foure hundred yeares) for Canonicall? It is true there was ſome doubt who were the right Authors of thoſe Books, but their divine authoritie was ever generally approved by all Chriſtian Churches, and allowed for Canonicall. The Epiſtle to the *Hebrewes* was therefore doubted of by ſome, becauſe the difference & diverſity of the ſtile made them think it not to be St. *Pauls*; and by others, becauſe the Author of it ſeemed to them to favour the error of the *Novatian*

*vatian* heretikes, in denying the reconciliation of ſuch as fall after Baptiſme: The ſecond Epiſtle of St. *Peter* (which you ſpeake of) ſome doubted of, becauſe of the diverſitie of the ſtyle: The Epiſtle of St. *Jude* was doubted, becauſe the Author of it hath borrowed both the matter and manner of writing from St. *Peter*, and therfore he was thought ſome ſcholar of ~~theirs~~ his, but no Apoſtle. Others ſaid he brought in a profane Author, concerning the ſtrife of the Arch-angell and the Devill about the body of *Moſes*, which cannot be found in Canonicall Scripture. Laſtly, the *Revelation* of St. *John* was likewiſe doubted of; firſt, becauſe of the noveltie of the title of *John* the Divine: ſecondly, becauſe of the difficultie and obſcuritie of his Prophecies. Theſe and the like reaſons were motives to ſome in the Church, to queſtion the Authors by of thoſe Books: but it was never generally impeached. For further proofe of this Aſſertion, let antiquitie be heard, and it will appeare, that all thoſe Bookes were cited for doctrine of faith, by the writers of the firſt ages, and conſequently were approved from, and after the dayes of the Apoſtles. Looke upon St. *Hierome*, he proclaimes it to the Church, *Illud noſtris dicendum eſt*. Be it known to our men, that the Epiſtle to the *Hebrewes* is not only received by all the Churches of the Eaſt, that now preſently are, but by all Eccleſiaſticall writers of the Greek Churches, that have beene heretofore; as the Epiſtle of *Paul*, (though many thinke it rather to be written by *Barnabas*, or *Clemens*,) and that

*Hieronym. ad Dardanū, de terra repromiſſionis, Ep.* 129. *p.* 1105.

that it skilleth not who wrote it, ſeeing it was writ- by an Author approved in the Church of God, and is daily read in the ſame. This ancient Father ſhewes plainly, that howſoever ſome doubt was made of the Author of that Epiſtle, yet it was received both by the *Eaſterne* & *Weſterne* Churches. And howſoever ſome of the Ancients did attribute it to St. *Luke*; others (as namely *Tertullian*) did attribute it to *Barnabas*: yet all agreed in this, that it had an Apoſtolike ſpirit; and accordingly Cardinall *Bellarmine* tels you in your eare, *It is fooliſhly ſpoken, in ſaying Antiquitie did doubt of this Epiſtle, when there is but one Caius a Grecian, and two or three Romaniſts, in reſpect of all the reſt, that ſpeake againſt it: and if we reſpect not the multitude, but the antiquitie of the cauſe, the Roman Clemens is more ancient than Caius; and Clemens Alexandrinus than Tertullian; and Dionyſius Areopagita than both, who cites this Epiſtle of Paul by name.*

*Inepte dici vetuſtatem de hac Epiſtola dubitâſſe. Bell. de verbo Dei, lib. 1. cap. 17.*

Touching the ſecond Epiſtle of St. *Peter*, it was cited by *Higinus* Biſhop of *Rome*, within an hundred and fiftie yeares after Chriſt, and that by the name of *Peter*. The Epiſtle of St. *Jude* was cited by *Dionyſius Areopagita* by the name of *Jude* the Apoſtle, within ſeventie yeares after Chriſt; by *Tertullian* within two hundred yeares after Chriſt; by *Origen* and *Cyprian* within two hundred and fiftie yeares after Chriſt.

*Dionyſ. de divinis nominibus, cap. 4. Tertull. de habitu muliebri. Orig. l. 5. in c. 5. ad Romanos. Cypr. in lib. ad Novatianum.*

Laſtly, touching the Revelation of St. *John*, it was received for Canonicall in the firſt and beſt ages: *Dionyſius Areopagita* cals the Revelation, *The ſecret*

*Arcanam & myſticam viſionem dilecti diſcipuli. Dionyſ. Eccleſ. Hier. cap. 3.*
*In Dial. cum Tryphone.*
*Iren. lib. 1. cap. ult.*
*Tertull. de præſcript. l. 4.*

*ſecret and myſticall viſion of Chriſts beloved Diſciple*; and this was ſeventie yeares after Chriſt. *Juſtin Martyr* doth attribute this Booke to St. *John*, and doth account it for a divine Revelation; and this was an hundred and ſixtie yeares after Chriſt. *Irenæus* ſaith, this *Revelation* was manifeſted unto St. *John*, and ſeene of him but a little before his time; and this was an hundred and eightie yeares after Chriſt. *Tertullian*, amongſt other things, accuſeth *Cerdon* and *Marcion* of hereſies, for rejecting the *Revelation*; and this was two hundred yeares after Chriſt. *Origen*, in his Preface before the Goſpel of St. *John*, ſayth, that *John the ſonne of Zebedee ſaw in the Revelation an Angel flying thorow the middeſt of Heaven, having the eternall Goſpel*; and hee flouriſhed two hundred and thirtie yeares after Chriſt.

Thus you ſee the Catholique Chriſtians, and moſt ancient Fathers in the firſt ages received both the Epiſtle to the *Hebrewes*, the ſecond Epiſtle of St. *Peter*, the Epiſtle of St. *Jude*, and the *Revelation* of St. *John*, with one conſent, accounting them no better than *Hereticks*, which either doubted of them, or denyed them: and yet you, to outface the truth, would make the world beleeve, that it was three or foure hundred yeares before they were received into the Church, and made canonicall; and upon this vaine ſuppoſall you would know of me, *Whether there were any change of faith in the Church when they were admitted, or whether thoſe Books received any change in themſelves.*

To

To answer you in a word, your proposition is foolish, and your question is frivolous; for those Books were alwayes received, even from the first times: and no more could that word of God be changed, than God himselfe, who is immutable; and yet we see your faith is daily altered, for want of that foundation, and thereupon it behoves you to get more, and better proofes, for the confirmation of your new Creed.

From your justification of your *Trent* faith, you begin to looke asquint thorow your Spectacles at the reformed Churches, and after your wonted manner you crie out, *They have no certaine rule of faith wherewith wee may urge them; authoritie of Church they have none: Scripture they have indeed, but so mangled, corrupted, perverted by translation, and mis-interpreted according to their owne fancies, that as they have it it is as good as nothing.* Thus you.

Have we no certaine rule of faith? What thinke you of the Scriptures? Doe not we make them the sole rule of our faith? and is not that rule by your own Cardinals confession, *Regula credendi certissima, tutissimaque*, the most certaine and safest rule of faith? And as touching the authority of the Church, it is an Article of our Religion, *That the Church hath power to decree rites, or ceremonies, & authoritie in controversies of faith; and yet it is not lawfull for the Church to ordaine any thing that is contrarie to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another:*

*Bell. de verbo Deo. l. 1. c. 2.*

*Art. 20.*

This

This Article shewes our obedience to the Scriptures, it declares the authoritie of our Church, and it vindicates our Ministers from perverting and misinterpreting of the Scriptures, wherewith you charge us in the next place.

*It is true* (say you) *Scripture you have indeed, but mangled, corrupted, perverted by translation.* Here your charge is generall, and your accusation capitall; therefore you must give me leave, for the better discoverie of the truth, to send out a *Melius inquirendum*, that your Translation and ours being compared in particulars, the truth may better appeare.

First then it cannot be denyed, that the Protestants in all their Translations have a recourse still to the Originall of *Hebrew* and *Greek*, which was inspired by the Holy Ghost; and these they preferre before all *Latine* and Vulgar Translations whatsoever: on the other side, your *Translation* (as your Interpreters fancie) *hangeth betweene the Greek and Hebrew, as Christ hung betweene two theeves.* Nay more, your men esteeme the Vulgar Latine before the Originall: *Not* (saith *Bellarmine*) *that the rivers of Translations should be preferred before the fountaines of Hebrew and Greeke of the Prophets and Apostles, but because the fountaine is muddie in many places, which otherwise should runne cleare; for without doubt, as the Latine Church hath beene more constant in keeping the faith than the Greeke, so likewise it hath beene more vigilant in preserving her bookes from corruption.*

*Bibl. Complut. in Præfat.*

*Bell. de verbo Dei, lib. 2. c. 11.*

These

Theſe Paradoxes doe open a gap to Atheiſme; for if the originall Scripture be corrupted, what aſſurance, what certaintie can wee have of true faith and religion? (and if *wee doubt, wee are condemned already.*) Neither can it enter into my thoughts, that profane Writers ſhould bee preſerved in their ſimple pureneſſe from their firſt ages, and that their Tranſlations ſhould remaine in ſubjection to their copies, from whence they are derived, to be examined by them; and yet the Watchman of *Iſrael, who neither ſlumbers nor ſleepes,* for want of providence, ſhould ſuffer his ſacred Word become a Tributarie to a Tranſlation. But by this the world may ſee the guiltineſſe of a bad cauſe; you will rather charge the word of God it ſelfe with corruption, than faile to make good the corruptions of your owne Church.

Your learned *Andradius* condemnes them that preferred the *Latine* before the *Hebrew* of the Old Teſtament, (as pretending it was corrupted by the Jewes.) *It was very inconſiderately conceived* (ſaith he) *by ſome, that there was more credit to bee given to the Latine Edition than to the Hebrew, becauſe the Latine ever remained entire & uncorrupt in the Catholique Church, and the Hebrew was falſified & depraved by the perfidiouſneſſe of the Jewes.* And your owne *Sixtus Senenſis* doth witneſſe of the Greeke Text likewiſe, that *it is the ſame which was uſed in the dayes of S. Hierome, and long before him in the Apoſtles times, and is free from hereticall corruptions, as by the continuall writings of the Greeke Fathers*

*Andrad. def. fidei Trident. l.4.*

*Sixt. Senenſ. Biblioth. l.7.*

thers (as namely) *Dionysius, Justinus, Irenæus, Melito, Origen, Affricanus, Apolinarius, Athanasius, Eusebius, Basil, Chrysostome, Theophylact, doth most plainly appeare*; and yet your *Gregory Martin*, and the *Rhemists*, are not ashamed to professe that the Translation which they follow, is not *onely better then all other Latine, but even than the Greeke Text it selfe, in those places where they disagree.*

Preface to the *Rhem. Testam.*

To examine your Translation in generall, and so descend into the particulars of yours and ours. First, it is decreed by the Councell of *Trent, that amongst divers Translations then in use, the old and vulgar Translation should be declared to be authenticall in all publike Lectures, Disputations, Sermons, and Expositions, and that no man should dare or presume to reject it upon any pretext whatsoever.* What Translation was understood by the old vulgar, was not expressed in the Councell: It is pretended to be, and is called at this day St. *Hieromes* Translation, and, which is remarkable, the Translation was decreed but by 42. Bishops at the first beginning of the Councell.

*Concil. Trid. Sess. 4. Decretam de editione librorum.*

From hence ariseth the first *Quere*, which of St. *Hieromes* Translations your Church doth follow (for St. *Hierome* confesseth that the first was corrupt, and accordingly he did correct many things in his first Translation.) To this Objection your Cardinall makes this faire and free confession; *Although Hierome did perceive some things fit to be changed, and afterwards did change them, yet the Church did adjudge the first translation for true, and*

*Bell. de verbo Dei, l. 2. c. 9.*

chose

*chose rather to keep that for the vulgar Edition. And* then he concludes: *Although the greatest part of the vulgar Translation be* Hieromes, *yet it is not that pure Edition which he translated out of the Hebrew, but in a manner mixt.*

*Habemus confitentem reum.* Now heare your owne *Sixtus Senensis*: Albeit he pretends that the different readings in the Bible be no prejudice to the Faith, yet(saith he) *wee ingenuously confesse that many errours were corrected by* Hierome *in the old Translation, and likewise there are found in our new Editions some falsifications, solecismes, barbarismes, and many things ambiguous, not well expressed in the* Latine; *some things changed, other things omitted; and the like.* Here both confesse that *Hieromes* first Translation was erroneous, (and the one saith that your Church hath chosen that which is not pure nor agreeable to the *Hebrew*, the other confesseth it hath Barbarismes and untruths.) To speake ingeniously, the Sunne never saw any thing more defective and maimed than the vulgar Latine. Your Bishop *Lyndan* cryes aloud, and protesteth it *hath monstrous corruptions of all sorts, scarce one coppie can be found that hath one booke of Scripture undefiled, many points are translated so intricately and darkely, some impertinently and abusively, some not so fully nor so well and truly, sundry places thrust out of their plaine and naturall sense: the Translatour possibly was no* Latinist, *but a smattering* Grecian.

*Sixt. Senens. Bibl. l. 8. p. 664.*

*Lynd. de opt. genere Interpret. l. 3. c. 1, 2, 4. 6.*

I proceed to the examination of more witnesses.

About forty yeares after Pope *Paul* the third had decreed the vulgar *Latin* in your Councel of *Trent*, *Sixtus Quintus* by his *Breve* prefixed to his Bible, gives us to understand, that certaine *Roman* Catholikes were of such an *humour of translating the Scripture into* Latin, *that Sathan, taking occasion by them (though they thought no such matter) did strive what he could out of uncertaine and great variety of Translation, so to mingle all things, that nothing might seeme to be left certaine and firme in them:* and thereupon hee takes occasion to publish a *Latine Translation* of his owne perusall, and withall makes his Declaration of it in this manner: *We of our certaine knowledge and fulnesse of Apostolicall power, doe ordaine and declare that the Edition of the vulgar Bible of the Old and New Testament, which was received by the Councell of* Trent *as authenticall without any doubt or Controversie, is to be reputed or taken for this onely Edition; which being as well as was possible reformed and printed in our* Vatican, *our will and pleasure is, and we doe decree it to be read throughout the whole Christian World in all Churches; with this our determination and satisfaction for all men, That first it was allowed by a generall and joynt consent of the whole Catholike Church and Holy Fathers; secondly, by a Decree made in the late Councell holden at* Trent; *and now lastly by that Apostolicall Authority and Power which God hath given us: and therefore is to be received and accompted for a true, lawfull, authenticall and undoubted Copie, to be read, and no other, in all publike*

*Breve Sixti 5.*

*Sixt. 5. in Bulla præfix. Bibliis, An. 1588.*

*publike and private Disputations, Lectures, Sermons, or Expositions.*

This Translation was published by *Sixtus* with great care and paines, professing that he printed it in the *Vatican* at *Rome*, and *corrected the Errours of it with his owne hands*: he professeth it was approved by the generall consent of the whole Catholike Church: he professeth it was received for the best and most vulgar *Latine* Edition, excluding all other Translations private or publike whatsoever; and thereupon concludes, *Let no man attempt to violate this our Decree, our will and declaration herein, or by rash boldnesse contradict it: for if any shall presume so to doe, let him know that he shall incurre the indignation of Almighty God, and his blessed Apostles* Peter *and* Paul.

*Nostra nos ipsi manu correximus, siqua prelo vitia obrepserunt. Idem in Præfat.*

*Ibid.*

From hence will arise a second *Quere*, whether this Translation of *Sixtus* were that *Hieromes* Translation formerly confirmed, and ratified by the *Trent* Councell. If it were his, and confirmed by a Generall Councell, how came it to be corrected by *Sixtus*? If it were not the same, how could *Sixtus* Bible be allowed by a Decree made in the Councell of *Trent*, (for so are the words of his *Bull*) whereas the Councell was called *Anno* 1545. and *Sixtus* published his Bible *Anno* 1592. which was above 40. yeares after the Councell was called? But observe the sequell; The Decree of *Sixtus* was kept inviolable for a short time, and approved by *Urban* the 7th, *Gregory* the 14th, and *Innocent* the 9th his immediate Successors: But

Pope *Clement* the *eight*, about seaven yeares after the death of *Sixtus*, called in question that Translation, and published another of his owne, *Ad perpetuam rei memoriam*, and corrects *Sixtus* Bible, under this pretence; that *his Predecessor perceived not a few things to have crept into the Bible through default of the Presse, and that it needed a second care, and that certainly he himselfe had intended to bring the whole worke to the Presse againe, had he not beene prevented by death.*

*Clem. in præf. Sixti Bibl.*

These two Editions were published by two severall Popes, and both commanded to be read and followed in their severall *Breves*: Pope *Sixtus* disclaimes all Bibles whatsoever, both Manuscripts and printed, of the vulgar Edition, which did not agree with his Edition *Ad literam*, to a letter. Pope *Clement* professeth that his Translation, although it be not absolutely perfect in all points, yet without doubt it is more pure, and better corrected than any other that was published before it. In conclusion, both agree that the *Forme of each must be inviolably observed without the least particle of the Text added, changed, or detracted.*

*Ne minima quidem particula mutata. Sixt. in Præf.*

Now take your choyce of which Translation you please; if you allow *Sixtus*, it was corrected in many places by Pope *Clement*; if *Clements*, you must incurre the curse of his Predecessor Pope *Sixtus*: if you will receive the vulgar Translation, which you terme St. *Hieromes*, your Cardinall tels you it is not of his purest Edition. Lastly, if you approve the vulgar Edition, decreed by the Coun-

cell

cell of *Trent*, I say neither you, nor all the Papists living, can resolve which is that vulgar Edition.

For a Conclusion, either your vulgar Translation before *Clements* time was corrupt, or in vaine did *Clement* command a *Correctorium* to passe upon it, and to be read according to that correction. The worke of *Lucas Brugensis*, who was living at that time, hath sufficiently discovered your corruptions in the Bible of *Sixtus*, which in his time was *reputed for that onely Edition confirmed by the* Trent *Councell, commanded to be read throughout all Churches, and allowed by the consent of the whole Catholike Church*: this Bible (I say) which for many ages was reputed the onely authenticall Edition in your Church, is purged and corrected (I speake within compasse) in above 3000 severall places. And as it hath beene observed by a painfull labourer in that Vineyard, your Translations in many places are flat contradictory each to other, (and he that beleeves contradictions, beleeves nothing at all.)

Dr. *Iames* in his *Bellum Papale.*

From the charge in generall, I will descend into particulars. And first, I will give you an Instance in the Old Testament.

We reade in the 34. of *Exodus* and the last verse, *The Children of Israel saw the face, that the skinne of* Moses *face shone*: your *Sixtus* Bible in the vulgar Translation twice renders it, *They saw his face horned*; but your *Sixtus Senensis* complaines of *Hierome*, that contrary to the Originall he so translated it. Thus one while you leave *Hieromes* Translation when it savours not to your Palate, another

*Videbant faciem egredientis Moisi esse Cornutã. Sixt. Bibl. Ibid. v. 29, and 35.*

while you excuse your owne by condemning of St. *Hierome*: (Now whether it were a part of that corrupt Translation which your men use, and *Hierome* himselfe corrected, I dispute not) but (saith he) *therefore the Jewes doe scoffe and hate us Christians, whensoever they happen to see the picture of* Moses *painted with hornes, as though, according to their Imagination, we thought him to have beene a Devill.*

Rident itaque nos, & execrantur Judæi quoties Mosen in nostris Tẽplis cornutâ facie depictum aspiciunt, quasi nos eum Diabolum quendam, ut ipsi stultè interpretantur, esse putemus. Sixt. Senens. l. 5. Annot. 116. p. 368. Μετανοεῖτε.

Looke upon the particulars in the new Testament. In the third of *Matthew* for Repentance you translate *Penance*, and by *Penance* you understand satisfaction for sinnes. So that when the Evangelist saith, according to the *Greeke* Originall (*Repent*) you follow the *Latine* Translation, which hath an ambiguous construction, and say, *Pœnitentiam agite*, which your *Rhemists* translate, *Doe Penance*. And in the 9th of St. *Matthew*, where he saith, *I am not come to call the Righteous, but sinners to repentance*, you translate, *I am not come to call the Just, but sinners*, and leave out the word *Repentance* (which is in the Originall.) And lastly, as if you were guilty of a false Translation in both, in the first of St. *Marke*, you translate the words according to the Originall, and in stead of *Doe Penance*, you rightly interpret, *Be penitent, and beleeve the Gospel.*

Math. 9. 13. Εἰς μετανοίαν.

Mark. 1. 15.

In the 11 of St. *Luke* you have maymed and falsified the Lords Prayer: you say in this manner; *Father sanctified be thy name, thy Kingdome come, our dayly bread give us this day, and forgive us our sinnes, for because our selves also doe forgive every*

Vulg. Luk. & Rhemish. T.

one

*one that is in debt to us: And lead us not into temptation.* In this absolute forme of Prayer, you have omitted all these words; *Our — which art in heaven, thy will be done in earth as it is in heaven, but deliver us from evill.* Thus Christ taught his Disciples to pray in one manner, and you in that place teach your Disciples in another; and this is agreeable to your vulgar Translation, but not to the Originall.

In the 11 to the *Romans* we reade, according to the Originall; *If it be of grace, then it is not now of works, for then grace is no more grace: but if it be of works, then it is now no grace, for then worke is no more worke:* your *Rhemists* according to their vulgar Edition render it; *And if by grace, not now of works, otherwise grace now is not grace:* and leave out all the latter part of the verse, in these words, *But if it be of workes, then it is now no grace, for then worke is no more workes*; for what end let the Reader judge.

Rom. 11. 6.

εἰδὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. *Grac. Orig.*

In the first Epistle to the *Corinthians* we reade according to the Originall, *Let a man so accompt of us, as of the Ministers of Christ, and Stewards of the Mysteries of God*; your *Rhemists* following the *Latine* Translation reade, *Dispensers of the Mysteries of God:* and howsoever these words might be dispensed withall in some sense, yet by no meanes as you force it. For when your Proselites doe question your Priests why they take away the Cup from the Lay people, with these words so translated you answer them, *we are the Ministers of Christ,*

Καὶ οἰκονόμους μυστηίων Θεοῦ. 1 Cor. 4. 1.

and Dispensers of the mysteries of God: and so by consequence we may dispence with the Sacramentall Cup, by the authority of Scripture. Witnesse your Councell of *Trent* touching the Churches power of dispensing with the Sacrament, which professeth that *the Apostle doth plainly intimate unto us a dispensation with the Sacrament in those words mentioned.*

*Id autem Apostolus non obscurè visus est innuisse, &c. Concil. Trid. Sess. 21. c. 2.*

In the 15. of the *Corinthians* we translate according to the Originall, *Behold I shew you a mysterie, we shall not all sleepe, but we shall all be changed:* your *Rhemists* translate it according to the vulgar *Latin*, flat contrary to the Originall, and the meaning of the Holy Ghost; *Behold I tell you a mysterie, we shall all indeed rise againe, but we shall not bee changed.*

1 Cor. 15. 21.

*Rhem. Test. ib.*

In the second Epistle to the *Corinthians* wee reade according to the Originall, *wherefore henceforth know we no more after the flesh, yea though we have knowne Christ after the flesh, yet henceforth know wee him no more:* your *Rhemists*, doubting these words may trench too farre upon your naturall and carnall presence, have quite perverted the sense by their last Edition in these words, *Therefore wee from henceforth know no man according to the flesh, and if we have knowne according to the flesh, but now know him no more.* Here is no mention at all of Christ, but the chiefe words (*yea*) and (*Christ*) which are emphatically delivered by the Apostle, are quite left out; and I cannot conceive but it is done wittingly, because you have carefully observed

*Rhem. Test.* printed at *Antwerp An.* 1621. *in* 2 Cor. 5. 16. non ut nos.

the

the *Errata* upon the Annotations, but none upon the Text it ſelfe.

In the ſecond of the *Epheſians* we reade according to the Originall, *We are his workmanſhip created in Chriſt Jeſus unto good workes*: your *Rhemiſts* following the *Latine* Tranſlation deprave the Text, ſaying; *wee are created in Chriſt Jeſus in good works: which is no fit interpretation* (ſaith your owne *Vega*) *becauſe we muſt beware leſt that ſome take occaſion from the Latine, to attribute the cauſe of their creation in Chriſt, unto* ~~his~~ *foreſeene good works; than which nothing can be more contrarie to St.* Pauls *doctrine.*

Ephes. 2. 10. ἐπὶ ἔργοις ἀγαθοῖς.

*Non ſatis commodè vertit vulg. Interpret. &c. Vega opuſc. de Mer. & Juſtif. q. 6.*

In the fift to the *Epheſians* according to the Originall we reade, *This is a great myſterie* (ſpeaking of *Chriſts* marriage to his *Church*) your *Rhemiſts*, to prove Matrimony one of their ſeven Sacraments, follow the *Latin* Tranſlation, and ſay, *This is a great Sacrament*; whereas your *Cardinall Cajetan* tells us, *The learned cannot inferre from hence that Mariage is a Sacrament, for St.* Paul *ſaid not, It is a Sacrament, but a Myſterie.*

Μυστήριον τοῦτο μέγα. Eph. 5, 32.

*Cajet. Coment. in hunc locum.*

Laſtly, to maintaine your Image-worſhip, whereas we reade in the *Hebrewes* according to the *Greek*, Jacob *bleſſed both the Sonnes of* Joſeph, *and worſhipped leaning upon the top of his ſtaffe*: your *Rhemiſts* according to the vulgar *Latine* reade it, Jacob *dying, bleſſed every one of the ſonnes of* Joſeph, *and adored the top of his rod.*

Καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Hebr. 11. 21.

Thus I have given you a taſte of the differences betwixt our Tranſlations, and your vulgar *Latin*;

*Latin*; now let the Reader judge which of those readings are most agreeable to the Originall. If we enquire of your *Rhemists*, they tell us that we *have no cause to complaine of their Translation, unlesse we complaine of the* Greeke *also*. Nay more, they have not onely proclaimed it to the Reader, but they have outfaced the world in their Preface, that their *Translation is so exact and precise, according to the* Greeke, *both the phrase and the word, that delicate Heretikes* (for so they terme us) *therefore reprehend us of rudenesse, and that it followeth the* Greeke *farre more exactly then the Protestants Translations*.

Preface to the *Rhem. Testam.*

It is true indeed, that sometimes you would seeme to affect the *Greeke*, sometimes the *Latine* tongue in your Translation; but withall you have cunningly devised uncouth words and phrases, and for this purpose onely, that the Scripture may seeme hard and obscure to the common people, that they might eyther take no pleasure in the reading them, or reape no benefit for want of understanding them: as for instance; *Not in chambering and Impudicities. I expugned the faith. They emulate you not well, that you might emulate them. Be also your selves superedified. Once at length you have reflourished to care for me. Against the spirituals of wickednesse in the celestials. But they are written to our correption. That he might repropitiate the sinnes of the people. All shall be docible of God. It was the Paraseeve of Pasche.* These and such like are the exact and precise Translations which you so bragge of,

Rom. 13. 13.
Galat. 1. 14. 24
Galat. 4. 17.
1 Pet. 2. 5.
Phil. 4. 10.
Ephes. 6. 12.
1 Cor. 10. 11.
Hebr. 2. 17.
John 6. 54.
John 19. 14.

of, and for which we condemne you.

Now doe you joyne to these English phrases, your falsifying and corrupting the genuine sense of the Holy Ghost by your *Latine* Translations, and tell me if I may not truly retort your Assertion into your owne bosome: *Scripture you have indeed, but so mangled, corrupted, perverted by Translation, that as* (you) *have it, it is as good as nothing.*

But *you have misinterpreted the Scriptures* (say you) *according to your owne fancies.*

Your bolt is soone shot, and if all your words were Oracles, and that *Ipse dixit* were sufficient, your bare word (for other proofes you have none) would easily conclude us; but I will shew you so plainly, that without Spectacles you may see that these Aspersions likewise reflect upon your selves.

It was a question amongst your fellow *Jesuits*, whether *Jacob Clemens* the *Dominican* might by Authority of the Scripture kill *Henry the third*, King of *France*; and one of your *Jesuits* reasoned thus with himselfe: *Ehud* killed *Eglon*, and therefore I may kill *Henry*; for *Eglon* was a King, and so is *Henry*; *Eglon* signifies a Calfe, and *Henry* is a *Calvinist*; *and therefore assuredly I may murther him by Scripture.* I hope you will confesse that this *Jesuite*, although he were of your Society, did interpret the Scripture according to his owne fancie. In like manner, your Patriarke of *Venice* concludes seven Sacraments from the words of Scripture, and I conceive, it is according to his owne fancie: *That* (saith

*B. Barloes* defence of the Articles, in his Preface, p. 7.

(saith he) *which* Andrew *spake, There is a Boy which hath five loaves and two fishes, must be understood of the ranke of St.* Peters *successors; and that which is added, Make the people sit downe; signifieth, that salvation must be offered them, by teaching them the seven Sacraments.* And whereas the Prophet *David* saith; *Thou hast put all things under his feet:* *Antoninus* your Archbishop of *Florence*, about two hundred years since, expounded those words in this manner: *Thou hast made all things subject to the Pope; the Cattle of the field, that is to say, men living in the Earth: the fishes of the sea, that is to say, the soules in Purgatory: the fowles of the Ayre, that is to say, the soules of the Blessed in heaven:* whether this Exposition be according to the sense which the Catholike Church holdeth, or according to his owne fancy, let the Reader judge.

*Inn. Gentil. exam. Concil. Trid. l. 4. n. 26. Sess.*

*Anton. in Sum. part. 3. tit. 22. c. 5.*

To come nearer to you: *Moses* saith, *God made man after his Image:* Pope *Adrian* inferreth, Therefore *Images must be set up in Churches.* St. *Peter* saith, *Behold here are two swords:* Pope *Boniface* concludes, Therefore the *Pope hath power over the spirituall and the temporall.* St. *Mathew* saith, *Give not that which is holy unto dogges:* Mr. *Harding* expounds it, *Therefore it is not lawfull for the vulgar people to reade the Scriptures.* It was sayd to St. *Peter* in a vision, *Arise, kill, and eate:* your Cardinall *Baronius* hence infers, *The Pope is* Peter, *and the* Venetians *are the meat which must be killed and devoured.* To let passe those farre fetched and extravagant senses of Scriptures, which your learned men

*Whitak. & Camp. Rat. 9.*

*Extra. de Major. & Obed.*

*Fuels Def. p. 52.*

*In voto Baronii contra venetos.*

men wyer-draw for your *Romish* Doctrine. It is the word of God, *Goe to my servant* Job, *and he will pray for thee*: therefore there is an Invocation of Saints in Scripture. *Give us this day our daily bread*: therefore the bread must bee given to the Common people, and not the Cup. *Our Saviour opened the Booke of the Prophet* Esay, *and afterwards closed it*: therefore Prayer and Service in an unknowne tongue is commanded by the Scripture. These and such like false glasses you temper for your *Spectacles*, to deceive your poore ignorant Proselites with the name of Scripture; and for feare they should make any doubt of the right interpretation of them, your Cardinall *Hosius* protesteth to all *Romanists*, *If a man have the Interpretation of the Church of* Rome *of any place of Scripture, he hath the very words of God; though he neither know, nor understand, whether, nor how it agreeth with the words of Scripture.* This puts me in minde of that excellent passage of St. *Hilary*, who speaking of the errours and Heresies crept into the Church in the dayes of *Constantius*, makes this generall complaint, which in these dayes is truly verified in the *Roman* Church; *Faith is now come to depend rather on time, than on the Gospel; your state is dangerous and miserable: you have as many faiths as wills, and as many doctrines as manners; whilst faiths are either so written as you list, or so understood as you will.*

I come now to your forbidden Bookes, wherein the mysterie of iniquitie will manifestly appeare: and

*Bellar. de Sanct. Beat. l. 1. c. 10.*

*Roffens. adver. Luther. Art. 16.*

*Lediſ. de divinis Script. Quâvis linguâ non legendâ. cap. 22.*

*Si quis habet interpretationẽ Eccleſiæ Romanæ, de loco aliquo Scripturæ, etiamſi—tamen habet ipſiſſimũ verbum Dei. Hoſius de expreſſo verbo Dei.*

*Hilar. l. 3. ad Conſtant. & l. 1. ad Conſt. de ſanctum.*

and first touching the sacred *Bible* which is forbidden in the first place.

*The Bible* (say you) *is not so forbidden, but that it is in the Bishops power to grant leave, if upon Conference with the Parish Priest or Confessor of the partie that desireth leave, he finde him to be such a one as may not incurre danger of faith, &c. which with any reasonable man may be counted sufficient liberty.*

It is true that by the fourth Rule of Pope *Pius* the fourth, the *Bible* may be licensed by the Bishop, but the party must have the license in writing: and withall it is decreed, *If any presume without such license either to reade or have it, unlesse he come in first and give up his Bible to his Ordinary, let him not have the pardon of his sinnes.* It is not lawfull then to reade the Bible without a dispensation, but with a license any man may reade it: and *this* (say you) *is sufficient liberty for any reasonable man.* If I should grant you that which you say, yet you are never able to make good that license: for Pope *Clement* the *eight* about thirty yeares after, upon this dispensation so granted, gives us to understand, That upon the Rule of *Pius* the *fourth*, *no new power was granted to the Bishops, or Inquisitors, or Superiors, to license the buying, reading, or keeping the Bible in the vulgar tongue; seeing hitherto by the command and practise of the holy Inquisition, the power of granting such licenses, to reade or keepe Bibles in the vulgar Language, or any part of Scripture, as well of the New as the Old Testament, or any sums or Hystoricall Abridgement of the same in any vulgar*

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*Regula 4. in indice libr. prohibit. p. 16.*

*Observatio circa 4. Regulam Ibid. p. 22. in fine Concil. Trident.*

*Language hath beene taken from them: Quod quidem inviolatè ſervandum eſt*; and this is inviolably to be obſerved. You ſee then, that howſoever your *Pius* Pope gave a diſpenſation for the reading of the Scriptures: yet Pope *Clement* his Succeſſor, declared that licenſe to be void and of none effect; and that which concludes your Aſſertion for an untruth, it was by him decreed, to bee kept without any diſpenſation or violation.

*Inviolatè ſervandum.*

Thus touching the ſacred Bible you have ſeverall Tranſlations, upon ſeverall paines to be received, and both different each from other in many hundred places: you have ranked the ſacred Bible amongſt the Bookes prohibited; and laſtly, you ſeemingly grant a licenſe for the Ignorant to reade the Scripture: and by another decree you abridge that licenſe ſo granted. I proceed from the forbidding of Scriptures, to your purging and falſifying of the ancient Fathers.

*As for Fathers* (ſay you) *it is moſt groſſely falſe which the Knight after the ordinary Miniſteriall tune, ſtands canting, that we blot out and raze them at our pleaſures. What is it then that theſe men would have? What is it they can carpe at? Nothing but that they themſelves are ſtung, in that hereby they are kept either from publiſhing their owne wicked workes, or corrupting the Fathers at their pleaſure; and to wipe away this blemiſh from themſelves, would lay it upon us.* Thus you.

It ſeemes you have beene well acquainted with Rogues and ſturdy Beggers, who have taught you

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the Terme of (*Caning*) a word proper for such kinde of people: but whereas you say it is grossely false that you blot and raze the Fathers, and that therein we seeke to wipe away the blemish from our selves, and lay it upon you; for the better manifestation of the truth, first, looke I pray upon the place where the corrupted Fathers were printed, & see by whom they were licensed; then heare your owne men witnessing their owne confession, of purging them; and lastly, peruse the places which I shall produce razed and corrupted, and then tell me if the Mysterie of Iniquity doth not closely worke in your *Roman* Church, and that the ancient Fathers are grossely falsified, and notoriously corrupted by your owne men, even in the principall points of Doctrine controverted betwixt us.

First then wee must observe, that corruptions and abuse of ancient Fathers may be of three sorts; either by foisting into the Editions bastard Treatises, and intitling them to the Fathers; or by falsifying their undoubted Treatises by additions, detractions, or mutations; or lastly, by alledging passages, and places out of them, which are not extant in their workes: and of all these three kindes your men are guilty, as it shall appeare by instances in their severall Ages, for the first 800. yeares.

*Expurgari & emaculari curâsti omnium Catholicorũ scriptorũ, præcipuè veterum Patrum scripta. Sixt. Senens. in Ep. Pio 5.*

First, concerning the purging of Fathers; your *Sixtus Senensis*, in his Epistle dedicated to Pope *Pius* the *fifth*, amongst his many and famous deeds, recounts this for one of the greatest, That *he caused the writings of all Catholike Authours, but especi-*

*especially those of the ancient Fathers, to bee purged.* And *Greizerus* your Jesuit proclaimes it by way of justification; *If it be lawfull to suppresse or inhibite whole Bookes, as namely* Tertullian *and* Origen, *then it is lawfull likewise to suppresse a greater or lesser part of one, by cutting out, razing, blotting out, or by omitting the same simply for the benefit of the Reader.* And *Possevine* your Jesuit tells us, *that Manuscript Books are also to be purged, as well as printed*; which shewes your good intention to the ancient Writers. I may adde to these, that you doe not onely purge, and corrupt the Fathers (as shall appeare in matter of fact in severall Ages) but you forge Bastard Epistles in the names of ancient Bishops, and you thrust counterfeits into the Chayre of the true and Catholike Doctors. *Peter Warbeck* is taken for *Richard* Duke of *Yorke*, and obscure Authors, as namely *Dorotheus*, *Hormisda*, *Hermes*, *Hypolitus*, *Martialis*, and other counterfeits, for famous Writers, and all to supply your defects of doctrine in the Orthodox Fathers. *Severinus Binius* hath published certaine decretall Epistles in the names of *Clemens*, *Anacletus*, *Evaristus*, *Sixtus*, and many others, to the number of thirty one, all Bishops of *Rome*: Insomuch, as their Epistles are cited by *Bellarmine*, by *Peresius*, by *Coccius*, by *Baronius*, by your *Rhemists*, for severall proofes of your *Trent* Doctrine. *Gratian* saith, *they are of equall Authority with Councels*: nay more, he labours to prove out of St. *Austin*, that those *decretall Epistles* were reckoned by him amongst the *Canonicall*

*Grat. l. 2. c. 10*

*Adistos enim quoque purgatio pertinet. Possev. l. 1. Biblioth. select. c. 12.*

*Grat. Dist. 20. Decretales.*

*Distinct. 19. in Canonicis.*

*nicall Scriptures*; and yet by the severall Confessions of your learned Writers, are adjudged to be all counterfeit: and without doubt, their leaden-stile, their deepe silence of Antiquity concerning them, the Scriptures alledged by them after St. *Hieroms* Translation (being long before his time) doe easily convince them of falshood. *Antoninus Contius*, the Kings Professor of Law in the Universitie of *Bruges*, tells us that he brought many reasons in his Preface, and notes upon your Canon Law, which was printed at *Antwerp*, by which hee proved, and shewed manifestly, that the Epistles of the Popes, who were before *Silvester*, were all false and counterfeit. The Preface, with the reasons alledged against it, is now razed and purged; and *Plantin* the Printer gives this answer for it, *The Censor who was to oversee the printed Bookes, would not suffer it to passe, and what became of it he remembred not, nor knew how to procure it.* Thus your men are not onely ashamed to publish their Bastard Epistles, and equall them to the Word of God, in behalfe of your new doctrine, but you censure also and purge your owne men for condemning such lying inventions.

*An.* 1570.

*Silvester An.* 314.

*Raynold. & Hart. Cap.* 8. *Divis.* 3. *p.* 451.

Whether to forge a false deed, or to raze a true one, be the greater fault, it is not greatly materiall: for your owne men are guilty of both. And lastly, when neither purging, nor falsifying will serve the turne (which you have practised in Bookes set out the first 800. yeares) you bring a Prohibition against all Authors, Priests, and Professors in the bosome

bosome of your owne Church, which testifie the truth of our doctrine, and injoyne them silence by your *Index Expurgatorius*, by cutting out their tongues, and refining them with a new impression; and this hath beene your ordinarie practice, for the last 800. yeares. I will give you instances in both, and so I come to the second Age.

In the second Age, *Ignatius* Bishop of *Antioch* witnesseth the antiquity of our Doctrine: he shews that our Communion in both kindes was practised in his dayes: *There is one Bread* (saith he) *broken for all, and one Cup distributed to all.* In your Edition printed at *Colein*, you have quite altered the sense by a corrupt Translation, saying: *One Cup is distributed for all:* and in the Margent, *Una Eucharistia utendum.* And that your corruption may not want an Advocate, your Cardinall *Bellarmine* tells us; *There is not much credit to be given to the* Greek *Copies, for the* Latine *reades it otherwise:* by which reason, a man may appeale from the Originall to a Translation; which is a thing unheard of.

Εν ποτήριον τῆς ἑνότητος διανεμόμενον. *Ignat. Ep. ad Philadelph.*

*Unus Calix, qui pro omnibus nobis distributus est. Bibl. Pp. Tom. 1. Colon. Agripp. An. 1618. p. 85. Bell. de Euch. l. 4. c. 26.*

Again, whereas he saith in the same Epistle, *Oh yee Virgins in your prayers set Christ (onely) before your eyes, and his Father, being enlightened by his Spirit:* hereby teaching, that we ought to direct our prayers to the *Trinity* only, and not to Saints & Angels: your men in their late Edition printed at *Lyons*, by their corrupt translation have left out the word *Precibus*, and thrust in *Animabus*, soules for prayers; by which change of words, the sense & meaning of the Father is cleane perverted. It followeth further in the same

*Ignat. ibid. ut supra.*

*Ignat. Lugdun. impres. An. 1572.*

Page, in speaking of *Peter* and *Paul*, and other Apostles, who betooke themselves to a married life; *Severinus Binius*, in his Annotations upon this place, tells us that those words (*viz. Peter and Paul, and other Apostles, betook themselves to a married life*) ought to be razed out; because (saith he) *it is probable the* Grecians *in honour of Marriage, corrupted the Text*: A faire warning for us to take notice, that in after Editions that passage may also be cleane left out.

In the third Age, *Tertullian* paraphrasing upon the words of Christ, [a] *The flesh profiteth nothing*: (saith) *It is the Spirit that quickeneth, the flesh profiteth nothing*, (namely) *to quicken*: your *Tertullian* printed at *Paris*, hath quite perverted the meaning of the Father, and causeth him to speake flat contrary both to himselfe, and to the sense of Christ, in these words: *The flesh profiteth nothing* (*but*) *to quicken.*

St. *Cyprian* Bishop of *Carthage* is falsified and corrupted, for the circumgestation of your Sacrament, and the Popes Supremacie. In his Tract of patience he tells us, [b] *Post gustatam Eucharistiam, &c. After the eating of the Eucharist, the hands are not, or ought not to be defiled with bloud:* In your *Cyprian* printed at *Paris* and *Colein*, your men have wittingly altered the words, saying, *Post gestatam Eucharistiam*; and so by transmutation of one letter, doe cite this place for the circumgestation of the Sacrament: whereas the Ceremonie of carrying about the Eucharist, was not knowne in many hundred yeares

The third age. *An.* 200. *to* 300.

[a] *Caro nihil prodest, ad vivificandum scilicet. Tert. de Resurrect: carnis, c.* 37. *Caro nihil prodest sed ad vivificandum. Tertul. Parisiis apud Michaelem Julianum. An.* 1580. *p.* (*Mihi*) 47.

[b] *Nec post gustatam Eucharistiam, manus gladio & cruore maculentur. Sic Cypr. Parisiis apud Petrũ Drovart. in vico Jacobæo. An.* 1541. *fol.* 89. *Nec post gestatam Eucharistiam, &c. Cypr. de bono Patientiæ. Impress. Parisiis apud Claudium Chapelet Via Jacobæi An.* 1616. *p.* (*Mihi*) 316.

yeares after *Cyprians* time. But *Pamelius*, a Canon of the Church of *Bruges*, and *Licentiate* in Divinity, returnes this answer in defence of it: *Forasmuch as the Eucharist cannot be tasted with the hand, but was wont anciently to be carried with the hand, I thought it best to change the word* Tasting, *into* Carrying; *which I borrowed from an ancient Copie in* Cambron Abbey. The word then we see was changed by his owne Confession, and the *Cambron* Copie is brought for the defence of this forgerie: which differing from all other Copies may be justly suspected. For his reason, that *we taste not with our hand*, it is frivolous: For St. *Cyprian* saith not, *gustatam manu*, but simply *gustatam*; which taste yet was not without taking the Sacrament into the hand.

*Cum manu non gustetur Eucharistia, sed olim gestari consueta sit, prorsus illud ex Cambrensi Codice substituendum duxi, pro eo quod erat* gustatam. *Annot. in lib. de bono Patient. pag. (Mihi) 321*

You have heard *Pamelius* confession: Now let us heare what *Manutius* hath done in publishing of St. *Cyprian*; for *Pamelius* tells us, that St. *Cyprian* printed at *Rome* by *Paulus Manutius*, in the yeare 1563. is a much more bettered and corrected Edition, than any other: and accordingly your learned Priest Mr. *Hart* assures us, that *Pope* Pius the 4th, *being desirous that the Fathers should be set forth and corrected perfectly, sent to* Venice *for* Manutius *a famous Printer, that he should come to* Rome *to doe it; and to furnish them the better with all things necessary, he put foure Cardinals, wise and vertuous, in trust with the worke; and for the correcting of* Cyprian *especially above the rest, singular care was taken; by Cardinal* Baromæus, *a Copie was gotten of*

*Indiculus Codicum in Cypriano.*

Hart & Raynolds, *c. 5. Divis. 2. p. 167.*

*great antiquity from* Verona, *and the exquisite diligence of learned men was used in it.*

These Testimonies make a faire shew of sincere and plaine dealing: and no doubt if there were not double diligence used by them, the *Roman Cyprian* doth exceed all the rest, and is freest from corruption: That the truth thereof may appeare, let us looke into St. *Cyprian* in his booke *touching the Unity of the Church.* Whereas the ancient and true *Cyprian* sayth, *The rest of the Apostles were equall unto* Peter *both in honour and power*; the *Roman Cyprian*, printed by *Manutius*, and your late *Paris Cyprian*, hath added these words, *The Primacie is given to Peter.* And whereas the ancient *Cyprian* saith, *Christ did dispose the Originall of unitie beginning from one*; the *Roman* and *Paris* have added, *He appointed one Chayre.* And whereas the ancient *Cyprian* sayth, *The Church of Christ may be shewed to be one*; the *Roman* and *Paris* have added, *and the Chayre to bee one.* And because the *Chayre* may bee as well applyed to the Bishop of *Carthage*, as to the Bishop of *Rome*, the *Paris Cyprian* hath added *Peters chayre.* And whereas it was in *Cyprian*, even in the *Roman* print too, *Hee who withstandeth and resisteth the Church, doth he trust himselfe to be in the Church?* the *Paris Cyprian* addeth; *He who forsaketh* Peters chayre, *in which the Church was founded, doth he trust himselfe to bee in the Church?*

Now as you have heard that *Manutius* hath added, and forged much in his *Roman* Edition, for

the

*De Veritate Ecclesiæ.*

*Cypr. Parisiis apud Claudium Chapelet. An. 1616.*

*Unam Cathedrã constituit. p. 254.*

*Cathedra una constituitur ib.*

*Cathedram Petri. Ibid.*

*Qui Cathedram Petri, supra quam fundata est Ecclesia, deserit, in Ecclesia se esse confidit? ibid.*

the Popes Supremacie, ſo likewiſe you ſhall obſerve, that he hath raſed and purged an ancient Record and ſpeciall Evidence, againſt the univerſality and ſupremacie of the Biſhops of *Rome*; It is an Epiſtle written by *Firmilianus* Biſhop of *Cæſarea* to St. *Cyprian* (which St. *Cyprian* tranſlated into *Latin*, as your *Pamelius* doth confeſſe) wherein he profeſſeth, that he is juſtly moved with *indignation, at the manifeſt folly of Stephanus* (then Biſhop of *Rome*), *that boaſting ſo much of his Biſhoprick, and that he hath the ſucceſſion of* Peter, *upon whom the foundation of the Church was ſet; brings in many other Rockes, &c.* He bids him *not deceive himſelfe, he hath made himſelfe a Schiſmaticke by ſeparating himſelfe from the Communion of the Eccleſiaſticall unitie; for while he thinkes he can ſeparate all from his Communion, he hath ſeparated himſelfe onely from all.* He taxeth him for calling St. *Cyprian a falſe Chriſt, a falſe Apoſtle, and a deceitfull workeman; which he himſelfe being guilty of, and privie to himſelfe, that thoſe termes of right belong to himſelfe; by way of prevention, he objected them to another.*

Touching theſe ſeverall Additions and Extractions, *Pamelius* (by whom the *Antwerp* and *Paris Cyprian* were ſet forth) firſt excuſeth *Manutius* for adding the words in his *Roman* print; and tells us, they were found in a written Copie of the *Cambron Abbey* in *Hannonia*, which was the beſt of all the Copies he had; and therefore, ſaith he, *we were not afraid to inſert that Reading into the Text.* Yet *Manutius* himſelfe profeſſeth, he peruſed five and

*Atque ego hâc in parte juſtè indignor, ad hanc tam apertam & manifeſtam Stephani ſtultitiam. Firmilian. Cyp. S. Ep. 75. p. 203 Noli te fallere, ſiquidem ille eſt verè ſchiſmaticus, &c. p. 204. Inſuper & Cyprianum Pſeudo-Chriſtum, & Pſeudo-Apoſtolum, & doloſum operarium dicere, qui omnia in ſe conſcius prævenit, &c. p. 205.*

*Non ſumus veriti in textum inſerere.*

twenty printed and Manuscript Copies, which had none of those Additions; and as touching the Epistle to, or from *Firmilianns* (which proves a resistance anciently made against the usurped power of the Pope) *Pamelius* thinkes it was left out purposely by *Manutius*; and, saith he, *Perhaps it had beene more wisedome it had never been set out at all*: (but withall he addeth) *because* Morelius *did publish it before me, I thought it not fit to let it passe, but print it.*

*Argumentum Ep. 75. p. 198.*

Now let us looke backe, and examine the reason of these severall Editions and falsifications. Mr. *Hart* sayth, that the Additions were taken from a very ancient Copie gotten from *Verona*; *Pamelius* saith, they were borrowed from a Manuscript in the *Cambron Abbey* in *Hannonia*: but in 25. Copies the Additions were not to be found. Mr. *Hart* saith, the true Copie was printed at *Rome*, by the Popes command, and with the advise of vertuous and wise men, to be perfectly corrected, and free from all spots. *Pamelius* saith, it was better than any other; but withall, it was not so exact, but that the old Proverbe might take place, the *latter is commonly the better.* Lastly, touching the razing out the Epistle of *Firmilianus*, *Pamelius* concludeth that his Copie (which doth cite it) *is so perfect, that, be it spoken without envie, there will need no further recognition; yet happely* (saith he) *it had beene better it had never come forth.*

*Indiculus Codicum in initio Cypriani.*

Thus you may discerne, what forgeries are used by your men, to support the circumgestation

of your Sacrament, and the Popes Supremacie; which is a maine Pillar of your Faith: And this may serve to shew your falsifications and forgeries in the third Age.

In the fourth Age. The first Generall Councell of *Nice* is forged by *Zazimus* Bishop of *Rome*, in behalfe of his owne supremacie. The pretended Canon is this; *Those who in the* Nicene *Synod gave their sentence concerning Appeales of Bishops, said in this manner: If a Bishop shall be accused, and the Bishops of his owne Province shall thereupon condemne and degrade him, if he thinke fit to appeale, and thereupon flye to the most holy Bishop of* Rome, *if he be pleased to have the hearing of it, the Bishop is to write to the Bishops adjoyning, and let it be at his pleasure to doe what he will, and as he in his judgement shall thinke fittest to be done.* This Canon is not to be found either in the *Greeke* or *Latine* Copies of the *Nicene* Councell; and those Canons in all were but 20. It is true that you pretend, that there were in all 60. Canons, whereof 40. were burned by the *Arabians*, (amongst which this Canon was one:) But if they were extant, how were they burned? And if they were burned, how came you to the knowledge of them? The truth is, *their Bastardie* (saith *Contius* your *Lawyer*) *is proved even by this, that no man, no not* Gratian *himselfe, durst alledge them.*

The fourth age. *An.* 300. to 400.

*In Concil. Carthag. c. 1. Binius.*

Raynold. chap. 9. *Divis.* 2. *pag.* 575.

*Eusebius Cæsariensis* Bishop of *Cæsarea* is corrupted, to prove the Popes supremacie: In the *Basil* print translated by *Ruffinus*, he sayth, *Peter, James.*

*James*, and *John*, *after the Assumption of our Saviour, although they were preferred by him before all the rest of the Apostles, yet did they not challenge the honor of Primacie to themselves, but appointed* James, *which is called* Justus, *to be Bishop of the Apostles*: In your *Coleine* Edition, you have altered the sense, in this manner: *Peter, James, and John, when they had obtained of our Lord a high degree of dignity, they did not contend about glory and honor amongst themselves, but with one consent made* James *Bishop of Jerusalem*: Thus the true and ancient *Eusebius* saith *Peter* and the rest did not challenge the honor of primacie; the latter saith, they did not strive about glory and honour: the ancient saith, they appointed *James*, which is called *Justus*, to be Bishop of the Apostles; the other saith they nominated *Justum* Bishop of *Jerusalē*.

This Authority is so pregnant against the Popes Jurisdiction, claimed from *Peter*, that *Bellarmine* hath nothing to answer, but this: *Although those words be found in the* Basil *print, translated by* Ruffinus, *yet in a* Colein *print, translated and published by a* Roman *Catholike, the word Primacie is not to bee found; and in stead of the words* [*Bishop of the Apostles*] *are inserted, Bishop of Jerusalem.* The Cardinall doth not complaine, that *Ruffinus* Translation was false and corrupt (for they are the words in the Originall of the ancient *Eusebius*) neither could he say truly, that the *Colein* was translated by a *Catholike*, for indeed it is the property of an Hereticke to falsifie and corrupt the Text. And thus you have done in your *Colein* Edition, where you have altered the sense in that manner. *Euse-*

*Euseb. impr. Basiliæ ex Officinâ Henr. Petrina, Ruffino Aquilienſi Interprete. Sed Jacobum, qui dicebatur Juſtus, Apoſtolorum Epiſcopū ſtatuerat. Euſ. l. 2. Eccl. Hiſt. c. 1. Petrum, Jacobum, & Johannem, non de gloriâ & honore contendiſſe inter ſe, ſed uno conſenſu Jacobum Juſtū Hieroſolymonum Epiſcopū deſignâſſe. Coloniæ Allobrogum, excudebat Petrus de la Roviere. An. 1612.*

*Bellar. de Rom. Pont. l. 1. c. 26. pag 590. d.*

*Eusebius Emissenus* Bishop of *Emesa* in *Syria* is forged by *Gratian* for the doctrine of Transubstantiation: his words are these; *Christ the invisible Priest, turned the visible creature into the substance of his body and bloud, with his word and secret power, saying; Take, eate, this is my Body*: whereas there are no such words to be found in all his Works.

The Councell of *Laodicea* is falsified in favour of your Invocation of Angels. The words of the Originall are these: [a] *Christians ought not to forsake the Church of God, and depart aside and invocate Angels, and make meetings, which are things forbidden: If any man therefore be found to give himselfe to this privie Idolatrie, let him be accursed.* Now in the same Councell published by *James Merlyn*, and Fryer *Crab*, by transmutation of a letter, you are taught a lesson contrary to sense and reason, saying, [b] *It is not lawfull for Christians to forsake the Church of God, and goe and nominate or invocate Angels, or corners, and make meetings*; and thus *Angeli* are become *Anguli*, Angels are become Angles, or Corners, as if truth did seeke Corners, when so faire an Evidence is brought against Invocation of Angels.

St. *Basil*, the great Archbishop of *Cæsarea*, was forged by Pope *Adrian* the first, at the second Councell of *Nice*, for the worship of *Images*; his words are these: [c] *For which cause I honor and openly adore the figures of the Images* (speaking of the Apostles, Prophets, and Martyrs) *and this being delivered us by the Apostles, is not prohibited; but in all Churches*

*Grat. Dist. 2. de Consecrat. Quia corpus, fol. (Mihi) 432.*

a Οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἀπέναι, καὶ Ἀγγέλους ὀνομάζειν. *&c. Conc. Laod. Can. 35. Bin. Tom. 1. p. 245.*

b *Quod non oporteat Ecclesiã Dei relinquere, & abire, atque angelos nominare, & congregationes facere. Merlin Tom. 1. Concil. edit. Col. An. 1530. f. 68. Crab. edit. An. 1538. Colon. fol. 226. Veritas non quærit Angulos.*

c *Pro quo & figuras Imaginũ eorum honoro, & adoro, & veneror specialiter, hoc enim traditum est à Sanctis Apostolis, nec est prohibendum: uc ideò in omnibus Ecclesiis nostris eorum designamus Historias. Citat. ab Adriano in Synod. Nic. 2. Act. 2. p. (Mihi) 504.*

*Churches we set forth their Histories.* This Authority was cited by Pope *Adrian*, in the name of *Basil the Great* in his Epistles; when as in all his Epistles, of which are extant 180. there are no such words to be found.

St. *Hierome* is likewise forged for the same doctrine, and by the same Pope: the words in the Epistle are these; *As God gave leave to the* Gentiles, *to worship things made with hands, and to the* Jewes *to worship the carved workes, and two golden Cherubins which* Moses *made; so hath he given to us Christians the crosse, and permitted us to paint and reverence the Images of Gods workes, and so to procure him to like of our labour.* These words (you see) are cited by your owne Pope, at a generall Councell, as you pretend, for a point of your *Romish* faith; and yet there are no such words, nor the meaning of of them, to be found in either of those Fathers; and without doubt there was great scarcity of true ancient Fathers to bee found at that time, to prove your adoration of Images, when your Pope was driven to shifts and forgeries: especially, when your owne *Polydore* tells you, that the worship of Images, not onely *Basil*, but almost all the ancient holy Fathers condemned, for feare of Idolatrie; as S. *Hierome* himselfe witnesseth. This puts me in mind of *Erasmus* complaint, that the *same measure was afforded to* Basil, *which hee had otherwise observed in* Athanasius, Chrysostome, Hierome, *that in the middle of Treatises, many things were stuffed and forced in by others, in the name of the Fathers.*

*Sicut permisit Deus adorare omnem gentem manufacta &c. Citatur ibid. Ep. Adr. p. (Mihi) 506.*

*Polyd. de Rerū Invent.*

*Eras. in Præfat. lib. de Spirit. Sanct. Bas.*

St. *Am-*

St. *Ambroſe* Biſhop of *Millaine* is falſified and corrupted. *Franciſcus Junius* as an eye witneſſe, tells us, that at *Leyden* in the yeare 1559. being familiarly acquainted with *Ludovicus Saurius* Corrector of the Printing houſe, and going to viſit him, hee found him reviſing of St. *Ambroſe* workes which then *Frelonius* was printing: after ſome conference had betwixt them, *Ludovicus* ſhewed him ſome printed leaves, partly cancelled and partly razed; ſaying, *this is the firſt Impreſſion, which wee printed moſt faithfully, according to the beſt Copies; but two* Franciſcan *Fryers by command have blotted out thoſe paſſages, and cauſed this alteration, to my great loſſe and aſtoniſhment.*

*Junius Præfat. in Ind. Expurg. Belg.*

It may be the diſcoverie of it by *Junius* might ſtay their further printing of it, or elſe might be an occaſion to call it in after the printing; for otherwiſe if that Impreſſion may be had, it were worthy the examination. But for a proofe of this falſified *Ambroſe*, *Leſſius* the Jeſuit tells us, that *Bolſeck* doth confeſſe he ſaw the Copie in the hands of a Secretary: howſoever their later Editions are ſufficient proofe of your manifold falſifications. But I will ſpeak of Impreſſions (onely) that have been within my view. Firſt, to prove your ſucceſſion in doctrine in your owne Church, *Gratian* tells us from St. *Ambroſe*, *They have not the ſucceſſion of* Peter, *who have not the Chayre of Peter*; and thus he hath changed *Fidem* into *Sedem*, Faith into Chaire. This forgery in time may creepe into the Body of *Ambroſe*; but as yet the words of *Ambroſe* are agreeable

*Bolſcus dicit ſe in manibus Secretarii hoc teſtimonium vidiſſe, & inſpexiſſe. In diſp. de Antichriſto in Apend. Nu. 49. & 53. Laurent. Rever. Rom. Eccl. p. 190.*

*Non habent Petri hæreditatem qui Petri ſedem non habent. Grat de Pœnit. Diſt. 1. c. Poteſt fieri.*

able to our doctrine; that is, [a] *they have not the succession of* Peter, *which want the faith of* Peter. These be the words of true and ancient *Ambrose*, hereby declaring unto us, and them, that they may have the See of *Peter*, and yet want the faith of *Peter*.

Againe, in his Booke of the Sacrament St. *Ambrose* saith, [b] *Make this Oblation to be a reasonable & acceptable one* (*quod est figura*) *which is a figure of the Body of our Lord Jesus Christ*: Your *Ambrose* printed at *Colein*, doth mince those words, and sayth, (*quod fit in figuram*) as if it might stand for a figure, but were no figure; and more particularly in the Canon of your Masse, you cite all those former words of *Ambrose* to prove the Antiquity of your Masse, but you leave out the latter (*which is a figure of the Body*) and say; [c] *Grant that it may be to us the body and bloud of our Lord Jesus Christ*. And lastly, that *Ambrose* might seemingly appeare to be yours, in the point of Transubstantiation, whereas he sheweth the power and wonders of God in creating all things of nothing by his word only, and from thence concludeth, [d] *If therfore there be so great force in the speech of our Lord Jesus, that the things which were not begun to be* (namely, at the first creation of all things) *how much more is the same powerfull, to make that those things may still be the same they were, and yet be changed into another thing?* Here St. *Ambrose* sheweth plainly, that the Elements of Bread and Wine are the same in substance as they were before, although they are changed into another nature. Your Inquisitours knowing well that such Doctrine is flat contrary

a *Non habent Petri hæreditatem qui Petri fidem non habent. Ambr. de Pœnit. c. 6. Tom. 1. p. 156. Basil. apud Joh. Frob. An. 1527.*

*Ambr. de Sacr. l. 4. c. 5. Tom. 4. p. 393. Basil. ut suprà.*

b *Fac nobis hãc oblationem ascriptam, &c. quod fit in figuram corporis & sanguinis Jesu Christi. Amb. Colon. Agripp. An. 1616 Tom. 4. p. 173.*

c *Ut nobis corp° & sanguis fiat dilectissimi filii tui Domini nostri Jesu Christi. Missale Parv. An. 1626 p. (Mihi) 82.*

d *Si ergo tanta vis est in sermone Domini Jesu, ut inciperent esse quæ non erant; quanto magis operatorius est, ut sint quæ erant & in aliud commutentur? Idem de sacr. l. 4 c. 4. Basil ut suprà, p. 392.*

trary to their *Tenet*, which teach that the Elements are not the things in ſubſtance they were before Conſecration, have wiſely left out in their late Edition two poore words, (*Sint*) and (*et*) and accordingly the ſenſe runneth after this manner; *How much more is the ſpeech of our Lord powerfull to make that thoſe things which were, ſhould bee changed into another thing*: And by this meanes St. *Ambroſe* a Proteſtant, is become a Maſſe Prieſt; and with a clipped tongue liſpeth Tranſubſtantiation. Fryer *Walden* in writing againſt *Wickliffe*, cites this place by the halves (*ut ſint et in aliud commutentur*) he would have the Elements one thing, and changed into another, but excludes the principall words (*quæ erant*) ſhewing that they ſhould be the ſame, which they were before; and *Lanfranck* long before him ſtormed at *Berengarius*, for citing this place out of St. *Ambroſe* in behalfe of our Doctrine, and cryes out againſt him, *O mentem amentem! &c. O mad mind! O impudent lyar! now truly there is no ſuch words to be found in all St.* Ambroſe *his workes, &c.* But there is an *Ambroſe* lately printed at *Paris*, which makes a great promiſe of integrity and purity, and yet the words are corruptly printed, according to your other of *Paris* and *Colein* print.

In the fift age, St. *Chryſoſtome* Archbiſhop of *Conſtantinople* is razed and purged, touching the doctrine of the Sacrament: his words bee theſe; *If therefore it be ſo dangerous a matter to transferre unto private uſes thoſe holy Veſſels (in which the true Body of Chriſt is not, but the myſterie of his body is*

*ut quæ erant in aliud commutentur. Pariſ. An.* 1603. *& Colon. Agripp. An.* 1616. *Tom.* 4. *p.* 173.

*Wald. de ſacr. Euch. Tom.* 2. *c.* 82 *p.* (*Mihi*) 138. *b.*

*Ed. Pariſiis* 1632. *Ex editione Romanâ: In quâ quæ vel vitio vel incuriâ erant adjecta, ſunt rejecta; quæ ſublata, reſtituta; quæ tranſpoſita, repoſita; quæ depravata, emendata, &c.*

In the fift age. *An.* 400. *to* 500.

*contey-*

conteyned.) These latter words comprehended in the *Parenthesis*, in the Editions of *Antwerpe* and *Paris* are wholly left out, there is not a syllable of them to bee seene: for indeed the Author of that worke saith negatively, that (*the true body of Christ is not*) there, which overthrowes the very ground of your Popish presence: and although your men make great brags of Antiquity, to prove your reall Sacrifice of the Altar out of St. *Chrysostome*; yet in the 19. Homily upon St. *Matthew*, where hee termes it the *Sacrifice of bread and wine*, they being also privie to this evidence, as against their owne doctrine, in their Edition at *Paris* have taught him to speake the *Trent* language, in these words; *It is the Sacrifice of the body and bloud of Christ.*

*Chrys. Antwerpiæ apud Johannem Steelsium, An. 1537. Paris. apud Johannem Roigny. An. 1543. & Paris. apud Audoenum Parvũ. Anno 1557.*

*Sacrificium panis & vini.*

*Sacrificium corporis & sãguinis Christi. Paris. apud Audoenum Parvũ. An. 1557. in. c. 7. Matt. Hõ. 19.*

Touching the Testimony of divine Scriptures, St. *Chrysostome* is purged; he tells us in his 49. *Homily, That from the time that Heresies invaded the Church, there can be no triall of Christianity, nor refuge for Christians, who are willing to know the true faith, but to the divine Scriptures; for at that time there is no way to know which is the true Church, but by the Scriptures onely:* This authority is wholly agreeable to our doctrine, and thereupon these times of Controversies and Heresies, that have overspread the face of the Church, wee say with St. *Chrysostome*, those that be in *Judæa*, let them flye to the *Mountaines of the Scriptures.* But what answer can be made, thinke you, to the razing of so faire an Evidence? Behold [a] *Bellarmine* tells us, that this whole passage (as if it had beene inserted into

* *Nunc autem nullo modo cognoscitur volentibus cognoscere quæ sit Ecclesia Christi, nisi (tantummodò) per scripturas. Idem Homil. 49 Tom. 2 p. mihi. 858.*

a *Totus hic locus, tanquam ab Arrianis insertus, è quibusdam Codicibus nuper emendatis sublatus est. Bell de verbo Dei l. 4. c. 11.*

St.

* Locus est in Opere inedito in Matt. homil. 49. Antea multis modis ostendebat quæ esset Ecclesia Christi, nunc a. n. n. cognoscit nisi p. Scripturas. pag. 952. c.
Locus hic penitus amputatus est in Editione Steelsij in 8.

St. *Chryſoſtome* by the *Arrians*) *is bloted out of the late corrected Editions*: and, as our learned Doctor *Crakenthorpe* in his anſwer to *Spalato* obſerved, there is above 70. lines in the *Antwerpe* Edition, publiſhed 1537. purged in this *Homily*. It ſeemes then it is hereticall doctrine, to have recourſe to the Scriptures *onely* for finding of the truth; But ſure I am, it is the part of Heretikes to raze ancient Records, and to avoyd the triall of their cauſe by the ſacred *Scriptures*.

*Crakenth. in Spalat. p. (mihi) 59.*

The fourth Councell of *Carthage* (where St. *Auſtin* was preſent) is in part forged, in part razed: In the 100. Canon it was thus decreed: *Let no woman preſume to baptize*. What anſwer therefore may we expect to this Canon? *Binius* the publiſher of the Councels, expounds the meaning of it thus; *The Councell* (ſaith he) *doth decree that a woman ſhould not preſume to baptize, that is, when the Prieſt is preſent*: on the other ſide, *Peter Lombard* and *Gratian*, they have put in their exception, (*niſi neceſſitate cogente*) except it be in caſe of neceſſitie: ſo that in the abſence of the Prieſt, and in caſe of neceſſitie, women may baptize by the authority of your Church, notwithſtanding the Councels decree. And this is according to *Bellarmines* confeſſion: *Although* (ſaith he) *thoſe words of exception* (*niſi neceſſitate cogente*) *be not found in the Tomes of Councels, yet* Peter Lombard *and* Gratian *cite the Canon in that manner*. And thus by your owne Cardinals profeſſion, your Prieſts have added that exception to the Canon, to diſpenſe with women for Adminiſtration

*Mulier baptizare non præſumat. Concil. Carthag. c. 100.*

*Binius ibid.* in his Annot.

*Pet. Lomb. l. 4. Sent. Diſt. 6. Grat. Can. Mulier de Conſecr. Diſt. 4.*

*Bell. de Baptiſ. l. 1. c. 7.*

nistration of the Sacrament, which is not found in the Councell.

Againe, the same Councell is razed both by the compiler of the decrees, and publisher of the Councels: for the Councell saith in the 44. Canon, [a] *Let no Clerke weare long hayre, nor shave his Beard*: The decretals, and your late Councels published by *Binius*, have left out the word (*Radat*) and have quite altered the sense of the decree, and so your Church hath gone directly against the meaning of the Councell in shaving of Priests.

S. *Austin* Bishop of *Hippo* is both purged, and falsified in favor of your doctrine. First, for the purging of him your own men make this declaration: [b] St. *Austin was lately printed at* Venice, *in which Edition, as we have restored many places according to the ancient Copies; so likewise we have taken care to remove all those things, which might either infect the mindes of the faithfull with Heresies, or cause them to wander from the Catholike faith.* This publike profession your men have made, and accordingly the [c] *Booke was purged, as those who were present at that Edition doe witnesse in the Inscription of the Booke*: but let us returne to the corrupted Editions in our view.

St. [d] *Austin* in his 22. booke of the *Citie of God* and 24. Chapter, is cyted by [e] *Bellarmine* for the proofe of Purgatory: yet in that Chapter (saith [f] *Vives*) in *the ancient Manuscript Copies, which are at* Bruges *and* Colein, *those ten or twelve printed lines are not to be found*: And in the 22. booke and 8. Chapter

a *Clericus nec comam nutriat, nec barbam radat. Concil. Carth. Can. 44.*

b *Augustinus nuper Venetiis excusus, in quo, præter multorum locorum restitutionem secundum collationem veterum exemplarium, curavimus removeri illa omnia quæ fideliũ mentes hæreticâ pravitate possent inficere, aut a Catholica orthodoxa fide deviare. Præfat. Ind. lib. prohibit. ad Lectorẽ, Genevæ impress. an. 1629.*

c *In hunc modũ est repurgatus, ut in libri inscripsione testãtur qui editioni præfuerunt. Ibid. p. 6.*

d *De Civitate Dei lib. 22. c. 24.*

e *Bell. de Purg. l. 1. c. 4.*

f *Lud. Vives in lib. de Civit. Dei. c. 8.*

Chapter he tells us, *there are many additions in that Chapter, without question, faysted in by such as make practise of depraving Authors of great Authority.*

Touching forgeries and falsifications in particular: *The humane nature of Christ is destroyed, if there be not given it, after the manner of other bodies, a certaine space wherein it may be contained.* In your Edition of *Paris*, printed by *Sebastian Nivelle*, this passage is wholly left out: This is observed by Dr. *Moulin*, but the Authour so printed I have not seene. But when neither adding nor detracting could make good your Transubstantiation, Fryer *Walden* thought it the surest way to forge a whole passage in the name of St. *Austin*, which indeed strongly proves the very name and nature of it: The words are these; *No man ought to doubt when Bread and Wine are consecrated into the substance of Christ, so as the substance of bread and wine doe not remaine, whereas we see many things in the workes of God no lesse marvellous. A woman God changeth substantially into a stone, as Lots wife; and in the small workemanship of man, hay and ferne into glasse. Neither must we beleeve that the substance of bread and wine remaineth, but the bread is turned into the Body of Christ, and the wine into his bloud, the qualities or accidents of bread and wine onely remaining.* This forgery was judicially allowed by Pope *Martin* the fift, and his Cardinals, in their Consistorie, and yet it savours rather of a Glasse-maker, than an ancient Father: but what answer maketh *Walden* to this invention? * *I found it* (saith he) *and transcribed*

An. 1571.

*Wald. Tom. 2. de Sacram. c. 83. p. (mihi) 141.*

**Ego enim reperi & trãscripsi de vetustissimo exemplari scripto antiquâ valdè manu formatâ. Idem Ibid.*

*it out of a very ancient Copie written with a set hand.* Thus one while you adde, another while you detract, another while you falsifie the ancient Fathers, if either they make for us or against you; and yet you tell us, that we are guiltie of corrupting the Fathers. But above all, *Gratian* hath most shamefully and lewdly falsified St. *Austin*, whom he hath made to say; *The decretall Epistles of the Popes are accounted in the number of Canonicall Scriptures.*

*Inter Canonicas Scripturas decretales Epistolæ connumerantur. Dist. 19. In Canonicis. fol. 19. A.*

Dist. 19 c. 4.

The truth is, St. *Austin* in his booke of *Christian doctrine*, informes a Christian what Scripture hee should hold for Canonicall; and thereupon bids him follow the greater part of the Catholike Church: *Amongst which those Churches are, which had the happinesse to injoy the seates of the Apostles, and to receive Epistles from them.* *Gratian* in the Canon Law altereth the words thus: *Amongst which Canonicall Scriptures, those Epistles are which the Apostolicke See of Rome hath, and which others have deserved to receive from her*; and accordingly the title of the Canon is, *Inter Canonicas Scripturas, &c.* The decretall Epistles of Popes are counted by St. *Austin* for Canonicall *Scriptures.* Now judge you what greater forgerie, nay what greater blasphemie can be devised, or uttered against Christ and his Spirit, than that the Popes Epistles should bee termed canonicall Scriptures, and held of equall authority with the Word of God; especially since by your owne men they are censured as *Apocryphall* and counterfeit Epistles. Your owne *Bellarmine*, as

a man ashamed of such grosse forgeries, would seeme to excuse it; *That* Gratian *was deceived by a corrupt copie of St.* Austin, *which he had besides him, and that the true and corrected copies have not the words, as himselfe reporteth.* Thus *Walden* excuseth his forgerie by an ancient Manuscript, the Cardinall by a corrupt copie; and yet, by your Cardinals leave, this and many other such like forgeries stand printed in the Canon Law, no *Index Expurgatorius* layes hold on them, notwithstanding hee professeth *the worke was purged and restored to his integritie, by most learned men, by the command of* Gregory *the* 13. *in the yeare* 1580. Your *Alphonsus â Castro* tells us, that this shamefull errour ought to be made knowne to all men, lest others by this abuse, take occasion to erre in like manner; as namely, *Johannes de Turrecremata*, and Cardinall *Cajetan*, who both cited this place out of *Gratian* for the *Romish* faith, and the Popes Supremacie, and yet no such thing is to be found in St. *Austin*.

The Councel of *Milevis*, *alias*, the *African* Councell, is falsified by *Gratian* for the Popes Supremacie: The words of the Councell are these, *Those that offer to appeale beyond the Seas, let none within* Africa *receive them to Communion*: *Gratian* observing that this was a strong evidence and barre to the Popes Supremacie, according to his custome, hath thrust in these words into the Canon (*Except it bee to the Apostolike See of Rome.*) Now what saith *Bellarmine* to this falsification? He confesseth that some say, *This exception doth not seem to square*

*Bell. de Concil. Author. l. 2. c. 12. Primo.*

*Idem de script Eccles. An. 1100 de Gratiano. Alph. advers. hæreses, l. 1. c. 2. in fine.*

*Ad transmarina qui putaverint appellandum, a nullo infra Africam in Communione suscipiatur. Bin. in Concil. Milevit. Cã. 22 & Codex Can. Eccl. Afric. Can. 28. v. Nisi forte ad Apostolicam sedem appellaverint. Grat. causa 2. quest. 6. Placuit. fol. (Mihi) 153. Hæc exceptio non videtur quadrare. Bell. de Pont. l. 2. c. 24.*

*with the Councell:* I know not how the squares goe with your men at *Rome*, but I finde that amongst your partie there is *no rule without an exception*; especially if it make against your doctrine.

St. *Cyrill* Bishop of *Alexandria* is purged in the Text it selfe, and is forged by *Aquinas*, for two principal points of faith; *viz.* Transubstantiation, and the Popes Supremacie: Touching the first he saith, *That we might not feele horrour, seeing flesh and bloud on the sacred Altar, the Sonne of God condescending to our infirmities, doth penetrate with the power of life into the things offered (to wit, Bread and Wine) converting them into the verity of his owne flesh, that the body of life, as it were a quickening seed, might be found in us.* Here is a faire Evidence, or rather a foule falsification for your carnall presence. But what saith your owne *Vasques* the Jesuit? *Cyrils testimony is cyted by* Thomas, *but there is no such Tract to be found in all his workes.*

Againe, touching the Popes Supremacie, hee brings in St. *Cyrill* saying, *As Christ received power of his Father, over every power, a power most full and ample, that all things should bowe to him; so hee did commit it most fully and amply, both to* Peter *and his Successors, and Christ gave his owne to none else save to* Peter *fully, but to him he gave it. And the Apostles in the Gospels and Epistles have affirmed in every doctrine,* Peter *and his Church to bee in stead of God. And to him, even to* Peter, *all doe bowe their head by the law of God, and the Princes of the world are obedient to him, even as to the Lord Jesus. And*

*Aquin. in Catena in illud Luc. 22. Accepto pane, &c. pag. 248. c.*

*Citatur Cyrillus Alex. in Epistola ad Cassyrium, quæ inter ejus opera non habetur, illius tamen testimonium citat S. Thomas in Catena.*

*Aquinas in opusculo contra errores Græcorum, ad Urbanum quartum Pontificem maximum.*

we,

*we, as being members, must cleave unto our head the Pope, and the Apostolike See: That it is our duty to seeke and enquire what is to be beleeved, what to bee thought, what to be held, because it is the right of the Pope alone to reprove, to correct, to rebuke, to confirme, to dispose, to loose, and binde.* Here is a large and ample testimony cited in the name of an ancient Father for the honour and power of the universall Bishop. This passage is alledged out of *Cyrils* worke intituled *The Treasurie against Heretiques*; but whereas there are 14. Bookes written by him of that Title, there are no such words to be found in the whole Tract. But observe the proceedings of your good Saint; hee conceived the authoritie of one Father (though rightly cited) was not a sufficient proofe for an Article of faith, and thereupon, to make good his former Assertion, hee summons 630. Bishops, who (saith hee) with one voice and consent made this generall acclamation in the Councell of *Chalcedon*; *God grant long life to* Leo, *the most holy, Apostolike, and universall Patriarch of the whole World.* He tels us further, it was decreed by the same Councell, *If any Bishop be accused, let him appeale to the Pope of* Rome, *because we have* Peter *for a rocke of refuge, and he alone hath right, with freedome of power, in stead of God, to judge and try the cause of a Bishop accused, according to the keyes which the Lord did give him.* Without doubt this decree was a good inducement for the Church of *England* to subscribe to the Popes Supremacie (if you could make good this proofe out of the Councell of

*Thesaurus adversus hæreticos. Tom. 2. p. 1.*

*Reynold. p. 162. Aquinas in opusculo, ut supra. pag. 175. a.*

*Chalcedon*) for it is one of the first foure generall Councels, which we subscribe unto by our Acts of *Parliament*. But where are those words to bee found in that Councell? Your Pope *Zozimus* falsified a Canon in the first Councell of *Nice* (as I have shewed) and your Popes Champion St. *Thomas* hath falsified another, and both for the universality of the Pope; by which you may easily discerne, that you wanted antiquity to prove your faith, when your men are driven to forge and faine a consent of many hundred Bishops, in an ancient and generall Councell, for the supporting of your Lord Paramount; when as in truth it decreed the flat contrary doctrine.

*An. 1. Eliz. ab.*

See *Concil. Chalced. Can.* 28. *Act.* 15.

*Gelasius* Bishop of *Rome* is corrupted, where hee condemneth halfe Communion as sacrilegious: his words are these; *We finde that some receiving a portion of Christs holy Body, abstaine from the Cup of his sacred Bloud, which because they doe out of I know not what superstition, we command therefore that either they receive the entire Sacraments, or that they be entirely with-held from them; because the division of one and the selfe-same Mystery cannot be without grand Sacriledge.*

*Grat. de Consecr. dist. 2. c. Comperimus. Gelasius Papa Majorico & Johanni Episcopis. Ibid.*

*Gratian*, the compiler of the Popes Decrees, borrowed his chapter out of that Epistle of *Gelasius* (saith *Bellarmine*) *& withall prefixed this Title before it, The Priest ought not to receive the Body of Christ without the Bloud*; that is to say, without the consecrated Cup; and yet by *Bellarmines* confession, *That Epistle peradventure is not now extant*: and which

*Bell. de sacr. Euch. l. 4. c. 26.*

*Ea Epistola Gelasii, quæ modò fortasse non extat. Ibid.*

which is more, your *Non conficient Priests* doe generally commit that Sacriledge, by receiving the consecrated Bread without the Cup, flat contrary to the decrees of the ancient Bishop of *Rome*.

In the sixth age, the second Councell of *Orange* is falsified in the behalfe of your merits; the words of the Councell are these: *we solemnely professe and beleeve, that in every good worke wee our selves doe not first begin, and are helped afterwards by the mercie of God; but he, Nullis præcedentibus bonis meritis, no good merits of ours going before, doth first of all inspire us with faith, and love towards him.* This Councell condemned the *Pelagians* for their doctrine of *Merits* and *Freewill*; and accordingly declared that we have neither free will of our selves to doe good, neither any fore-going workes to merit any thing of our selves; and this is a safe and humble confession both of our weaknesse, and Gods good grace and mercy towards us. But observe your Church-men, for the defence of their merits, they have falsified the Canon, and quite perverted the sense and meaning of the Councell; and in the place of *nullis meritis*, no merits, have inserted the word *multis*, many merits; so that the Fathers of the Councell are taught to reade a new lesson, flat contrary to the ancient Doctrine of the Church, *viz. We solemnely professe that wee first beginne (many) of our owne merits going before, &c.* than which assertion what can be more arrogant, in assuming power to our selves, and derogating from the goodnesse of our God.

*Hoc etiam salubriter profitemur & credimus, quod in omni opere bono non nos incipimus, & posteà per Dei misericordiam adjuvamur; sed ipse nobis, &c. Concil. Arausicanum, Can. 25. Bin. Tom. 2. p. 639.*

In

In the seventh age, *Gregory* the great Bishop of *Rome* is falsified: his words be these; *The King of Pride is neare, and, which is a haynous thing to name,* Exercitus Sacerdotum, *a whole armie of Priests is provided to attend his comming.* In your Edition of *Antwerpe* and *Paris*, for the word (*exercitus*) you thrust in (*exitus Sacerdotum*) so that whereas *Antichrist* comming it is observed that an host of Priests shall belong unto him; now on the contrary it is read, that at *Antichrists* comming there shall be an end of Priesthood.

*Greg. Ep. lib. 4. Indict. 13. Ep. 38. p. (mihi) 146. b. Edit. Antwerp. 1515. & Paris. An. 1521. fol. 384. in Aedibus Francisci Regnault.*

Now as you have detracted from Pope *Gregories* doctrine in one place, so likewise you have added to him in another, for honour of his See, and the Canons of your Church: the words are these, *Let not the reverence due to the Apostolike See bee troubled by any mans presumption; for then the state of the members doth remaine sound, when the head of the faith is not bruised by any injury, and the authority of the Canons alwayes remaine safe and sound.* This was urged to *Blackwell* the Priest, by your Cardinall *Bellarmine*, as a principall testimonie *Contra jus regium*; and yet, as it is observed by a learned *Divine*, these and many such particular passages are inserted into the printed *Gregory*, which are not to bee found in the ancient Manuscripts.

*Greg. l. 11. Indict. 6. Ep. 42. Citatur à Bel. in Ep. ad Blackwell. contra jus regium. Vide Jacob. Regis opera. p. 262. & 279.*

*M. Stephanus.*

Againe, in the former Epistle St. *Gregorie* is likewise falsified by *Stapleton*, in behalfe of the Popes Supremacie: the words of St. *Gregorie* are these, *Certainly* Peter *is the first member of the universall Church*; Paul, Andrew, *and* John, *what are they*

*Greg. Regist. l. 4. Indict. 13. Ep. 38.*

*they but heads of particular people? and notwithstanding they are all members of the Church under one head.* And left any ſhould apply the name of head to *Peter*, in his 36. Epiſtle, being the ſecond Epiſtle before this, he ſaith, *All the members are joyned to one head, Chriſt.* Now obſerve the addition and falſification of your learned *Stapleton*; Andrew, James, *and* John (ſaith he) *were heads of ſeverall Congregations, and all members of the Church under one head,* Peter. And thus your Popes creature hath left out *Peter* in the firſt place, where hee was made a member, and added the name of *Peter* in the laſt place, to make him a head.

*Omnia ſoli uni capiti cohærent, viz. Chriſto. Ep. 36. Stapl. de princip. doctrin. l. 6. c. 7.*

Againe, *Gratian*, who was ever ready to ſupply all defects for the Popes title, hath given us an inexcuſable forgerie, in the name of *Gregorie*, for the Papall power: the truth of it was this; When *Anatolius* Deacon of *Conſtantinople*, had written to Pope St. *Gregory*, that the Emperour commanded another Biſhop to be choſen in the place of the Biſhop of *Juſtiniana*, by reaſon of his head-ache; St. *Gregory* made this anſwer, *You wrote unto me, that our moſt religious Lord the Emperour commanded another to be choſen in the place of our reverend Brother* John *Biſhop of* Juſtiniana, *becauſe of the paine of his head:* by which tenour St. *Gregory* ſhewes that the Popes obeyed the Princes lawes (ſo they were not againſt their Canons.) Now obſerve *Gratian* hee leaves out firſt the words, *our moſt religious Lord*, and in ſtead of the Emperours name, he aſſumes the Popes perſon, ſaying, *Your lovingneſſe wrote*

*Greg. l. 9. Ep. 41. Indict. 4. p. 370.*

*Grat. cauſa 7. queſt. 1. fol. (Mihi) 186.*

*wrote to me, that I should command another to be chosen*, whereas in those dayes, by the confession of Pope *Gregory*, the Emperors made Election of the Bishops, and not the Popes.

The sixt Councell of *Constantinople* is falsified & corrupted by *Gratian*; in the 36. Canon of the said Councell it was thus decreed: *We determine that the See of* Constantinople *shall have equall priviledges and honour with the seat of elder* Rome, *and in Ecclesiasticall matters be advanced as far forth as it, being next unto it: Gratian* cites the former, *non tamẽ in Ecclesiasticis* (saith he) *but not in matters Eccleſiaſticall*; which is flat cõtrary to the meaning of the Councel.

The eight age. *An.* 700. to 800.

In the eight age venerable *Bede* was living, and taught our doctrine touching the Sacrament, but was afterwards forged by Fryer *Walden*, to prove the doctrine of Transubstantiation against *Wickliffe*; his words are these: *There the forme of Bread is seene, where the substance of Bread is not, neither is any other Bread there, but that which descends from heaven:* This is alledged out of the Booke *de mysteriis Missæ*, in the name of *Bede*, when as in all his 8. Tomes, hee never wrote or mentioned any such worke.

*Ibi forma panis videtur, ubi substantia panis non est, nec est ibi, inquit, panis alitẽs quam panis qui de cœlo descendit. Wald. Tom. 2. de sacr. c. 82. fol. (mihi) 138. b.*

The Councell of *Franckford* is likewise corrupted and falsified, for the honour of your Images; for whereas *Regino* saith, *The false Synode of the* Grecians, *which they made for the defence of their worshipping of Images, was ejected by the Bishops assembled at* Frankford, *under* Charles *the Great*: *Binius* the publisher of the Councels, declareth

*Concil. Franckford. An.* 794. *Bin. p.* (mihi) 141. *Bin. Not. in Concil. Frãc. p.* (mihi) 164. *b.*

that

that the Acts of the second Councell of *Nice* in the cause of Images was confirmed by it; which is so farre from truth, that he is inforced to confesse that therein he doth dissent, though unwillingly, from *Baronius* and *Bellarmine*: and indeed *Bellarmine* professeth; *I could wish this opinion were true, but I suspect it to be false.* Againe, to make the world beleeve that the Synod of *Francksord* condemned not the second Councell of *Nice* (the chiefe upholder of Images) your men have razed out *Nice*, and thrust in *Constantinople*, which altogether condemned Images: Now therefore take a short view of all these your forgeries and corruptions.

*Quam sententiam optarem esse veram, sed suspicor esse falsam. Bel. de Imag. l. 2. c. 14. §. Multi.*

In the first Age you have depraved the Scriptures by your false translations and corruptions; and when all could not save your turne, you place the *Bible* amongst the Bookes prohibited.

In the second Age you have forged Epistles in the names of 31. Bishops of *Rome*, which were none of theirs; and to suppresse our Doctrine touching the Communion in both kinds, and to uphold your invocation of Saints and Angels, you have corrupted *Ignatius* by a false Translation; and you would have the Record razed touching the marriage of Priests.

In the third age you corrupt *Tertullian* for your Transubstantiation; you falsifie Saint *Cyprian* for your circumgestation of the Sacrament, and your Popes supremacie.

In the fourth Age you corrupt *Eusebius Cæsariensis* for the Popes supremacie; you forge *Eusebius Emis-*

*Emissenus* for your corporall presence; you falsifie the Councell of *Laodicea* for your invocation of Saints and Angels; you forge Saint *Hierome* and Saint *Basill* the *Great*, for your worship of Images; you falsifie Saint *Ambrose* for the Popes succession in the *Roman* See, and most corruptly for the Doctrine of the Sacrament.

In the fift Age you have razed two evidences in Saint *Chrysostome*, both which confirme our Doctrine, the one concerning the Lords Supper, the other concerning our tryall by the Scriptures: you have falsified the Councell of *Carthage* for the baptizing of women, and for the shaving of Priests: you have falsified Saint *Austin* for your Purgatory, and for your Doctrine of Transubstantiation; and your Popes decretall Epistles: you have forged the Councell of *Africa* for the honour of your Apostolicke See: you have forged Saint *Cyrill* for your Transubstantiation, and your Popes Supremacie.

In the sixt Age you have corrupted the Councell of *Orange* for your Doctrine of merits, and for the honour of your Priesthood over secular powers.

In the seventh Age you have razed *Gregory* the *Great* touching the comming of Antichrist; you have purged him in an Epistle which maketh against the Popes Supremacie: you have falsified the Councell of *Constantinople* in your Popes behalfe.

Lastly, in the eighth Age you have forged venerable

rable *Bede* in behalfe of your Transubstantiation; and you have falsified the Councel of *Franckford* in behalfe of your Image-worship; and yet for all this you are not ashamed to professe, *that for ancient Authors you note onely what is amisse, but you neither raze nor blot out any thing; that corner-correcting* (say you) *we leave for such corner-companions as shunne the light*, p. 144. What credit can be given to you or your Church, let the Reader judge, when as by your owne confession, the *Trent Councell hath decreed it as a thing unlawfull to change any thing in the Bookes of ancient Catholikes, except a manifest error appeare to have crept in by the fraud of Heretickes or negligence of the Printer.* Sure I am you will confesse that all these mentioned corruptions are not *Errata*, slips of the Printer; And as touching the fraud of Heretickes which did corrupt them, your *Trent* Councell (which made the Decree) could not meane the Protestants: for in those dayes they had printed no Fathers, neither had they any Manuscripts, but such as were kept prisoners in your Church: The name of Heretickes therefore doth properly reflect upon your Pope *Adrian*, upon *Gratian*, upon *Stapleton*, upon *Thomas Aquinas*, upon Cardinall *Bellarmine*, who appeare to be Authors of your falsifications; and in generall upon your *Roman* inquisitors, who are the knowne Authors of your corrupting and altering the true Fathers. And this must needes seeme very probable to all, because they are corrupted chiefely in those main Articles of Faith which make against

*Concil. Trid. in Ind. lib. prohib. de correct. 4. p. (mihi) 32.*

your

your Church. The ancient Records and Evidences which you have had many hundred yeeres in your possession, doe all witnesse these forgeries and corruptions in the printed Fathers, and will you claime the Fathers for your Rule of Faith, when you make them speake more like children than fathers? Shall a Guardian to an infant, having possession of his Lands, and keeping his Deeds and Evidences during his minoritie, raze and falsifie them, and thereby intitle himselfe to the Wards Lands, because hee was some time possessed of them, and can produce forged Evidences for them? This is our very case: The Church of *Rome* in her infancie was a faithfull Guardian of her childrens right, shee kept the Manuscripts and the ancient Records of the Fathers, in that puritie as she first received thē; after the Pope had made an universall Title and claime to all Catholike Churches, hee intruded into other mens Rights by forgerie and corruptions, he made the Fathers speake according to the *Trent* decrees, in an unknowne tongue, and now by forged cavillation detaines the possession against the right owners. But let me tell you, as the Kings Subject, you are lyable to punishment in such cases in temporall affaires. *For if any person shall by false conspiracie, subtilty and falsity, forge any Deed, Charter, or Writing, or shall pronounce, publish and shew forth in Evidence any such false or forged Deed or Writing as true, knowing the same to bee false and forged, and shall be thereof convicted, he shall be set upon the Pillory in some open Market Towne, and there to have*

See the title of Forger of false deeds fol. (mihi) 180. b.

*both his Eares cut off, and alſo his Noſthrils to bee ſlit and cut, and ſeared with an hot iron, ſo as they may remaine for a perpetuall note or marke of his falſhood.*

Compare now this humane law with thoſe forgeries of divine Evidences, and tell me what you and your fellowes can ſay for your ſelves, why the ſame judgment ſhould not be pronounced againſt you. For if the lawes of Kings are ſo ſtrict in behalfe of temporall records and aſſurances betwixt men, what may wee thinke the Law-giver himſelfe will require at their hands, who doe not onely raze and falſifie Evidences touching the greateſt myſteries of Salvation, who I ſay not onely doe the ſame, but have pleaſure in them that doe them?

Thus much touching the razing and corrupting of the Fathers for the firſt 800. yeares. Now I proceed to your *Index Expurgatorius*, your purging and blotting out the moderne Authours for the laſt 800. yeares.

*For aſmuch* (ſay you) *as concerneth the late Catholike Authors of this laſt age, for this our Index (of which is al the difficultie) beginneth but from the yeere 1515. whatſoever needeth correction, is to bee amended or blotted out; yet for others going before that time, it is expreſly ſaid, that nothing may be changed, unleſſe ſome manifeſt errors, through the fraud of Heretikes, or careleſneſſe of the Printer, bee crept in:* Thus you.

From your corrupting the ancient Councels and Fathers (which I have ſhowne) wee are at laſt

come to the correcting of moderne Authors; and as I have led you through an Hospitall of maimed Souldiers, so now I will send you to the house of correction, where I will leave you without Baile or Maine-prize, till you have cleared your selfe and your associates, for wounding and cutting out the tongues, of your owne Authors, in speaking truth against the corruptions of the Church.

P. 24. & 144. But your correcting *Index* (say you) *began but from the yeare 1515. and nothing is changed of Catholike Authors before that time.*

I assure you, I have not heard as yet one sentence, nay scarce one word of truth fall from your pen, wherein you dissent from us; and this your assertion will prove as true as the rest. Yea, but (say you) *it is expresly declared by the Church, that nothing may be changed*; and if this be true (as true it is indeed) the lesse credit is to be given you or your Churchmen, who make decrees, and breake them at their pleasure; for it shall appeare that your *Index* doth extend it selfe to the time of the Apostles: and howsoever you pretend to purge the Fathers onely in the *Index* and Table of their Bookes; yet I say some you have purged in the Text it selfe, others you have corrected in the *Index*, in the expresse words delivered in the bodie of those Bookes. And as touching your Assertion, that you purge the latter writers onely from the yeare 1515. and not beyond that time, this is most false, and you had said more truly, if you had confessed that for 1515. yeares together, your Church spared no Authours,

ancient

ancient or moderne, if they ſpeake not *Placentia*, agreeable to your Popes faith and doctrine.

For the better manifeſtation of this truth, looke firſt upon your *Correctorium* (for ſo *Lucas Brugenſis* termes it) your worke of correction upon the Bible; and tell me if you have not altered, by your Popes command, above three thouſand ſeverall places in the Scripture, even in your vulgar Tranſlation, which you call St. *Hieromes*; and although you dare not lay a *Deleatur* upon the ſacred word of God, yet upon the *Commandements*, upon the *Lords Prayer*, upon ſeverall places of Scripture (as I have ſhewed) there is a *Deletur*, a leaving out, and a detracting from it.

Looke upon your *Index Expurgatorius*, printed at *Madrid*, by Cardinall *Quiroga*, and tell me if you have not purged certain places in the *Index* of the Bible, which are *ipſiſſima verba*, the very words to a letter, in the Text it ſelfe: as for inſtance; [a] *We are juſtified by faith in Chriſt*: [b] *Chriſt is our Righteouſneſſe*: [c] *By faith our hearts are purified*: [d] *No man is righteous before God*: [e] *Let every man have his wife, &c.* All theſe paſſages I ſay are the very word of God, in the Body of the Scriptures, and yet they are commanded [f] *tanquã propoſitiones ſuſpectæ* (for ſo are the words of your *Index*) as if they were things queſtionable, to bee blotted out. Againe, when your gloſſes or marginall notes agree not to your doctrine, you cauſe your *Index Expurgatorius* to lay hold on them: as for inſtance; in the 26. of *Leviticus*, we reade in your owne Tranſla-

a *Juſtificamur fide in Chriſtum*, Galat. 2. 16.
b *Juſtitia noſtra Chriſtus*, 1. Cor. 1. 30.
c *Fide purificantur corda*, Act. 15. 9.
d *Juſtus coram Deo nemo*, Pſal. 143. 2.
e *Uxorẽ habeat unuſquiſque*. 1 Cor. 7. 2.
f *Ind. Hiſp. Madr. f.* (*mihi*) 15. B.

tion: *You shall not make to your selves an Idoll or thing graven*; when the glosse in the Margent saith, *God forbiddeth graven Images*, Let *that passage* (say you) *be strucken out.* And whereas *Samuel* saith: *Prepare your hearts unto the Lord, and serve him onely*: the glosse upon the Text, which is the same in substance, *viz. wee must serve God onely*, you command to be blotted out. These and the like places relating to the Scriptures, being contrary to your *Trent* doctrine, you have excluded from your late printed Bibles in the places aforesaid, as being too obvious to the eye of every Reader.

Looke upon the Fathers, and tell mee if your *Index Expurgatorius* doth not correct both St. *Chrysostome*, and *Austin*, and *Hilarie*, and *Hierome*, in their *Index*, touching the prime points of controversie betwixt us: Nay more, St. *Austin* (saith *Vives*) is purged ten or twelve lines in the body of his workes; St. *Chrysostome* in his 49. *Homily* is purged 70. lines; & by *Bellarmines* confession, other places are razed out of him and other Fathers, as I have shewed before. Looke upon St. *Cyrill* Bishop of *Alexandria*, who was living above 1200. yeares agoe, and tell me if your Inquisitors have not commanded a *Deleatur* upon his words, in the very Text it selfe. Looke before his time upon *Gregory Nyssen*, and tell me if through the sides of *Antonius Abbas* (who was living, by *Bellarmines* accompt, neare 900. yeares agoe) you doe not wound that ancient Father in the body of his workes, in commanding

*Deleatur illud, Sculptilia prohibet fieri. Idem fol. 7.*

*Ibid. fol. 8. b.*

*Ind. Hisp. Madrid. p. 6. 7. & f. 138. (Mihi) 62. Crakenthorp. adv. Spal. p. 66. Bell. de verbo Dei, l. 4. c. 11. &c. Ind. Madrid. fol. 62. a. Deleantur ex Textu illa verba: Sed ubi non habuerit Dei timorem in seipsis, nec Jesum per fidem incolam, &c. Ibid. Eam verò solùmodò naturam, quæ increata est, colere & venerari didicimus. Ant. Meliss. serm. 1. Bell. de script. Eccl. p. (mihi) 184.*

manding this golden sentence to bee blotted out: *we have learned to worship and adore that nature (onely) which is uncreated:** your *F. Parsons* takes great paines to little purpose to excuse it; one while he tells us, *that the sentence is not to bee found in Gregory Nissen* (which is most false:) another while he confesseth, *that they cannot stand to give a particular reason of every censure or expurgation that is made* (which is most fooliſh.)

But tell mee in good sooth, if those places of Scriptures and Fathers did make for your Religion, would you purge them? Or must we beleeve, that your Inquisitors would take such infinite care and paines to review all Authours for 1600. yeares, and spunge them onely in the *Index*? Without doubt that man who doth willingly deface the Kings picture, stamped in his coyne, would, if he durst, attempt it upon his person: the Tables of Authors, and Glosses, were especially intended for the benefit of the Reader, both for his better understanding, and his more speedie searching of the truth.

They resemble the *Phylacteries* of the Jewes, which had a Ribband of *Blue* upon the borders of their garments, that by them they might the better remember the Commandements of God: he that would have cut the fringes of those garments in those dayes, to prevent the remembrance of Gods law, would (no doubt) have offered violence to the Tables, on which God himselfe had written, if hee durst attempt it. The truth is, the words imprinted in the skirts and tables of your Bibles and Fathers,

*Ind. Belg. p. 270.*
Μονὰι ἢ ἀν Ἰσον φυσὶν λατρεύειν καὶ σεβάσιμος. *Greg. Nissen. in Orat. 4. Tom. 2. Edit. Græco-lat. p. 146.*
* *Parsõs* warn-word to Sir *Fran. Hastings* wast-word. *Eng. 2. c. 9. p. 69.*

are thornes in your eyes, and goades in your sides: and from hence we may easily discerne, why you leave out the second Commandement, and alter the fourth in your *Psalters* and *Breviaries*, which you dare not alter in your Bibles. And that your Assertion may more particularly appeare to bee most untrue, *viz.* that *you purge no Authours before the yeare* 1515. I will begin from the ninth age, where I last left, and shew your owne Authours purged, and forbidden in all the succeeding ages for this last 800. yeares.

First therefore the Reader shall understand, that your *Roman* Inquisitors have published an *Index* of prohibited Bookes, and in that *Index* they have divided the Authors into three severall *Classes*, or orders. In the first they ranke all those Bookes which are adjudged by your men for Heretikes; as namely, *Berengarius*, *Wickliffe*, *Luther*, *Cassander*, *Erasmus*, *Raynolds*, and divers others; whose Bookes not onely now written, but whatsoever shall be published in their names hereafter, are prohibited as Hereticall. In the second *Classis* they have ranked all those whose doctrine is not very sound, but suspected, and *offensive*, although the Authors themselves never forsooke the Church, and therefore not personally to bee noted: and of this sort are *Charles the great*, *Agobardus*, *Bertram*, *Huldericus*, *Cajetan*, and divers others, whose Bookes are now purged; and some of them lived 800. years since. The third is of nameless Authors, which (say they) deliver pernitious doctrine, and

*Classis.* 1.

*Classis.* 2.

*Classis.* 3.

are

are condemned by the *Roman* Church; and those onely which have beene published without a name since the yeare 1584.

These three rankes of Classicall Authors, according to our Adversaries doome, may be destinated to these three severall places. The first sort to *Hell*, which containes the Heretikes and damned persons, never to be redeemed. The second sort to *Purgatory*, which are suspended and restrained upon suspicion of false doctrine, or veniall sinne, and must not be freed till they be purged, and have payd the utmost farthing to the Pope. The third, to *Limbus Infantum*, and those are *Anonymoi*, such as were unbaptized, and have beene published without a name, from the yeare 1584. Of these three sorts, I will produce onely the Authors of the second *Classis*, which lived and died members of your Church, such as were never condemned for heresie, but (touse your own words) have *Suspectam Doctrinam*, that is to say in plaine English, *Protestant Doctrine*: whereof some you have purged in your new Editions, others you have forbidden to be read till they be purged: and this (as shall appeare) was many ages before the time prefixed, 1515.

I proceed: In the ninth age *Charles* the *Great* wrote foure Bookes concerning Images; he professeth that hee began the worke in his owne Kingdome; and your owne *Ecchius*, and *Luzenburgus*, both witnesse that this Emperour wrote all those Bookes: yet your *Index Expurgatorius* layes hold on him, and forbids the worke; pretending that it

The ninth age. *An.* 800. *to.* 900 See *Crakenthorp, p.* 56. *Carolo magno falsò adscriptũ, de Imaginibus, cujus Titulus est, Opus illustrissimi, &c. Ind. l. prohib. p.* (*Mihi*) 18.

*is falsely ascribed to him*, when as the true reason is, because he condemned Image-worship, and forbids the 7th. Councell to be called either a generall, or lawfull Councell: for otherwise your owne *Hincmarus* Archbishop of *Rhemes*, who was living when these things were fresh in memorie, professeth, that a generall Synod was kept in *Germany* by the convocation of the Emperour *Charles*, and there, by the Rules of Scripture and doctrine of the Fathers, the false Councell of the *Grecians*, was confuted and utterly rejected; of whose confutation there was a good bigge Booke sent to *Rome* by certaine Bishops from *Charles the Great*, which in my younger yeares I read in the Palace.

*Hinckm. Rhē. contr. Hinchm. Jandun. Episc. c. 20.*

Now admit that *Charles* were not the Authour of those Bookes (although your owne men witnesse he was) yet the Authour you see was ancient, and living in that age; hee condemned your Image-worship, hee confuted the reasons of the *Nicene Councell*, and by this it appeares that your Church hath transgressed her limits above 700. yeares; and therefore your *Trent* decree was made sutable to your *Spectacles*, which makes that seeme to be, which is not.

Agobardus *Bishop* of *Lyons* (*An.* 840.) is purged, *propter non sanam & suspectam doctrinam*; because he delivers our Protestants doctrine, which you account *non sanam*, in these words; *If the workes of Gods hands be not to be adored and worshipped, no not in honour of God, how much more the workes of mens hands are not to be adored and worshipped,*

*Si opera manuum Dei, &c. Bibl. Pp. Tom. 9. p. (mihi) 590.*

*ſhipped in honour of thoſe whom they repreſent?* This paſſage is yet extant in your late *Bibliotheque* of Fathers, under the title of Images: but your *Spaniſh* Inquiſitors have commanded all the things which are contained under that *Title* to bee blotted out, *uſque ad Titulum, to the very title.*

*Titulo de Imaginibus expurgantur omnia quæ ſub hoc titulo continentur, uſque ad titulum. 2. Claſſis Ind. lib. prohib. pag. (mihi) 711.*

*Papirius Maſſonus*, the publiſher of *Agobardus* workes, delivered the argument touching Images and Pictures in this manner; *Detecting moſt manifeſtly the errours of the Grecians* (that is, the Fathers of the ſecond Nicene Councel) *touching Images and Pictures, he denyeth that they ought to be worſhipped; which opinion all wee Catholikes doe allow, and follow the teſtimony of* Gregory *the Great concerning them.* This paſſage, together with more ample authorities are already purged according to command, by the Divines of *Cullen*, in their late corrupt Edition of the great *Bibliotheque* of the ancient Fathers: but *Gretzer* your fellow Jeſuite *extremely wondreth that this judgement of the Booke of Agobardus ſhould proceed from a Catholike; for Agobardus in that whole Book doth nothing elſe but indevour to demonſtrate, although with vaine labour, that Images are not to be worſhipped:* and yet I ſay it is more to be wondred that your men ſhould purge ſuch Authors of Antiquitie contrary to your *Trent* Decree; and when by purging them they have made our Faith and Doctrine inviſible in them to the Reader, you call upon us to ſhew where our Church and Religion was viſible before *Luther.*

*Bibl. PP. Tom. 9. par. 1. edit. Colon. Anno 1618. p. 548. & p. 551.*

*uſher p. 463.*

*Johannes Bertram*, a Prieſt of the Monaſtery of *Corbey*

*Corbey* in *France*, wrote a Booke of the Body and Bloud of Christ: This Booke is forbidden to bee read by command of your inquisitors, and condemned by the Councell of *Trent*. But the Divines of *Doway*, perceiving that the forbidding of this Book gave an occasion to many to seeke more earnestly after it, thought it better policie to allow it, and accordingly they publish it with this Declaration, *Although we care not greatly whether this Booke of* Bertrams *be extant or no; yet seeing we beare with many errors in others of the old Catholike Writers, and extenuate them, and by inventing some devise, oftentimes deny them, and faine some commodious sense for them when they are objected in disputations or conflicts with our Adversaries; we doe not see why* Bertram *may not deserve the same equity and diligent revisall, lest the Heretikes cry out, that we burne and forbid such antiquity as maketh for them.* This is a free and faire confession of your men in our behalf, that the Fathers are but pretended for your Doctrine, when as oftentimes they make against you; and indeed accordingly you have framed a commodious sense for the better understanding of this Author: as for Instance, where he saith the *substance* of the Bread was to be seene *visibly*, wee must read it (say they) *invisibly*: and where he saith, the *substance of the creature which was before consecration, remaineth after consecration*; by *substance*, say they, *you must understand accidents*: These devises, howsoever at first they seemingly made some shew of answer to the vulgar people, yet they proved harsh

*Ind. Expurg. Belg. p. 5. edit. Antwer. Anno 1571.*

harsh & untunable to the eares of your learned Proselytes, and thereupon your *Romanists* wisely by way of prevention at length gave up this verdict; *It were not amisse, nor unadvisedly done, that all these things should be left out.* But it seemes these small pills did not sufficiently purge the Authour; and thereupon, after more mature deliberation, it was at last concluded, *Totus liber penitùs auferatur*; let the whole Booke be suppressed. Now what answer doe you thinke can be made in justification of this proceeding? Your Jesuite *Gretzerus* briefly resolves it: *Dum prohibetur Bertramus*, while Bertram *is forbidden, I deny that a Father is forbidden; for the Father is no naturall Father, but a Stepfather, who nourisheth not the Church with wholesome food, but with darnell and pernitious graine together with the Wheate: wherefore as the Popes have dealt with some writings in* Origen *and* Tertullian, *by the same right may they now, according to their wisdome, abolish any writing of others, either in whole or in part by cutting or blotting them out.* Thus first they dispensed with this ancient Author and our Doctrine; then they correct him in some passages, by speaking (making him) flat contrary to his owne meaning; and when all would not serve the turne, they absolutely forbid him to be read, or rather command him to be utterly blotted out, and totally suppressed.

*Ind. Belg. p. 421 & Quiroga p. (mihi) 140. B.*

*Ind. Belg. p. 17.*

*Gretz. de jure prohib. libr. l. 2. c. 10.*

In the tenth Age (975.) *Ælfricus* Abbot of *Malmesbury* wrote an *Homily* touching the Sacrament of the *Eucharist*, which was then read throughout all our Churches on *Easter day*, and consonant to

The tenth Age Ann. 900. to 1000.

*Ælfrichs* Sermon on Easter day.

to the Doctrine of our Articles. This Booke is extant in the *Saxon* tongue in many Libraries: but what is the reason he is not numbred amongst your Bookes prohibited? Why surely you have foisted in a *Parenthesis*, which by a miracle inferres your corporall presence, which makes some shew for your Religion; and yet because it is contrary to the whole scope of his Booke, you confesse that *Harpsfield* in his History shewes, *That the* Berengarian *Heresie began somewhat to bee taught and maintained out of certaine writings falsely attributed to Ælfricke*: and thus for one reason you will not prohibit him, or lay a *deleatur* upon his works; but for the other reason there is a *deletur* upon him, and he is a man cleane out of your Bookes.

The eleventh Age, An. 1000. to 1100. *Ind. lib. prohib. pag. 47. & p. 93.*

In the eleventh Age, *Huldericus* Bishop of *Auspurg* wrote an Epistle touching the single life of the Clergie, wherein he taxeth Pope *Nicholas* for restraining Priests from marriage, and therefore is rejected by your Inquisitours; his words be these: *Assuredly you are not a little out of the way, when you doe compell Clerks by force to keepe themselves from marriage, which you should admonish to forbeare; for it is violence when any man is constrained to keepe a particular decree against the institution of the Gospell and the Doctrine of the Holy Ghost; wherefore wee counsell you, by the fidelity of our subjection, that with all diligence you will remove such a scandall, and by your discipline root out that Pharisaicall Doctrine from the flocke of Christ.* And whereas it was objected, that *Gregory* the Great long before that time had

*Hulder. Episc. ep. de cælibatu Cleri.*

had made a Decree for the reſtraint of Prieſts marriage, in his firſt Epiſtle to Pope *Nicholas*, hee tells him, *There be ſome which take* Gregory *for a maintainer of their Sect, whoſe ignorance I lament; for they doe not know this perillous Decree was afterwards purged by him, when as upon a day out of his ponds were drawne above 6000. childrens heads; which after he beheld, he utterly condemned his Decree, and praiſed the counſell of Saint* Paul, *It is better to marry than to burne; adding this alſo of his owne, It is better marry than be an occaſion of death.* Here you ſee our Doctrine was taught, touching the marriage of Prieſts; and becauſe it is a plaine evidence for our Church, your Inquiſitours have ranked this Epiſtle amongſt the Bookes prohibited.

*Ibid. p. (mihi) 482. Orthodoxagraphia Patrum, Tom. 1 p. (mihi) 481. Pluſquam ſex millia infantum capita viderit, p. (mihi) 1482.*

*Anſelme* Archbiſhop of *Canterbury* taught our Doctrine in the moſt ſubſtantiall point, touching faith and good workes. The forme of preparing men for their death, was delivered to the ſicke man in this manner: [a] *Doſt thou beleeve to come to glory, not by thine owne merits, but by the vertue and merit of the Paſſion of our Lord Jeſus Chriſt? Doſt thou beleeve that our Lord Jeſus Chriſt did dye for our ſalvation, and that none can be ſaved by his owne merits, or by any other meanes, but by the merits of his Paſſion?* then for a concluſion it followes (fol. 35.) [b] *We ought not to doubt or deſpaire of the ſalvation of that man, who beleeveth with his heart, and confeſſeth with his mouth the forenamed propoſitions.* Theſe ſeverall paſſages are commanded by three ſeverall *Indices* to be blotted out: Nay more, the Booke which

[a] *Credis nõ propriis meritis, ſed paſſionis Domini noſtri Jeſu Chriſti virtute & merito, ad gloriam pervenire? &c. Ind. lib. prohib. p. 696.*

[b] *Nõ erit deſperandum vel dubitandum de ſalute illius, &c. Ordo baptizandi cũ modo viſitandi. Imp. Venet. Ind. Belg. p. 419. 1575. Ind. Madrid. p. 149. Ind. lib. prohib. p. ut ſupra.*

which containes this Doctrine, you thrust it into the third *Classis*, amongst those nameless Authors, which deliver Doctrine (say you) in some sort pernitious to the Catholike faith; as if the foundation of all comfort in Christ were pernitious to the Christian faith: But let me tell you, your Inquisitors have much forgot themselves; for they forbid that Booke, which, say they, was printed at *Venice* (1575.) when as by their owne rules they professe openly, that they never meant to condemne any nameless Authors, but such onely as have beene published since the yeere (1584.) nor any Author whatsoever (by their *Trent* Decree) but from the yeere (1515.) Howsoever this nameless Author was both printed at [a] *Venice*, at *Antwerp*, at *Coleine*, at *Paris*, *juxta ritum S. Romanæ Ecclesiæ* (for so be the words) according to the rites of the Romane Church. [b] *Cassander* tells us the *Book was to be had in all Libraries, and particularly was found inserted among the Epistles of* Anselme, *who was commonly accounted to be the Author of it*: and the like is confessed by Cardinall [c] *Hosius* himselfe. But this was the time wherein the Devill was let loose, and wherein your Pope *Hildebrand* did not onely [d] *invent Fables, corrupt Chronicles, and inverted things that were done, but did also adulterate the Scriptures themselves*; and therefore Cardinall *Beno*, who wrote of the life of *Hildebrand*, and was living in that age, is [e] *forbidden* also to be read, because he toucheth to the quicke your *Caput fidei*, the head of your Church.

a See Bishop *Ushers* answer to the Jesuites Challenge, *cap.* Of Merits, p. 513.

b *Cassan. in Append. ad opusc. Jo. Roff. de fiducia & misericordia Dei.*

c *Hosius in confessione Petri, cap. 73. fo.*

d *Non solum fabulas commiscitur, annales corrumpit, res gestas inverrit, sed etiam cœlestia oracula adulterat. Aven. Annal. l. 4. pag. 455.*

e *Ind. lib. prohib. p. 11. vide Illyric. de vita Hildebrand. p. 1322.*

In

In the twelfth age[a] *Sigebertus Monachus Gemblacensis* wrote a Booke against Pope *Gregory*, and against the Epistle of Pope *Paschalis*; hee lived and dyed a member of the Roman Church, yet his Booke is prohibited, because it complaineth of the state of your declining Church; [b] *For what greater confusion* (saith he) *was there in times past in Babylon than there is now in the Church? In Babylon there was a confusion of languages among the Gentiles, in the Church of Rome the tongues are divided, and the minds of the faithfull. Saint* Peter *saith, the Church which is Babylon salutes you; hitherto hee did interpret that* Peter *by Babylon did signifie Rome, because Rome at that time was confounded with Idolatry and all uncleanneſſe: But my griefe doth now interpret unto mee, that* Peter *by a prophetick spirit, by the Church at Babylon, foresaw the confusion of dissention, which doth now rent the Church of Rome.*

If this testimonie had made for our Church, (as it doth against yours) certainly you would never forbid the Record to be read nor to be blotted out; but this shewes that there was a revolt, a defection from the faith (after the loosing of Sathan) which were proper for your men to permit to bee read and seene in after ages, that the truth might appeare in all and every age of the alteration of the Church.

[c] *Arnoldus Carnotensis* (*Abbas bonæ vallis*) his *workes are forbidden till they be purged*, and for no other reason, as I can conceive, but because he discovers the errours of your Church. He tells us, that *Clowter*

The twelfth Age, An. 1100. to 1200.

[a] *Sigeberti liber contra Papam Gregorium, & contra Epist. Paschalis Papæ. Ind. lib. prohib. p. 85.*

[b] *Sigebertus Ab. ep. p. 188. in lib. Goldasti Replic. Hactenus interpretatur, ideo docuisse Petrũ per Babylonem signare Romam, quia tunc temporis Roma confusa erat Idololatriâ & omni spurtitie At nunc dolor meus mihi interpretatur, quòd Petrus prophetico spiritu dicens Ecclesiam in Babylone collectam, prævidit confusiovem dissentionis quâ hodie scinditur Ecclesia. Ibid.*

[c] *Arnol de villa. Novaoperanisi repurgentur. Ind. lib prohib. p. 5. & 36. & 37.*

*Cloyster Monkes are damned, because they falsifie the doctrine of Christ, and leade soules to Hell.* He tells us, that your *Clergie-men did most perfidiously mingle Philosophicall dreames with the sacred Scriptures.* He tells us, that *Masses did neither profit the living, nor the dead*; and for these and the like Protestations against the abuses of his time, he is now condemned by your expurgatory *Indices.*

Anno 1215. *urspergensis in* Anno 793.

In the thirteenth Age, *Urspergensis Abbas* is both corrupted and purged by the Inquisitours. *The Synod* (saith he) *which not long before was assembled under* Irene *and* Constantine *his sonne at* Constantinople, *called by them the seventh generall Councell, was there in the Councell of* Franckford *rejected by them all, as voyd and not to be named the seventh, nor any Councell at all.* This Councell was assembled at *Nice* and not at *Constantinople*; but the word *Constantinople* is forged in stead of *Nice*, that the honour of that Councell for Images might not seeme to be impeached or condemned, when as the Synod at *Constantinople* banished Images. Now what answer I pray is made in defence of this forgerie? Behold your *Augustine Stenchius*, Keeper of the Popes *Librarie*, tells us that wee have forged those Bookes, and *conveyed them into the Popes Library, where they lye written in ancient hands.* How probable this answer may seeme, that wee should forge Authours in defence of your cause, and convey them into the *Vatican* at *Rome*, I leave it to be judged; sure I am it stands corrupted in your Copie, printed by command of your Inquisitours and Superiours.

*August. Stench. de Donat. Constant. l. 2. numero 60.*

Againe,

Againe, there be certaine additions to the Hiſtorie of *Urſpergenſis*, which treate of divers memorable things, from the time of *Fredericke* the ſecond, unto the time of the Emperour *Charles* the fifth; that is, from the yeare 1230. to the yeare 1537. all which are forbidden to be read; wherein are contained the proceedings of the Councell of *Conſtance* againſt *Hierome* of *Prague*, and *John Huſſe*; where the decree is mentioned for the 19. Seſſion of the Councell of *Conſtance*, *viz.* [a] *That faith is not to bee kept with Heretikes*, which is wholly omitted and purged in your printed Councels.

*Ind. lib. prohib. p. 94.*

a *Seſſ.* 19. *decernitur, Hæreticis non eſſe ſervandam fidem, quam vocant Salvum conductum. Paralip. p.* 378.

*Honorius* Biſhop of *Anthum* in *France*, wrote a Booke of Predeſtination and Free-will, but ſo different from your doctrine, that your Inquiſitors forbid him to be read untill hee be purged. *What good ſoever the Elect doe, it is God that workes it in them, (as it is written) God doth worke in us both the will and the deed, according to his good pleaſure; if therefore God doe worke in us, what reward is imputed to man? God doth worke, and the Elect do worke; God doth worke his Elect by his preventing Grace to be willing, and by his ſubſequent Grace to bee able, and both co-operate by Free-will, by conſenting with a good will, this good will is rewarded in them, as it is written, We have received Grace for Grace; wee have received Grace when God prevented us to be willing, and followed us to make us able.*

Anno 1220. *Honorio Anguſtodunenſi (falſò ut creditur) adſcriptus liber de prædeſtinatione & libero arbitrio. Ind. lib. prohib. p.* 47.

Looke into his forbidden Dialogues: *Turne thee* (ſaith he) *to the Citizens of* Babylon, *conſider the principall perſons there, and thou ſhalt finde the*

*See of the Beast; for they neglect the service of God, pollute his Priesthood, seduce his people, and reject all Scriptures which belong unto salvation.* For these and the like discoveries of the corruptions in your Church, he is forbidden, and under this pretence also, that the Booke of *Dialogues* is falsely ascribed to him.

*Vide Illyr. p. 1426. in Dialog. de Prædestin. & lib. arbitrio.*

In the fourteenth age flourished *william Ocham* a Fryer Minorite and a learned man, saith *Bellarmine*; but being *too earnest a favourer of* Ludovike *the Emperour, by that meanes hee fell into some errours, and therefore deserved to have his name registred amongst the Bookes prohibited.* Now observe those errors; He complained that many in his dayes *perverted the holy Scriptures, denyed the sayings of the holy Fathers, and rejected the Canons of the Church, and civill Constitutions of the Emperours*; He professed, according to St. *Hieromes* and the doctrine of *Gregory* the *Great*, that the Bookes of *Judith*, *Tobit*, the *Machabees*, *Ecclesiasticus*, and the Booke of *Wisdome*, were not to bee received for confirmation of *any matter of faith*; He professed that the Pope and Cardinals *were no rule of faith*; He professed that *a Generall Councell*, although *it be a part of the militant universall Church, yet is not the universall Church*: and consequently (saith he) *It is rashnesse to say that a Generall Councell cannot erre against the faith*; He professeth that *it cannot be proved manifestly by Scripture, that* Peter *was Bishop of* Rome, *or that he removed his seat from* Antioch *to* Rome, *or that the Bishop of* Rome

*An. 1320. Bell. de script. Eccl. p. 269. de Gulielmo Ocham.*

*Ocham. Compend. Error. Joh. 22.*

*Idem. Dial. par. 3. Tract. 1. l. 3. c. 16.*

*Idem Tract. 2. part. 2. c. 10. Dial. part. 1. l. 5. c. 25. p. (Mihi) 494.*

*Idem Dial. l. 3. prim. Tract. 3. part. c. 8.*

*succee-*

*succeeded St.* Peter, *or that the Church of* Rome *hath the Primacie, or that hee governed the Church of* Rome, *or anything touching the Papacie thereof*; He professeth with us, *that though it be expedient there should be one Bishop over some part of the Church and People of God; yet there is not the same reason there should be one over the whole Christian world:* And lastly, touching Pope *John* the 22. he reports from the mouthes of them that heard it, that in the yeare 1333. on *Munday being the third of* January, *Pope* John *held a publike Consistorie, wherein by word of mouth, with great earnestnesse he indeavoured to prove that the soules of Saints being purged, see not God face to face till after the day of judgement.* These are the supposed errors which caused his Dialogues and other of his workes to be prohibited.

*Idem. Dial. part. 1. l. 2. c. 3. p. 413.*

*Idem Dial. l. 2. c. 1. part. 3. p. 788.*

*Idem 2. part. proem. p. 740. Guliel. Ocham. opus 90. dierum. Item Dialogi & script. omnia contra Johannem 22. Ind. l. prohib. p. 4.*

In the fifteenth age, *Nicholas Clemangis* Doctor of *Paris*, Archdeacon of *Bayeux*, so long as his works remaine unpurged (saith your *Index*) are forbidden. Now observe the reasons why hee is put to silence. The truth is, he wrote a Booke *Of the Corrupt estate of the Church*; he declared that the Pope was the cause of all the calamities and disorders of the Church; he shewes that *he was not contented with the fruits and profits of the Bishopricke of* Rome *and St.* Peters *Patrimonie, though very great and Royall; he layd his greedie hands on other mens flocks, replenished with milke and wooll:* and *usurped the right of bestowing Bishoprickes and livings Ecclesiastical throughout all Christendome:* and *disannulled the lawfull elections of Pastors, by his reservations,*

Anno 1420. *Nicholai Clemangis opera quamdiu expurgata non prodierint. Ind. lib. prob. p. 71. Clemangis de corrupto statu Ecclesiæ.*

*Idem. c. 4.*

*Cap. 5. & 7.*

*Cap. 5.*

Cap. 6. Cap. 7. Cap. 8. Cap. 9. Cap. 10. Cap. 11. Cap. 12. Cap. 13. Cap. 14. Cap. 19. & 20. Cap. 7. & 14. Cap. 29. Cap. 42. Cap. 18. Cap 3. 4. 59.

*provisions and advowsons, and oppressed Churches with first fruits of one yeere, of two yeeres, of three yeeres, yea sometimes of foure yeeres; with tithes, with exactions, with procurations, with spoiles of Prelates, and infinite other burthens, and ordained Collectors to seize upon these taxes and tributes throughout all Provinces, with horrible abusing of suspensions, interdictments and excommunications, if any man refused to pay them: and used such merchandise with suites in his Court, and rules of his Chancery,* that the house of God was a denne of Theeves, and *raised his Cardinalls as complices of his pompe from Clergie men of low estate, to be the Peeres of Princes, and enriched them with his dispensations to have and to hold Offices and Benefices, not two or three, or ten or twenty, but a hundred or two hundred, yea sometimes foure hundred or five hundred, or more, and those not small or leane ones, but even the best and fattest:* To bee short, in that he filled the Sanctuary of the Lord *with dumbe dogges, and evill beasts, even from the highest Prelates to the basest hedge-Priests, through usurpations, exemptions, compositions, symony, prostitution and fornication committed with Princes of the earth, and all to maintaine the pride, and lust, and riot of his wordly state, which he hath lifted up above Kings and Emperours.* Lastly, he complaines that the *Study of Divinity is made a mocking stocke, and that which was most monstrous for the Popes themselves, they preferred their owne traditions before the Commandements of God.* These bee the pretended errors (Mr. *Floyd*) which causeth your *Index expurga-*

*purgatorium* to ſpare no Author for his age; and yet you tell us, *ſuch corner-correcting you leave for ſuch corner-companions as ſhunne the light*, p. 144.

*Æneas Sylvius* (who was afterwards Pope *Pius* the ſecond) is forbidden by your *Index:* and the reaſon is given for it; *Æneas wrote in behalfe of the Councell of* Baſil, *when he was a young man* (ſaith [a]Bellarmine) *but when he was an old man, and Pope, he retracted it, and ſo his Bookes are deſervedly forbidden.* But what ſay you then to his Retractations? are you pleaſed with them? No, [b] *you muſt* yet *warily read the Workes of* Æneas Sylvius, *for in his Bull of Retractations hee hath condemned ſomething himſelfe which he had written; and therefore when a new Edition ſhall come out, let that Bull alſo be purged in the beginning of his Workes.* It ſeemes then, neither that which hee wrote as a private man in his younger dayes, nor that which he retracted as Pope in his latter dayes, are well pleaſing to your Church: Let us therefore compare the difference of his Doctrine with the difference of his degrees, and then you ſhall obſerve, whether according to the ancient ſaying, *Honours have changed manners.* *Æneas Sylvius* as a private man, proteſted that [c] *before the Councell of* Nice *each Biſhop lived ſeverally to himſelfe, and little regard was there then had to the Church of Rome:* Pope *Pius* the ſecond (being the ſame man, but onely that hee was now become a Pope) doth exhort and [d] perſwade all, that they would reverence the See of *Rome*, or that *Throne* of Majeſty above all. *Æneas Sylvius* ſaith, They

[a] *Bell. de ſcript. Eccleſ. de Æneа Sylvio. p. 289. An. 1450.*

[b] *Cautè legenda opera Æneæ Sylvii; ipſe enim in Bulla Retractationis nonnulla quæ ſcripſerat, dãnavit, &c. Ind. lib. prohib. Claſſ. 2. n. p. 3.*

[c] *Antè Nicenã Synodum unuſquiſque ſibi vixit, & parvus reſpectus ad Eccleſiã Romanam habebatur. Æne. Sylv. in Epiſt. 288.*

[d] *Suadete omnibus, ut id ſolium præ cæteris venerentur, in quo ſalvator Dominus ſuos vicarios collocavit, &c. Bulla Retract. Pii, 2. Tom. Concil. 4. poſt Concil. Floren. p. 739.*

*thinke themselves well armed with authority, that say, no Councell may be kept without the consent of the Pope: Whose judgement, if it should stand as they would have it, would draw with it the decay and ruine of the Church. For what remedy were there then, if the Pope himselfe were vitious, destroyed soules, overthrew the people with evill example, taught Doctrine contrary to the faith, and filled his subjects full of Heresies? should wee suffer all to goe to the Devill? Verily when I read the old Stories, and consider the acts of the Apostles, I finde no such order in those dayes, that onely the Pope should summon Councels: And afterward the time of* Constantine *the Great, and of other Emperours, when Councels should be called, there was no great accompt made of the Popes consent.* On the contrary, Pope [a] *Pius* saith, *Order requireth that inferiours should be governed by their superiours, and all should appertaine to one, as the Prince and Governour of all things which are below him: As Geese follow one for a leader; and amongst the Bees there is but one King; even so in the Church militant, as also in the Church triumphant, there is one Governour and Judge of all, which is the Vicar of Christ Jesus; from whence, as from a head, all power and authoritie is derived into the subordinate members.* Thus when he was young, and had read the old Stories, and *considered the acts of the Apostles*, hee found no such Authority and respect given

*Ex hisce authoritatibus mirum in modum se putant armatos, qui Cõcilia negant fieri posse sine consensu Papæ: Quorũ sententia, si ut ipsi volunt inviolata persistat, ruinã secum Ecclesiæ trahet. Quid enim remedii erit, si criminosus Papa perturbet Ecclesiam, si animas perdat, si pervertat malo exemplo populos, si denique contraria fidei prædicet, hæreticisque dogmatibus inbuat subditos? sinemusque cum ipso cuncta ruere? At ego dum veteres lego historias, dum actus perspicio Apostolorum, hunc equidem morem non invenio, ut soli Papæ Concilia convocaverit, nec post tempore Constantini magni, & aliorũ Augustorũ ad congreganda Concilia quæsitus est magnopere Romani consensus Papæ. Idem de Concil. Basil. l. 1.*

[a] *Bulla Pii 2. Retractat. p. (mihi) 739.*

to

to the Pope: but when he was Pope, and old, it seemes he forgat the *Apostles* and ancient Writers; then hee attributes all power and reverence to the Pope of *Rome*. Briefly, *Æneas Sylvius* saith, [a] *Of the Popes of* Rome *wee might shew forth very many examples (if time would permit) that they have beene found either Hereticks, or else defiled with other vices.* But Pope *Pius* saith (speaking of these and the like assertions) [b] *I am ashamed of my error, I earnestly repent both of my words and deeds, and I say, Lord remember not the faults and ignorance of my youth:* And thus being Pope (saving all advantages to his See) he hath condemned himselfe and his Writings, as published by him when he was a private man; and yet notwithstanding, the Inquisitors professe hee hath retracted that, as Pope, which afterwards hee condemned; and therefore by their doome hee must have a new purgation, and from thenceforth, *Tum Pius Æneas*. But tell mee I pray, was hee *Pius Æneas*, when he complained that at *Rome* the [c] *imposition of hands, and the gifts of the Holy Ghost were sold* for money? Was hee *Pius Æneas* when he complained that the Court of [d] *Rome*, in the *chief amongst them, was but a most filthy Sea tossed on every side with winds and strong tempests*? Was hee *Pius Æneas* when he protested with griefe, that [e] *religion was despised, righteousnesse dishonoured, faith in a manner unknowne*? Or was hee *Pius Æneas* when he retracted, as Pope, that which he had written, or when he condemned that which hee had retracted? No surely, he was *Pius* in nothing (in the opinion

[a] *De Romanis Pontificibus liceret exempla admodum multa adferre, si tempus sineret, quoniam aut hæretici, aut aliis imbuti vitiis sunt reperti. Idem de Concil. Basil. lib.* 1.

[b] *Pudet erroris, pœnitet malè feciſſe, & male dictorũ, ſcriptorumque vehementer pœnitet, &c. Bull. Retract. ut ſupra.*

[c] *Nam & ipſe manus impoſitiones, & Spiritus ſancti dona venduntur. Æne. Sylv. Ep.* 66.

[d] *Quid eſt Romana curia his qui ſummam tenent, niſi turpiſſimum pelagus ventis undiq; duriſſimis, & tẽpeſtaribus agitatũ. idem. Ep.* 188.

[e] *Facet ſpreta religio, juſtitiæ nullus honos, fides penè incognita. Ep.* 398.

of your Church) but in his Bull of *Retractations*; and he was *Æneas* in nothing more than in condemning that which he retracted. And accordingly he himselfe beggs of your Church, *Pium recipite, Æneam rejicite, Receive you* Pius, *but reject* Æneas; and he gives his reason for it; Æneas *is a heathenish Name, which our Parents gave us at our Birth; but* Pius *is a Christian name, which we assumed in our Apostolike calling.*

*Bulla Retractat. Pii 2. Illud Gentile nomen, parentes indidere nascenti; hoc Christianum, in Apostolatu suscepimus. Ibid.*

You may adde to this, *Æneas* was a private man, and subject unto errour, but *Pius* was a Pope, and therefore in his determinations infallible; or rather you may truly say with him, that *Æneas* before he was Pope, *delivered the truth neither for feare nor hatred*, and yet he was forced to retract it: but *Pius* * when he was Pope, delivered *false and suspected doctrine, and such as was offensive to your Church*, and for that cause is commanded to bee purged.

*Nihil mentiti sumus, nihil ad gratiam, nihil ad odium retulimus. Bulla Retractat.*

* *Cum doctrinâ non sanam, & suspectam, & quæ offensionem parere potest, contineant, &c. Class. 2. in Ind. lib. prohibit.*

*Quid* Pius Æneas, *in te committere tantùm?*

What ill hap had good *Æneas*, or rather what ill fortune had Pope *Pius*, that he could neither satisfie your Church, either as he was *Æneas*, or as he was *Pius*? neither as a private Doctor, nor as an infallible Pope? or rather I may say with your owne *Canus*, *What doth it availe men who desire to know the truth, to raze Records out of their Bookes, when they cannot blot it out of their mindes?*

*Rivet. Criticū Sacr. Specimen. c. 7. p. 49.*

*Petrus Crinitus* was a Romish Priest, and is commanded to be purged; and if we shall examine the reason, we shall finde it for no other cause, but

Anno 1450.

that

that he ſpeakes the truth againſt your Pope, and Popiſh Doctrine. To inſtance in particulars: *Let both the Title and the Chapter be razed* (ſay your Inquiſitors, touching Pope *Boniface* the 8.) and the reaſon is pregnant: that Chapter ſhewes the inſolencie and pride of the Pope in particular, in matter of fact; and it further declares, that *under pretence of Religion, the Popes in generall thinke they may doe what they liſt.* Againe, when he ſpeakes of ancient Lawes, made in generall for *Marriage* and propagation of Children, they command that page to be ſtrucken out; and there can be no other reaſon, but becauſe on the contrary it is a poſitive law of your Church to forbid Marriage. Laſtly, whereas he ſhewes that *Leo* the Emperour made an Edict, that all *Images in Churches and houſes of the Chriſtians ſhould be razed*; and hee declares in his opinion, that *it doth not appertaine to Religion to adore any mans Image*; and that *Valens* and *Theodoſius* made Proclamation to all Chriſtians, that *they would ſuffer no man to faſhion, to grave, or paint the Image of our Saviour, either in colours, or in ſtone, or in any other kinde of metall or matter; and that whereſoever any ſuch Image ſhould bee found, they commanded it to be taken downe:* Theſe and the like paſſages, your Inquiſitors in three ſeverall *Indices* command to be razed out; and what cauſe can you pretend, but that it makes againſt a ſpeciall Article of your faith, *viz.* that Images ſhould be ſet up in Churches, and worſhipped? and by this meanes you ſtrike likewiſe at the *Articles* of our Church, and

*Petr. Crinit. l. 7. c. 13. de dom. Diſciplinâ.*

*Idem. l. 14. c. 5.*

*Idem l. 9. c. 9.*

*Index Belgic. p. 421.*
*Index Madrid. p. 150.*
*Ind. lib. prohibit. p. 79. & 718.*
*Bulla Pii 4.*
*Art. 9.*
*Art. 22.*

and when you have made such Doctrines and Evidences invisible, by razing the records, then you bid us shew where the Church was visible before *Luther*.

Now what credit shall the Reader give unto you and to your *Trent* Councell, that would assure us that your Church intended the purging of no Authors, but from the yeare 1515. when as it appeares plainely that you have spared neither the writings of the Apostles nor the Fathers, in razing and falsifying their owne very words and sentences? And as touching other Authors in the latter ages, you have gone beyond your Commission, hundreds of years, in falsifying, corrupting, forbidding, and purging them; and this was long before your prefixed yeare of 1515.

Anno 1517. *Bell. Chronol. p. 3. pag.* 117.

In the sixteenth age *Luther* began his Heresie (saith *Bellarmine*) *Anno* 1517. and your Church, to make some shew that your *Index Expurgatorius* had a relation onely to *Luther* and his followers, tooke her rise from the yeare 1515. (which was but two yeares before his comming) as if all the members of your Church before his comming had lived in the unity of one faith and doctrine. This *deceivablenesse* of your *unrighteousnesse*, I have in part discovered. Now I come to your Authors of this last age (for I will cite none but your owne Authors) and therein lieth another mysterie not inferiour to the first; and that is this: your *Index Expurgatorius* was first proclaimed generally against all Heretickes (meaning the Protestants) but when

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it comes to examination, it points especially at the particular members of your owne Church; and that which is most remarkable, after that your *Trent* Councel had distinguished with *Anathema's* her *Roman* faith from the faith of Protestants, after she had forbidden and condemned by her *Index* divers of your owne Authors, as favouring of *suspected*, and *false*, and *scandalous* doctrine; nay more, after she had declared all to be Heretickes, and their Doctrine Heretical, who would dare to teach or publish any contrary belefe to that which was once established by a Generall Councell; yet I say, the members of your owne Church, and those not of the meanest ranke, both Bishops and Cardinals, have delivered in print many points of Doctrine agreeable to the Articles of our Church; and yet you say they never left the Church, they are not personally to be noted nor ranked amongst Heretickes; when for the very same Tenets we are accused, accursed, forbidden, and utterly condemned as Heretickes and Reprobates: and thus the head of your Church being divided from the members, in points of saving faith, may say unto the *tongue*, I have no need of thee, and consequently may cut it out. Howsoever, this use we may safely make of your *Index*, that if in after ages by new Impressions the true doctrine of Protestants shall be razed and utterly abolished in your *Roman* Authors, yet your very *Index* will appeare as a strong Evidence, to shew that such doctrines were taught in former Ages: and howsoever the faction in the Papacie formerly

merly prevailed, yet it is more than evident by the Testimonies and Records of your owne men, that we had not two Churches before *Luther*, but that we had alwayes *Testes Veritatis*, witnesses of Gods truth and our owne Religion in all Ages, in the bosome of the *Roman* Church.

I proceed to particulars in this last age.

*Cardinall Cajetan* is purged in severall and maine points of doctrine, being different from your owne Church: Touching the ground of Transubstantiation, he denies that the words of Scripture (*This is my body*) are availeable to prove it of themselves, and thereupon your Jesuit *Suarez* complaineth, *Ex Catholicis, &c.*[a] *Amongst the Catholikes*, Cajetan *onely teacheth that the words*, This is my Body, *bee not sufficient, without the authoritie of the Church, to confirme the truth of it: And therefore by the command of Pope* Pius *the* 5. *this passage is blotted out in the* Roman *Edition.* Touching justification by faith (*onely*) whereas hee saith, [b] *without any exception of person, of any Sexe, or quality, or condition, It is said of every Beleever, faith alone is required to salvation:* your *Index* commands those latter words to bee blotted out. Lastly, in speaking of the Crosse and the like, he saith; *These are altogether unlawfull, and not to be embraced, because they are part of an ill worship:* you cause these words to be strucken out, and in lieu of them, you subjoyne these words following (which are flat contrary:) [c] *These are altogether lawfull, and are to be embraced, because they are part of the divine worship:* and the better to colour these

Anno 1500.

[a] *Ex Catholicis solus Cajetanus, in Commentario hujus Articuli, qui jussu Pii 5. in Romana editione expunctus est, docuit, secluså Ecclesiæ authoritate verba illa (Hoc est corpus meum) ad veritatem hanc confirmãdam non sufficere Suarez. Tom 3 Disp. 46. Sect. 3. quæst. 75. Art. 1. p. 515. Impress. Mog. An. 1509.*

[b] *Absque exceptione aliqua cõditionis, sexus, qualitatis, &c. dicitur omni credenti, sola fides exigitur ad salutem. Cajet. Ep. Pauli &c. Parisiis 1571. fol. 4. Ind. lib. prohibit. p. 876.*

[c] *Idem. p. 805.*

theſe miſerable ſhifts and falſifications, you give this Caveat to the Reader: *Be warie if you finde any ſuch Doctrine, for it is to bee feared the Heretikes have ſuggeſted it.*

Idem ibid. p. 805.

*Alphonſus à Caſtro* wrote a large Booke againſt Hereſies, and in particular he charged *Luther* with many. Yet in his firſt Booke and fourth Chapter hee attributeth the ſame title of Heretike to the Pope, and ſhewes the Pope as Pope is ſubject to Hereſie; but behold the record ſtands publiſhed againſt *Luther*, but is wholly razed touching the Pope. The words in my Edition are theſe; *Whereas ſome ſay that he which erreth wilfully in the faith, is now no longer Pope, and thereupon concludes the Pope cannot be an Heretike, they ſeeme in a ſad matter to dally with words: For* (ſaith he) *wee make no doubt whether the Pope and an Heretike may agree in one perſon; but this is our queſtion, Whether a man that otherwiſe might have erred in the Faith, by vertue of the Papall dignity, be made ſuch as he cannot erre. For I doe not beleeve that there is any ſo impudent a flatterer of the Pope, that will give him this prehemi-nence, to ſay, that he can neither be deceived nor miſſe in the expounding of the Scriptures; for ſeeing it is well knowne that many Popes be ſo utterly void of lear-*

Anno 1500.

*Quod autem alii dicunt eum qui erraverit in fide obſtinatè jam non eſſe Papam, ac per hoc affirmant Papam non poſſe eſſe hæreticum, & in re ſeria verbis velle jocari. Ad hunc enim modum quis poſſet citra impudentiam aſſerere, nullum fidelem poſſe in fide errare? nam cum hæreticus fuerit, jam deſinit eſſe fidelis. Non enim dubitamus an hæreticum eſſe & Papam eſſe coire in unum poſſint; ſed id quærimus, an hominem qui alias in fide errare potuiſſet, dignitas Pontificalis efficiat à fide indeviabilem. Non enim credo aliquem eſſe adeo impudentem Papæ aſſentatorem, ut ei tribuere hoc velit, ut nec errare, aut in interpretatione ſacrarum literarum hallucinari poſsit. Nam cùm conſtet plures eorum adeo illiteratos eſſe, ut Grammaticam penitus ignorent, quî fit ut ſacras literas interpretari poſſent? Alph. à Caſt. adverſ. hær. l. 1. c. 4. p. (mihi) 6. b. Coloniæ excudebat Melchior Noueſianus, Anno 1543.*

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*ning, that they know not the Principles of their Grammer, how may it be that they should be able to expound the Scriptures?* These words I have cited at large out of my Edition 1543. for if you looke into *Alphonsus*, printed within these last threescore yeares, I beleeve you will finde them razed in this particular without an *Index Expurgatorius*; which plainly shewes that as the Pope was and may be an Heretike, so likewise falsifying of Records is a proper marke of Heretikes.

An. 1500. *Usher p.* 162.

*Johannes Ferus* a Frier Minorite, and prime Preacher at *Mentz* in *Germany*, is purged and fallified in many points of controversie which he held with us. Touching the power of Priesthood in remitting of sinnes, it was the doctrine of *Ferus*: [a] *Man did not properly remit sinne, but did declare and certifie that it was remitted by God: so that the absolution received from man is nothing else, than if hee should say, Behold my sonne, I certifie thee that thy sinnes are forgiven thee, I pronounce unto thee that thou hast God favourable unto thee, and whatsoever Christ in Baptisme, and in his Gospell hath promised unto us, hee doth now declare and promise unto thee by me. Of this thou shalt have me to be a witnesse; goe in peace and in quiet of conscience.* This declarative power of remitting sinnes was *Ferus* doctrine; this is ours. But behold the case is altered; for in *Ferus* printed at *Lyons* 1609. all those words are razed out, and on the contrary saith, that [b] *the Priest doth truely*

a *Non quòd homo propriè remittat peccatum, sed quòd ostendat ac certificet à Deo remissum. Neq; enim aliud est absolutio quam ab homine accipit quàm, si dicat, En fili, certifico te tibi remissa esse peccata, annuncio tibi te habere propitium Deum, & quæcunque Christus in Baptismo & Evangelio nobis promisit, tibi nunc per me annunciat & promittit. Fer. Comment. in Matth. l. 2. c. 9. Mogunt. An. 1559. Lugdun. apud Johannem à S. Paulo. An. 1609. Contr.*

b *Sacerdos enim Dei minister verè remittit peccata, ac certificat à Deo remissa. fol. (mihi) 160. b. In Matth. l. 2. c. 9.*

*remit ſinnes, and, as the Miniſter of God, doth alſo certifie that they are remitted of God.*

Touching our juſtification by faith onely: the true *Ferus* faith, *That we are juſtified by faith alone in Chriſt, and by none of our merits; That our owne workes, whatſoever they be, are not of that value that they ſhould merit a reward of condignitie or congruitie, but ſo farre forth as God in his mercie doth accept them.* Theſe and the like paſſages are commanded to be blotted out.

And whereas hee ſayth, [a] *There is no kinde of men that are leſſe moved with the word of God, than thoſe which truſt in their owne righteouſneſſe*; your men, as being guilty of their truſt in their merits of workes, command this and the like paſſages to bee ſtricken out.

Your *Index* of prohibited Bookes, publiſhed by the [b] *Cardinall* of *Sandonall* and *Roxas*, tells us, that the workes of *Ferus* are forbidden to be read till ſuch time as they ſhall be purged; and ſure I am when they are purged they are none of his. For I appeale to you and your fellow *Jeſuites* (Mr. *Floyd*) whether theſe paſſages following be his or yours; I meane, either the Proteſtant doctrine, which he publiſhed before *Luthers* dayes, or the Popiſh teners which are ſince altered by the *Inquiſitors*, and taught by the *Trent* Fathers.

In the third of St. *Matthew*, the true *Ferus* ſayth, [c] *If at any time thou heare of a reward promiſed, know that it is not due for any thing elſe, but for the divine promiſe ſake.* Your Inquiſitors command

*Nempe quòd ſolâ fide in Chriſtum, & nullis meritis noſtris, juſtificamur. In Ep. Pauli ad Rom. c. 16. In verba illa deleatur. Ind. lib. prohibit. p. (mihi) 629. & Ind. Madrid. fol. 133 & Ind. Belg. p. (mihi) 393.*

a *Sit verè nullum hominum genus eſt quod minimè movetur verbo Dei, quàm hi qui in ſua juſtitia confidunt. Idem in Joh. c. 1.*

b *Opera tamdiu prohibentur quãdiù expurgatio nõ prodierit. Ind. l. prohibit. p. 56.*

c *Quòd ſi aliquando mercedem audis polliceri, ſcias non ob aliud eſſe debitam quàm ex promiſſione divina. Ferus in Math. 3.*

mand it to be altered thus; *If thou heare of a reward promised, know that it is not due without the promise.* The one saith, it is not due for any respect, but for the divine promise, *ex promissione divina*; the other saith, *it is not due without the promise:* when the true *Ferus* addes *Gratis promisit, gratis reddidit, He promised freely, and he hath given freely*; you command these words to be stricken out. And whereas *Ferus* commenting upon the words of Christ, *Tu es Petrus*, &c. *Thou art Peter, and upon this Rocke I will build my Church*, shewing that this Rocke was meant of Christ by the confession of *Peters* faith; *And* (saith hee) *whosoever is ignorant of this Faith, belongs not to the Church, although hee seeme to be the chiefe in the Church.* These words are otherwise read in your generall *Indices*, and are commanded to bee stricken out. And upon the words, *Si quis natus fuerit*, &c. he saith, [a] *The Preachers of Gods Word ought first to teach faith by which a man is justified, and afterwards good workes*; there the words (*by which a man is justified*) are commanded to be stricken out.

Now as you have purged many places, so likewise you have forged and falsified others by addition or retraction: Looke upon his Commentary on the first Epistle of Saint *John*, and you shall behold strange additions, and the true Protestant Doctrine wrested to flat Popery; as for instance, [b] *The holy Scriptures* (saith the true *Ferus*) *are given us as a certaine sure rule of Christian Doctrine.* In *Ferus* printed at *Rome*, he is taught to say, *The holy Scriptures*

*Quòd si aliquando mercedem audiis polliceri, scias non sine promissione esse debitam Ind. Madrid. fol. (mihi) 125.*

*Ind. Belg. p. (mihi) 372. Ind. lib. prohib. p. 627.*

*Qui hanc fidem nescit, ad Ecclesiã non pertinet, etiamsi videtur primus esse in Ecclesia. Idem in Matt. 3. c. 16. p. (mihi) 25. Ind. Madrid. p. 125. Ind. Belg. p. 370.*

[a] *In Joh. c. 3. p. (mihi) 69. Ind. lib. prob. p. 625.*

[b] *Scriptura sacra data est nobis seu certa quædam regula Christianæ doctrinæ. Idem in 1 Ep. Joh. c. 2. edit. Antwerp. An. 1556.*

*tures* (*and* [a] *traditions*) *are given us as a certaine ſure rule of Chriſtian Doctrine.* The true *Ferus* ſaith, [b] *Though the juſt man remaineth in Chriſt, yet he is not, neither can be without ſinne; for even the juſt doe fall ſeven times a day*: your Roman *Ferus* addeth, [c] *not without veniall ſinnes.* The true *Ferus* ſaith, [d] *The Apoſtle conjoyneth faith and charity, yet ſo as hee preferreth faith*: your Roman *Ferus* addeth, he preferreth faith [e] *in order, not in perfection.* The true *Ferus* ſaith, [f] *Charity driveth out feare, becauſe it trieth, confirmes, and makes aſſured our faith, whereby we apprehend Chriſt, our life, propitiation and ſalvation*: your Romane *Ferus* ſaith, [g] *Charity drives out feare, becauſe it forgiveth our ſinnes, and the Holy Ghoſt doth comfort it, giving teſtimony that we are Gods children.* The true *Ferus* ſaith, [h] *There be ſome, who after faith doe earneſtly urge good workes, but becauſe they teach not withall, to what end they are to be directed, and how much is to be aſcribed unto them, they give cauſe that almoſt all the common people doe truſt in their owne workes, and ſo they build upon the ſand*: the Roman *Ferus* ſaith, *There were ſome, who after faith, and with faith, did earneſtly urge good workes; but becauſe they caſt away their neceſsity, and others aſcribed too much to them, they all did build upon the ſand.* Laſtly, in the true *Ferus*, ſometimes by changing of a word, or by taking away of a word, you pervert the ſenſe and meaning of the Author: As for inſtance; whereas the true *Ferus* ſaith, Saint *John* condemned all glorying in our workes (*omnem gloriam*;) your Roman

a *Romana edit. An.* 1577.

b *Juſtus licèt in Chriſto manet, tamen ſine peccato nec eſſe poteſt; ſepties enim in die etiam juſtus cadit. Idem in cap.* 3.

c *Sine peccato originali, veniali*

d *Fidē & charitatē conjungit Apoſtolus, ita tamen ut fidem præponat. Ibid.*

e *Additur, ordine, non perfectione.*

f *Charitas timorem expellit, quia fidem quâ Chriſtum, vitā, propitiationem & ſalvatorem noſtrum apprehendimus, probat & confirmat, certámque reddit. Ib. c.* 4.

*Alite r.*

g *Charitas timorem expellit, quia peccata remittit, & Spiritus ſānctus eam conſolatur teſtimonium perhibens quòd filii Dei ſumus. Ibid.*

h *Ibid. cap.* 5.

man Edition hath turned *omnem* into *inanem*, and saith, Saint *John* condemned (*inanem gloriam*) vaine glory, &c. And whereas the true *Ferus* saith, *It is ridiculous that some will have Cephas for the head*: your Roman *Ferus* hath left out the word (*ridiculum est*) and saith, *That some will have Cephas taken for the head*, which is most ridiculous.

*Ridiculum est quod quidam hîc volunt, Cephas idem esse quod caput. Idem. in Joh. c. 1. p. mihi (43)*

*Claudius Espencæus* Bishop of *Paris*, lived and dyed a member of the Roman Church; yet is purged, because hee speakes not *Placentia*, sutable to your *Trent* Doctrine. In his Commentary on the Epistle to *Titus*, in his first digression, hee is commanded to be purged (*per quinque paginas*) five "leaves together; in which hee complaines of the "abuses and corruptions growne into the Roman "Church and See; he shewes that their greedinesse "of gaine, and love of money caused them to dis-"pence with all kindes of wickednesse; as namely, "with unlawfull and forbidden marriages, with "Priests keeping of Concubines, with incests, mur-"ders, rapes, witchcraft, killing of Fathers, of Mo-"thers, of Brothers, and things not to be named; "and under the name and title of the *Taxes of the* "*Apostolicke Chamber* (for so they terme them) "in which Booke (saith hee) being publikely and "daily printed, you may learne more wickednesse "than in all the summes and catalogues of vices. Then hee shewes that the Councell of *Trent* was a third time assembled by the command of *Pius* the fourth; yet by no meanes would hee permit that the Court of *Rome* should be reformed. And

*Taxæ Cameræ Apostolicæ.*

*Adeo tamen Romanam curiã repurgare non permisit.*

thus

thus in ſeverall pages, where hee complaines of the like abuſes in the See and Court of *Rome*, the Inquiſitors command to be blotted out.

Laſtly, hee proves out of *Gregory* the *Great*, and Saint *Bernard*, [a] *That every ſoule is ſubject to the higher power*; that is, *the Prieſthood to the ſecular power, the Biſhops and Archbiſhops to Emperours and Kings*: and in concluſion, when it is queſtioned (ſaith hee) *touching the reformation of the Clergie, and orders of Monkes, for ſending the Shepheards to their owne folds, and compelling them to feed their owne flocks, they ſay it is a thing that belongs to a Synod, and the Biſhop of Rome: But was there any Reformation at the Councell of Trent? Did the Pope and Councell cauſe them to bee more diligent in their calling? &c.* This and much more to the like purpoſe they command to be blotted out.

*Polydore Virgil*, a member of your Church, is purged in many points of Doctrine which make againſt you. *Poſſevine* tells us, that his Booke *De inventionibus rerum* is permitted to be read, if it be ſuch as Pope *Gregory* the *thirteenth* commanded to be purged at *Rome* (1576.) Now if any man liſt to compare that and *Polydore* printed at *Paris* 1528. hee ſhall finde that the true Doctrine of *Polydore* is not allowed, which proteſteth againſt many points of Popery; but by the Inquiſitors command hee is inforced contrary to himſelfe to ſpeake the *Trent* language. As for inſtance; whereas the true *Polydore* ſaith, *When God is every*

*Ind. Madrid. f. 60. & Belg. p. 74. Delean tur illa verba in Ep. ad Tit. c. 1. p. 74 p. 76, 77, 78. & 82, 83, 84.*

[a] *Ibid. p. 526. In Tit. c. 3.*

*Res eſt ſyndica & pontificia Ibid. p. (mihi) 526.*

*Poſſev. Appar. p. (mihi) 294. Tom. 2.*

*Pariſiis ex Officinâ Roberti Stephani, Anno 1528.*

*Polyd. de Invent. Rerum l. 2. c. 23. in initio p. (mihi) 41.* mihi 149

*where present, certainly there is nothing more foolish than to counterfeit his image:* in your later Editions you have added these words, *In the beginning after the first creation there was nothing more foolish*; as if it were wisdome to represent God the Father in these dayes, which in the beginning of the world was foolishnesse.

*Ibid. l. 5. c. 4. p. 84. usque ad p. 87. mihi pag 315*

In his fifth Booke and fourth Chapter, your *Inquisitors* command seven whole pages to bee stricken out; and the reason is pregnant: The marriage of Priests, which is prohibited by a positive Law of your Church, is proved to be lawfull, yea and in some case commanded by the Apostles Doctrine, and justified by the examples of Saint *Paul*, of *Peter*, of *Philip*, and other Apostles, that had wives; and he addeth, that according to Saint *Pauls* Doctrine, the Bishops and Deacons, and consequently all orders of Priesthood, had them; and this custome (saith hee) continued long in the Church: and withall concludes; *Furthermore, whilst the Priests did beget lawfull sonnes, the Church flourished with a happy off-spring of men; then your Popes were most holy, your Bishops most innocent, your Priests and Deacons most honest and chaste.* Then he proves from Pope *Pius* the second, that as *Marriage upon good cause was taken from the Priests, so it ought to be restored upon better.* This and much more concerning the marriage of Priests, is commanded to be stricken out.

*Porro, dum sacerdotes generabant legitimos filios, Ecclesia fælici prole virûm vigebat; tum sanctissimi erant Pontifices, Episcopi innocentissimi, Presbyteri Diaconíque integerrimi castissimíque. Ib. p. 86, 87.*

*Ibid. c. 9.*

In his ninth Chapter, hee saith, *Worship thou one true and eternall God; but worship thou no Image of*

*any*

*any living creature, deleatur* (say your *Inquisitors*) *let it be strucken out.* Ind. Belg. p. 175

In his sixth Booke, and beginning of his thirteenth Chapter, he testifies from St. *Hierome, That almost all the holy ancient Fathers did condemne the worship of Images, for feare of Idolatrie.* He proves from the Law of *Moses*, that nothing made with hands should be worshipped; and from the Prophet *David, Confounded bee all they that worship graven Images.* Hee shewes further, that *Gregorie* the *Great*, albeit hee reprehended *Serenus* Bishop of *Marsilia* for breaking downe of Images, yet hee commends him for forbidding the worshipping of them. These and the like passages are commanded to be strucken out, *per octodecem lineas, for eighteen lines together.* Idem l. 6. c. 13. Ind. Belg p. 177. Ind. lib. expurg. p. (mihi) 725.

*Ludovicus Vives* a Priest of your second *Classis* is purged, and namely by the Divines of *Lovan*, in their Edition of St. *Austins* workes at *Antwerp*, *Anno* 1576. *Plantins* print at *Antwerpe*, 1576.

In his Epistle to King *Henry* the 8th, where he saith, that *Princes are supreme Governours on earth next under God*, this is commanded to be blotted out: And where he saith, *The Saints are worshipped and esteemed by many, as were the Gods among the Gentiles*; this passage without a command, in the aforesaid Edition is razed out.

Againe, in his Comment on the 8th. Booke of the *Citie of God*, he tells us how your *Romish Priests* upon good *Friday* doe celebrate *Christs* passion upon the stage. *There* Judas (saith he) *playeth the*

Lud. Viv. in August. de Civit. Dei, l. 8. c. 27.

*most ridiculous Mimick, even then when he betrayes Christ; there the Apostles runne away, and the Souldiers follow, and all resounds with laughter; then comes* Peter *and cuts off* Malchus *eare, and then all rings with applause, as if the betraying of* Christ *were now revenged; and by and by this great Fisher* Peter *for feare of a Girle, denies his Master, all the people laughing at her question, and hissing at his deniall; and in all these revels and ridiculous stirs, Christ onely is serious and severe; but seeking to move passion and sorrow in the audience, he is so farre from that, that he is cold even in the divinest matters, to the great guilt, shame, and sinne both of the Priests that present it, and the people that behold it.* These words and blasphemous actions, as being ashamed of them, you doe well to command them to bee blotted out; but yet they are reprinted, and your men are not ashamed to continue the practice of it in your owne Religion.

Ind. l. expurg. p. (mihi) 41.

And lastly, where he sayes, *That those who preferre the* Latin *Translation before the* Greeke *and* Hebrew *fountaines, are men of evill mindes and corrupt judgements*; that passage is left out in the *Antwerpe* print. And whereas he saith, that the story of *Susanna*, of *Bell* and the *Dragon*, are *Apocryphall* Scriptures, and *not received of the Jewes, nor translated by the Septuagint*: all those words are commanded to be stricken out.

Idem in Aug. l. 15. c. 13. p. 83.

Idem. l. 18. c. 31

Ind. l. expurg. p. (mihi) 41.

*Jacobus Faber Stapulensis*, a member of the *Roman* Church, taught the Protestant doctrine in many points, and therefore he is purged by your severall Indices. Where-

Whereas the *Rhemists* translate the Greek word μετανοία, *Penance*, he defined it *Repentance*, and makes a distinction betwixt *Repentance* and *Penance*, such as the Protestants doe; and therefore it is commanded to be stricken out.

*Fac. Fab. in Evang. Matth. c. 3. fol. (mihi) 13. b. Ibid. c. 5. fol. 24. in initio.*

Againe, speaking of the *Scribes* and *Pharisees*, who did attribute righteousnesse to themselves and their owne workes; *The faithfull* (saith he) *which are of the Law of grace, doe worke most diligently, but doe attribute nothing to themselves, or their owne workes; but all of them doe impute their righteousnesse to the grace of God; All consisteth with the one in the merit of workes, with the other in grace: the one respect themselves and their workes, and are delighted therein; the other regard not themselves, but the grace of God; they admire his goodnesse, and therein is their chiefe delight.* Againe, *if any man shall doe good in this world, hee must not doe it because it is his will, but because God commandeth it; For he which is perfect hath not a will peculiar to himselfe, but his will must be the will of God; and this is the third Petition of the Lords Prayer.*

*Ibid. c. 6. f. 30. a. Ind. Madr. fol. 112.*

In the sixteenth Chapter of St. *Matthew*, upon the words, *Thou art Peter, &c.* he shewes, that according to St. *Pauls* doctrine, the *Rocke was Christ*; Hee shewes that *Peter* was so farre from being a firme rocke, that Christ himselfe did intimate the contrarie, when he said, *Get thee behinde me Sathan, for thou savourest not the things of God, but of men:* He shewes us further, that our Lord Christ promised to *Peter* the Keyes of binding

*Ibid. fol. c. 16. (mihi) 74. b.*

and looſing, but withall teſtifies, that thoſe *Keyes* were not *Peters*, but *Chriſts*, whereby *Peter* doth not binde or looſe by his power, but by the will of *Chriſt*. He addeth moreover, that not onely *Peter* received thoſe *Keyes*, but alſo all the reſt of the Apoſtles: *But* (ſaith he) *there be ſome which underſtand by the Keyes of binding and looſing, the Popes power, as Chriſt ſpake of that faith, witneſſing that he was the Sonne of the living God, which is one of the Keyes of the heavenly Doctrine, upon which the Church is founded, and Peters faith, as upon the true Rocke Chriſt, was builded.* [a] This and much more to the ſame purpoſe, for thirty lines together, is commanded to be ſtrucken out.

In his 20. Chapter he ſaith, [b] *Thoſe which any wayes truſt in their workes, have the leaſt affiance in God, and love him the leſſe; but thoſe which give all to his promiſe, and to God himſelfe, they truſt moſt in God; by whoſe ineffable bounty, thoſe which are laſt in working, are made firſt by receiving grace; and thoſe that are firſt in working, are become laſt in receiving: Whatſoever therefore a man doth, it is good for him to truſt wholly to God his goodneſſe, for it is the will of God, and of his ſpeciall grace, that wee are ſaved, and not of our will or workes:* Theſe words, and much more to the ſame purpoſe in the ſame chapter, are commanded to be blotted out.

Touching his Commentaries upon Saint *John*, your Inquiſitors have pronounced this definitive ſentence, [c] *Becauſe they cannot be handſomely purged, let them all be ſpunged and blotted out.*

Touching

a *Deleatur ab illis verbis, Ne quis putet Petrum, &c. uſque ad, Æterni Patris infuſio. Ind. Madr. fol. (mihi) 113. & Ind. Belg. p. 51.*

b *Verum qui operibus ſuis aliquo modo fidunt, minus Deo fidunt, minuſque amant Deum: qui autem nullo modo, ſed pacto, ſed promiſsioni imo omnia Deo tribuunt, plus Deo fidunt, cujus ineffabili bonitate qui noviſsimi fuerunt operando, facti ſunt primi gratiam recipiendo; & qui primi operando, noviſsimi gratiam recipiendo: Quare bonum, &c. deleatur uſq; ad Dei autem omnia. Ind. ut ſupra.*

c *Ind. Madr. fol. (mihi) 115.*

Touching his Commentaries upon *Timothy*, hee shewes, that it was lawfull for Priests to marry a "Virgin till the time of *Gregory* the seventh, "(which was nine hundred yeeres after Christ:) "hee shewes likewise that the *Grecians* kept the "Apostolicall Tradition in marrying of Wives, "and could not change them, and that other Chur- "ches which vowed single life, by their incontinencie fell into the snares of the Devill: And lastly, in his Commentary upon the *Galathians*, at large he proves, [a] *That by the Faith of Christ alone we are justified, and that he which* [b] *trusteth in his works, trusteth in himselfe, and leanes upon a staffe of Reed, which is broken in it selfe; whereby he doth not discern the heavenly light, from whence our justification doth descend:* These and many other like passages in severall places of his Workes, which are consonant to our Protestant Doctrine, are commanded by the [c] Inquisitors to be strucken out.

[d] *Fridericus Furius* writes a whole Book of translating the *Bible* into the vulgar tongue, for the benefit of the Lay people; hee dedicates his Booke to Cardinall *Bovadillius*, and he tells him that wee esteeme it an excellent thing to reade the workes of Greeke and Latine Philosophers; and therefore much more ought wee to search and know the will of God out of his sacred Scriptures: for the one is a matter of pleasure, and the other is a matter of necessity; the not knowing of the one may hurt little or nothing at all, but to bee ignorant of the other brings a grievous mischiefe, besides eternall destruction

*In Tim. c. 3. fol. (mihi) 205.*

a *Per solam fidem Christi infunditur justificatio. In Gal. c. 2. fol. 154.*
b *Idem c. 3. fol. 156. Qui autem confidit in operibus, in seipso confidit, & baculo innititur arundineo, qui frangitur in seipso, & supernum lumen non videt, unde descendit Justificatio.*
c *Ind. Madr. f. (mihi) 118, 119.*
d *Friderici Furii Cenolani Valentini Bononia; sive, De libris sacris in vernaculam linguam convertendis.*

ction of the soule. Againe, what is it (saith hee) to forbid the Scriptures to bee read in the vulgar tongue, than to forbid God his owne purpose, and as it were to command God, which doth declare himselfe to all by his Word, that hee should not be manifested unto us? This is the whole scope of the Author, and for this cause, lest the reading of the Scripture in a knowne tongue should discover Antichristian Doctrine by frequent reading,[a] the Book it selfe is forbidden, till it bee purged in this and the like places witnessing against your Romane Doctrine.

*Johannes Langus* is numbred amongst your Heretiques in the first *Classis*, pag. 51. Yet his Annotations upon [b] *Justin Martyr*, and his Commentaries upon *Nicephorus*, are allowed if they bee purged. Now let the Reader observe for what cause you would have him purged: First touching his Annotations upon *Justin Martyr*; [c] *They containe many things disagreeing to the Catholike Religion; but among those, that is chiefe, that hee doth not acknowledge Transubstantiation, but doth openly maintaine, that the true substance of bread and wine doth remaine with the body and bloud of Christ.* Againe, [d] *He doth very* ~~maliciously~~ corruptly *interpret that place of* Malachy, *In every place a sacrifice shall be offered to my name, that is* (saith he) *in giving of glory, blessing, laud, and praise to the Name of God.*

[c] *Gerardus Lorichius* is prohibited till he be purged for the reproving and condemning your private Masse, and Communion in one kinde; his words be these,

[a] *Ind. lib. prob. p. (mihi) 36.*
[b] *Permittuntur verò ejusdem in D. Justinum annotatiões, itẽ in Nicephorum scholia, si expurgentur. Ind. l. prob. p. mihi 51.*
[c] *Multa continet parum Catholicæ Religioni consona, inter ea autem illud est præcipuum, quòd transubstantiationem non agnoscit, sed apertè contendat, cum corpore & sanguine Christi remanere veram panis & vini substãtiã.*
[d] *Perversè admodum interpretatur illud Malachiæ, In omni loco offertur sacrificium nomini meo, de doxologia, benedictione, laudibus, & hymnis. Sic Ind. (ut supra.) Bis. 70*
[c] *Gerardi Lorichii Adamarii collectio triũ librorũ, &c. de missa publica proroganda. Ind. l. prob. p. 11.*

theſe, *There be falſe Catholikes, that are not aſhamed by all meanes to hinder the Reformation of the Church; they, to the intent that the other kinde of the* [a] *Sacrament may not be reſtored to the Lay people, ſpare no kinde of blaſphemy.* [b] *For they ſay, Chriſt ſaid onely to his Apoſtles, Drinke yee all of this; but the words of the Canon of the Maſſe, are, Take and eate you all of this: Here I beſeech them let them tell mee, whether they will have this word (All) to pertaine onely to the Apoſtles? Then muſt the Lay people abſtaine from the other kinde, of the bread alſo; which thing to ſay is an Hereſie, and a peſtilent and deteſtable blaſphemie.*

*Ambroſius Catharinus* Archbiſhop of *Compſa* wrote againſt *Cajetan*; and (ſaith * *Bellarmine*) hee wrote likewiſe againſt *Luther*: *Yet ſomething hee wrote is diſallowed of the Church, as namely, touching the words of conſecration: other things are commonly refuted by the Doctours of the Church, viz. the certainety of Grace, of Predeſtination, &c. therefore his Workes are warily to be read.* Thus you have *Cajetan* againſt *Luther*, and *Catherinus* againſt *Cajetan*, and *Luther* & both againſt the Tenets of their own Church; inſomuch as the Inquiſitors have commanded a *deleatur* upon *Cajetan* and *Catharinus* in the ſecond *Claſsis*, and againſt [f] *Luthers* whole Workes in the firſt *Claſsis*.

*Didacus Stella* is prohibited to bee printed before hee be purged. The places which are purged are ſuch wherein hee teacheth Proteſtant Doctrine, as may be ſeen in [g] Mr. *Craſhaw*, and Dr. *James*, and *D.F.* Obſervations.

*An-*

[a] *De Miſſa pub. Racemationum, lib. 2. Canonis pars 7. p. (mihi) 177.*

[b] *Excuſum an. 1536.*

[c] See more, *lib. 2. pars Canonis 17. p. mihi. 210. &c.*

* *Bellar. de Ec. Scrip. p (mihi) 312.*

[e] *Opuſcula verò ſimiliter prohibentur, niſi corrigantur, Ind. l. prohib. p. 4.*

[f] *Commentaria in Lucam, niſi fuerint ex repurgata & impreſsis ab an. 1581. vel niſi antea edita, expurgentur. Ind. l. prohib. p. 26. & p. 318. Ind. Belg. p. 317. Ind. Hiſp. p. 63.*

[g] See Appendix to the Romiſh *Fiſher* caught in his owne net.

*Andreas Masius* in his Commentarie upon *Josuah* is purged for this Protestant doctrine; *Wee ought to preserve the Monuments of Saints onely for the imitation of their godly life, not for Religious worship, which Divines call Adoration.* Againe, hee saith, [a] *The Church sets before our eyes the figure of Christs Crosse,* (*not that wee should worship it;*) which latter words are commanded to bee razed out.

Lastly, Cardinall *Bellarmine*, who was the first and best that ever handled all controversies in difference betwixt us, was in danger of a prohibition, or rather of an absolute suppression of all his workes. Your owne *Barclay* witnesseth of him, *That there is not one of the Popes partie, who hath either gathered more diligently, or propounded more sharply, or concluded more briefly or subtilly, than the worthy Divine* Bellarmine; *who although he gave as much to the Popes authority in temporalties, as honestly hee might, and more than he ought, yet could he not satisfie the ambition of the most imperious man* Sixtus *the* 5th. (*who affirmed that he had supreme power over Kings and Princes of the whole Earth, and all People, Countries, and Nations committed unto him, not by humane, but by divine Ordinance:*) *and therefore he was very neare by his Pontificiall censure* (*to the great hurt of the Church*) *to have abolished all the writings of that Doctour* (*which doe oppugne Heresies with great successe at this day*) *as the Fathers of that order* (*whereof* Bellarmine *was then*) *did seriously report unto me.* How probable this may seeme, his worke of

*Ad solam vitæ bene actæ imitationem, non etiam ad religiosum cultum, quem adorationem vocant Theologi, Divorũ monumenta conservare fas est. In Comment. Jos. hist. c. ult. Ind. l. expurg. p. 31.*

[a] *Idem in Jos. c. 22.*

[b] *Ind. Belg. p. 269.*

*Barclay* of the authoritie of the Pope. *c.* 13. *p.* 66. *Engl.*

Gobast. 3 645. a.

of *Recognitions* doth witneſſe to the world, wherein he was inforced to recant that doctrine, which he had both ſincerely taught and publiſhed according to the truth. As for inſtance; whereas he profeſſed that the Pope was ſubject to the Emperour in temporall affaires; on the contrarie hee recants it, ſaying, [a] *I allow not that which I ſaid* (*with* Albertus Pighius) *that* Paul *appealed to* Cæſar *to be his lawfull Judge.* Againe, whereas it was ſaid the Popes uſed to be choſen by Emperours, the word *Emperor* (*poteſt, & forte debet deleri*) [b] *it muſt, and peradventure ought to be blotted out.* And when I ſayd that *Paul* was ſubject to *Cæſar*, as to his temporall Lord, I meant it was ſo [c] *in fact*, but *not of right.*

And in truth it ſeemes, that neither the Pope, nor his *Inquiſitors* were well pleaſed with this Catholike doctrine: For Frier *Paul* of *Venice* acknowledged Cardinall *Bellarmine* and *Baronius* for learned men; and further ſaith, that he hath knowne the one and the other in *Rome*; but he could wiſh withall, that they had written that which they ſincerely thought, without being forced to recant any thing that they had ſpoken. For *Frier* Paul *knew well that under* Sixtus Quintus *there came out an Index of prohibited Bookes, which though it were ſuddainly ſtayed and called in, yet it was not ſo cloſely acted, but that there remained Copies of it; and in that* Index *the workes of* Bellarmine *were comprehended.* If this learned Cardinals Booke had beene forbidden, you and your fellowes would have beene to ſeeke of an anſwere for many objections made againſt you; for

a *Bel. Recognit. de ſummo Pont. p. 16.*

b *Idem de Cler. p. (mihi) 52.*

c *De facto, non de jure. Ib. p. 17.*

*Sapendo M. Paolo che ſotto Siſto Quinto uſci un Indice de libri prohibiti, il quale ſe ben ſubito ſi occulto, non fu pero cio coſi preſto fatto che non ne reſtaſſero gli eſſemplari. Et in queſto erano compreſſe le opere del Bellarmino. In lib. Confirmatione del conſiderationi del M. Paulo di Venetia, di M. Fulgentio Breſtiano ſervita. In Venetia appreſſo Ruberto Mejetti 1606. Con licentia de ſuperiori. in 4to.*

for it is usuall with you to referre me for an answer to *Bellarmine*. But as it is observed, they recanted many things in their writings: For *Baronius* confesseth, that in his first Editions many things *were imperfect, and not altogether true, which were corrected in the other impressions.* And I am perswaded, ere long wee shall have an *Index* [a] *Expurgatorius* lay hold on him; For (saith *Johannes Marsilius*) *I have heard that as he hath taken a liberty to mend the Fathers, Canons, and Historians, so he will correct the Councels after his manner, and for his owne purpose, and so assume unto himselfe a licence hereunto; which God forbid.* Againe (saith he) [b] *the Answers of Cardinall* Baronius *are not unlike the answers of Cardinall* Bellarmine, *who whilst he cannot finde an objected argument to be assoiled by Historie, he saith, that those words have beene inserted into the Bookes:* much like to Mr. *Floyd*, when there is no answere to be made to some particular objections out of the Authors, you reject them all as condemned by your Inquisitors: And this answere I am sure may serve for all objections that can bee made from most Classicall Authors.

*The last thing which I here meane to speake of, is a certaine distinction of explicite and implicite faith, which the Knight and his Ministers cry out against, and are pleased sometimes to make themselves merry withall, as if they would laugh out; but it is too well and solidly grounded to bee blowne away with the breath of any such ministeriall Knight, as he is.* Thus you.

You

*Dum plurima Annalibus digerendis pervolutanda fuere, agnovit ingenuè quæ primis editionibus aut mãca, aut non omnino ad plenam veritatem abs se fuerãt scripta, id quod in Annalibus nonsemel testatus est.*

a *Defẽsio Johãnis Marsilii in favorem respõsi 8. propositiones continentis, adversus quod scripsit illustrissimus Cardinalis Bellarminus. Venetiis. 1606.*

b *Marsil. p. 357.* See *B. Mortons* encounter against *M. Parsons* reckoning, *l. 1. c. 1. p. 10, 11*

You professed formerly to teach mee for my learning; now it seemes you would instruct me for my manners: you tell me I make my selfe merrie with your doctrine, as if I would laugh out: truly I am sorry to thinke you teach such ridiculous doctrine, as should deservedly cause laughter. Shall I make you my Confessor? I cannot chuse but smile when I consider what great paines you have taken in this whole Chapter, to uphold the Articles of your Faith with sixe pretended rules, and all infallible, as namely, Scripture in the plaine and literall sense; Tradition or common beliefe and practice of the whole Church; Councels either generall or particular, confirmed by the See Apostolike; the authoritie of that whole See it selfe defining *Ex Cathedra*, though without either generall or particular Councell; the common and uniforme consent of ancient Fathers or moderne Doctours and Schoole-men, delivering any thing unto us as matter of Faith: All these sixe rules (say you) *we acknowledge, and are ready to make good whatsoever is taught any of these wayes.*

When I say you assume confidently, that all these are infallible rules to leade men to the knowledge of your Faith, and at last you conclude, and as it were shut up all those rules of knowledge, with the doctrine of an implicite faith. This I confesse is such a mystery of foolishnesse, as deserveth rather laughter than an answer: For, as *Cato* said, *He marvelled that a Soothsayer did not laugh when he saw a Soothsayer*: So I am verily perswaded that your selves doe

doe ſmile when you meet each other, to thinke how you couſen the poore ignorant people with a blind obedience, and an implicite Faith. To let paſſe your *Golden Legends* and leaden miracles, (which occaſion ſufficient mirth in long winter nights for all ſorts of people) what I pray is that implicite Faith, that you condemne me and our Miniſters for laughing at? Miſtake us not, I know no Proteſtant doth laugh at an implicite Faith, which is directed to the proper obj. &, the holy Scripture; we laugh not at an implicite Faith, which cannot be well unfolded or comprehended by reaſon, as namely, the unſearchable myſterie of the *Trinitie*, of Chriſts conception by the holy Ghoſt, and the like; but we diſclaime and condemne your *Catholike Colliers* Faith, which is canonized for your Popiſh Creed; that is, to pin our Faith upon the Churches ſleeve, and to aſſent to every thing the Church propoundeth to be beleeved, without examination whether it be agreeable to the Scripture, or beſides it. We laugh, or rather wee pitie that Merchant of *Placentia*, who choſe rather to bee a Papiſt than a Proteſtant, *becauſe* (ſaith he) *I can briefly learne the Roman faith; For if I ſay what the Pope ſaith, and deny what the Pope denyes, and if he ſpeake and I hearken unto him, this is alone ſufficient for me.* And wee cannot chooſe but ſmile at the judgement pronounced by your *Gregorie de Valentia*, upon this poore ignorant Merchant; *God* (ſaith he) *will have nothing to lay to this mans charge at the dreadfull day of Judgement*: His meaning, it may be

*Laurent. Diſcept. Theolog. p. 5.*

be is, God can charge him with nothing, because this man knew nothing.

This doctrine of Obedience doth well agree with Cardinall *Bellarmines* exposition upon that place of *Job*, *The Oxen did plow and labour, and the Asses fed by them. By the Oxen* (saith hee) *are meant the learned Doctors of the Church, by the Asses are meant the ignorant people, which out of simple beliefe rest satisfied with the understanding of their Superiors.* And accordingly your Cardinall *Cusanus* perswades his *Proselytes* to relye upon the Church, without further inquirie of the truth; *For* (saith he) *Obedience without reason is a full and perfect obedience, that is, when thou obeyest, without enquiring of reason, as a horse is obedient to his Master.* He that shall make a question in your Church, whether the Pope can erre, must resigne up his understanding with this beliefe, *If the Pope should so farre forth erre, as to command vices, and forbid vertues, the Church were bound to beleeve that vices are good, and vertues are evill, unlesse she will sinne against her owne conscience.*

*Bell. de Justif. l. 1. c. 7.*

*Cusan. exercit. l. 2. & l. 6.*

*Bellar. de Pont. l. 4. c. 5.*

This is *Bellarmines* lesson, and that must bee your Faith. Nay more, Cardinall *Tollet* will assure you, that *if one beleeve his Bishop, although it be contrary to the faith, yet in beleeving that falshood, hee shall performe an act meritorious.*

*Toll. de Instruct. sacerd. l. 4. c. 3.*

I understand you are a Jesuite, and therefore I doe not much wonder, that you so much insist upon the justification of an implicite faith; for you had it from your founder, and are injoyned to make it

good by your owne Order. There is a little Pamphlet entituled *Regulæ Societatis Jesu*, which your selves have caused to be printed at *Lyons*, in which *Ignatius Loyala*, the Spanish Souldier, and Patron of your Sect, hath laid downe these rules to your Societie: *Entertaine the command of your Superiour in the same sort, as if it were the voice of Christ.* Againe, *Hold this undoubtedly, that all which a Superiour commands, is no other than the commandement of God himselfe; and as in beleeving those things which the Catholike faith proposeth, you are presently carried with all the strength of your consent; so for the performance of all those things which your Superiour commands, you must be carried with a certaine blinde impetuosity of will, desirous to obey without further inquiring why or wherefore.* "And lest that "such command might seeme sometimes unjust and "absurd, he commands your *Jesuits* so to captivate their understanding, that they sift not the "commands of their Superiours; but that they may "follow the example of *Abraham*, who prepared "even to sacrifice his sonne at the commandement "of God: and of Abbot *John*, who watered a "drie log of wood a whole yeare together, to none "other purpose, but to exercise his obedience; and "another time put himselfe to thrusting downe of "a great Rocke, which many men together were "not able to move, not that hee held them things "either usuall or possible, but onely that hee "would not disobey the command of his Superiour.

*Anticotton*, or a refutation of *Cottons* letter to the Queene Regent, p. 24. printed at *Lyons* by *Jaques Roussin*. Anno. 1607.

This

This is that blind obedience and implicite faith which wee laugh at, and this is the ridiculous Doctrine which your *Rhemists* teach. *He saith enough, and defendeth himselfe sufficiently, who answereth he is a Catholike man, and that his Church can give a reason of all the things which they demand of him.* But we have not so learned Christ; wee are ready alwayes, according to the Apostles instruction, to *give an answer to every man that asketh us a reason of the hope that is in us.* And for the better fulfilling of the Law and the Prophets, wee testifie with *Moses, Secret things belong to the Lord our God, but the things revealed belong to us and our children, that we may doe all the words of the Law.* We say therefore, particular knowledge is to be joyned with the assent of faith; for no man can assent to that which hee never heard, and therefore I thinke no man of understanding, with a blind obedience and implicite faith, will resigne up his eie-sight, and looke through such spectacles as you have tempered for them. For without doubt it was the constant and uniforme Doctrine of the ancient Church, that howsoever faith apprehends mysteries not to bee inquired into, yet the proposition and doctrine of all the Articles of Faith were distinctly taught and conceived by all: and thereupon *Theodoret*, who was then living, gives us to understand, that in his dayes *You might see every where the points of our Faith to bee held and knowne, not onely to them who are Masters in the Church and Teachers of the people,*

*Rhem. Annot. in Luc. 12. 11.*

*1 Pet. 3. 15.*

*Deut. 29. 29.*

Ἔστιν ἰδεῖν τὰ τῆς πίστεως ἀναγορευόμενα δόγματα, &c. *Theod. Græc. Serm. 5.*

*but even of Coblers, Smiths, and Weavers, and all kinde of Artificers, of all sorts of women; and all these you may finde* (saith he) *discoursing of the Trinitie, and the creation of all things.*

## CHAP. II.

### *The summe of his Answer to my first Section.*

"THe Church of *Rome*, not without cause, "bitter against the Reformed Churches, "because they are Heretikes: *Theodoret* is "impertinently alledged: *Bellarmine* is falsified: "The Catholike Church cannot be depraved be-"cause of her promises. And this (setting aside your reproches and impertinencies) is the substance of your second Chapter, in answer to my first Section.

*The Reply.*

First you say in your Title, *The Church of* Rome *not bitter against Heretikes.*

It is true, the Church of *Rome* is not bitter against Heretikes (as you understand them for Protestants) for they are no Heretikes: but if the termes of *Luthers whelpes, Hell-hounds* of *Zwinglius, damned persons, and worse than Infidels*; if such termes (I say) be Catholike complements (which your fellow *Jesuits* have given us) I shall freely confesse your *Charitie is mistaken.*

But

But (say you) *the word Heretike, which is the worst of all, hath ever gone with such as have held new particular doctrines, and such St.* John *calleth Antichrists.* 1 John 2.

Surely you have my assent and wishes with you, that is, that the name of Heretike may alwayes goe as it hath gone, with such as teach new and Antichristian doctrine. But let me tell you, this description of yours is a perfect Character of the *Roman* Church; and I verily beleeve that if all the pictures and patternes of a Papist were lost in the world, they might all againe be recovered, and a Papist painted to the life in the description of such an Heretike as you here define.

Looke upon the particular doctrines of private Masse, your halfe Communion, your Prayer in an unknowne Tongue, and tell me if these be not new: why else doe you and your associates confesse that the contrary Tenets were taught and revived by the Ancients? And as touching the name of Antichrist, if that be appropriate to Heretikes, it cannot touch the members of our Church; for we make Christ and his Apostles the sole rule of our Faith. On the other side, if you consider the Pope, either as he sits in the place of Christ, as his Vicar Generall, or as he and his adherents teach and uphold a doctrine against Christ (for the word *Antichrist* imports both) without doubt they beare the markes of *Antichrist*, and consequently the word (*Heretike*) reflects upon your selves. Ἀντιχρίστος is against Christ, & in the place of Christ as his Vicar.

*Cassander* tells us, *there be some who make the*

*Cassand. de officio Pii viri.*

*Pope of* Rome *almost a God, preferring his authoritie not onely above the whole Church, but above the sacred Scriptures, holding his judgement equall to the divine Oracles, and for an infallible rule of Faith. I see no reason* (saith he) *but that these men should be called Pseudo-Catholikes or Papists.* Indeed I must confesse I much wonder, that any Protestant should give you that honourable title of *Catholike*, especially when you terme them by the name of *Heretikes*.

*Bell. de Not. Eccles. c. 4.*

Those that have the marke of the Beast imprinted in their foreheads, have borrowed both the Name and Nature from him; and therefore your Cardinall tells us, *The word Papist is derived from the Pope, such as was* Peter. And more particularly your *Gregory Martin* and the *Rhemists* give you to understand, that *to be a Papist, is to bee a Christian man, a childe of the Church, and subject to Christs Vicar.* You that are so inquisitive after other mens pedigrees, see if with all your Heraldrie you can make good your nominal descent from Christ, and, as you stile him, Pope *Peter*.

*Rhem. Annot. in Acts. 11. 26.*

*Bristow. Demand. 8.*

Your Father *Bristow*, as a knowne *Antiquarie* in this point, gives your Father *Bellarmine* the lye; for he avowes it for certaine, that your name (*Papist*) was never heard of till the dayes of Pope *Leo the Tenth*, and this was 1500. yeares after *Christ*; and this opinion I am sure is most probable, and more sutable to the Noveltie of your Religion.

But (say you) *we Catholikes stile the Knight*

*and*

*and the Reformers, by the common name of Hereticks.*

You told me formerly the title of (*Sir*) would be left for me: now you have added to the title the name of *Hereticke*, and you profeſſe it is the worſt word of all. It ſeemes the worſt word you have is good enough for me: But I pardon you, and I muſt let you know that the *name of Catholike is as comely with the Profeſſors of your new doctrine, as a golden ring in a ſwines ſnout.* And as touching the name of Hereticke wherewith you charge me, you rightly reſemble *Athalia*, who when ſhee underſtood that *Joas* the right inheritour of the Crowne of *Judah*, was proclaimed King, ranne in her furie to the Temple, and cryed out, *Treaſon, Treaſon*, when the treaſon was not in King *Joas*, but in her ſelfe that wrought it. Your *Alphonſus à Caſtro* hath written a Booke againſt the Heretickes in all ages; and in his *Index hæreticorum*, I have ſearched diligently, and I finde the names of certaine *Popes* among them, but mine owne name I doe not finde: For I profeſſe with St. *Auſtin, Errare poſſum, hæreticus eſſe nolo*, I may erre, but I will not bee an Hereticke. Shall I make my confeſſion unto you? *I beleeve all things which are contained in the Scriptures, and nothing contrary or beſides them as matter of faith neceſſary to ſalvation: I beleeve the holy Catholicke Church.* This is an Article of my Faith, and this I firſt received from the Apoſtles Creed. Next, I undoubtedly beleeve the *Nicene* Creed; and this was called Catholicke by thoſe holy Fathers, to diſtin-

4 Kings 11.

*Cum hoc credimus, priùs credimus, nihil amplius credendum eſſe. Tertul. Ibid.*

distinguish the Heretikes from the Orthodoxe Christians in the Primitive Church; or, according to your owne words, *appointed to be publikely professed by all such as meant to bee counted Catholikes*; and for the same cause your Councell of *Trent* decreed it to be received (as *a Shield against Heresies*) and therefore by your owne confession, the Councels decree, and your Creed it selfe, I am free from the name of Heretike. Lastly, I professe and beleeve *Athanasius Creed*, and that Holy and ancient Father witnesseth of that confession, *Hæc est fides Catholica, This is the Catholike Faith.*

Chap. 1. p. 2.

*Concil. Trid. Sess.* 3.

If therefore I beleeve the Scriptures, and Catholike Church, which teacheth the true Faith; If I beleeve the Articles of the *Nicene Creed*, which distinguisheth the right Beleevers from the *Heretikes*; If I receive *Athanasius Creed*, which containes the summe and substance of all *Catholike* Faith and doctrine, what remaines then why I should not be exempted from the name of *Heretike*, unlesse I shall acknowledge with you the fourth *Creed* published by Pope *Pius* the fourth, and consequently subscribe to new particular doctrines, which (as you confesse) doth ever accompanie the nature of Heresie?

*But the Reformers are Heretikes.*

He that shall heare but the word (*Reformers*) in all probability will conceive that they were men which opposed some errors or heresies crept into the Church, and for that cause desired a *Reformation*. In the Churches of *Corinth*, *Galatia*, *Pergamus*,

*mus* and *Thyatira* there were ſome of the *Sadduces* opinion, who denied the Reſurrection, others that joyned Circumciſion and the workes of the Law with Chriſt, and the worke of ſalvation. The Apoſtles you know did reprove thoſe errors in their dayes, and no doubt many accordingly did reforme themſelves: Now will you condemne thoſe reformed perſons for Heretikes, becauſe they differed from the reſt with an utter diſlike of thoſe errors which the ſeduced partie retained? Surely this is the true ſtate and condition of our Church; and accordingly your *Trent* Fathers made a decree for Reformation in the Councell, and pretended that it was ſummoned to redreſſe Hereſies which were crept into the Church; and will you ſay, if they had redreſſed them, the *Reformers* had beene *Heretikes*?

The *Rogatian* Heretikes would have made the world beleeve that they were the onely *Catholikes*; and the *Arrian* Heretikes called the true Chriſtians, ſometimes *Ambroſians*, ſometimes *Athanaſians*, ſometimes *Homouſians*. And in this manner St. *Paul* himſelfe was called before the Judges to make anſwer to matter of Hereſie, and *according to this way which you call Hereſie, ſo worſhip we the God of our Fathers, beleeving all things which are written in the Law and the Prophets.* Acts 24.

They that ſo raſhly pronounce and call every thing Hereſie, are *often ſtricken with their owne dart,* (ſaith your owne *Alphonſus*) *and fall into the ſame pit which themſelves have digged for others*: Hee *Alph. de Hæreſ. l. 1. c. 7.*

ſhewes

shewes therefore by way of conclusion what hee would have called Heresie. *This would I rather call Heresie* (saith he) *to accompt mens writings among the Scriptures of God; and so doe they that thinke it a wicked matter to dissent from the writings of man, no lesse than it were the judgements of God.* Now that your men are guilty of such Heresies in the highest degree, appeares by his owne confession; for he complaines of *Gratian*, who did insert the Popes *decretall Epistles* amongst the holy Scriptures, as if they were of equall authoritie with them: and he speakes as an eare witnesse of others, who in their publicke Sermons have declared, that *whosoever shall dissent from the opinion of St.* Thomas, *is to be censured for an Hereticke. O fortes verbi Dei Præcones! O powerfull Preachers of the word of God* (saith he;) *or rather I may truly say of St.* Thomas *doctrine, for by this meanes it will come to passe, that blessed* Bonaventure *must be censured of heresie, for he crosseth St.* Thomas; *and blessed* Anselme *must be suspected of Heresie, because contrary to* Thomas *opinion, he thinketh him not a lover of our blessed Virgin who refuseth to celebrate the Feast of her Conception.*

Ibid.

Ibid. l. 1. c. 2. p. 14.

l. 1. c. 7.

Ibid. p. (mihi) 31.

As this Author wrote a tract against Hereticks, so likewise he professeth that the head of the *Roman* Church, as well as the members are subject to that capitall accusation whereof you accuse the Reformers, and particularly he doth instance from *Platina* in Pope *Liberius* for an Arrian Hereticke, and Pope *Anastasius* for a favourer of the *Nestorian* Here-

Heretickes, and withall hee resolves the question (which without all question is so to bee resolved) that the Pope (which you make one of the infallible Rules of your Faith) may become an Hereticke.

You shall doe well therefore to forbeare your name [*Catholicke*] till you can free your Pope and his adherents from the markes of Heretickes. In the meane time I might more justly retort your owne words, *cum fœnore*, into your owne bosome, and say, *We Reformed Catholickes, not onely stile, but prove* J. R. *and the Romanists to be rightly stiled by the common name of Heretickes.*

I proceed to the rest of your accusations; *Theodoret* (say you) *is wholly impertinent.* Bellarmine *his meaning is abused, and his words corrupted.* First touching *Theodoret:* his proofe (notwithstanding your exception) stands good; for if the agreement of both parties in the *Nicene Councell*, in his judgement, ought to have allayed the heate of contention in the Church of *Antioch*, I might well conclude much more, that the three Creeds, and the first foure Generall Councels (wherein both sides agree) ought to have abated the edge of your sharpe and bitter Invectives against our Church. And as for abusing of *Bellarmine*, I assure you it was farre from my thoughts; and you cannot be ignorant that the inference, according to true meaning, standeth thus. If Protestants beleeve and hold all things necessarie for all Christians, then are they not to be accompted *damned persons, and worse than Infidels:* But they

they beleeve the Apostles Creed, they teach the ten Commandements, and administer some few Sacraments, which in your Cardinals opinion are those things which are simply necessarie for all to know and beleeve; and to this argument you answere nothing, but you quarrell about words. When I translate [*nonnulla*] *a few Sacraments*, you say I falsifie *Bellarmine*, for the word (*few*) is not there; and yet you know well, that by *nonnulla* hee doth not meane *omnia*, and therefore those which he meaneth are but few. The word *utilia* is in the same place of *Bellarmine*; and as for other words added or left out, they alter not the sense, nor are wee bound precisely to the words, but to the sense, in translating a passage out of any Author.

*Nonnulla* is a diminutive terme signifying not none, that is, some, be they never so few.

*But* (say you) *what man ever tooke* Babylon *for a true Church?*

If by *Babylon* you understand literally the ancient Citie of *Chaldea*, or that famous City in *Ægypt*, once called by the name of *Memphis*, and now of *Cair*, you know well that it is not my meaning so to take it; (for you confesse that I otherwise expresse my selfe:) but that a particular Church (as namely your Church of *Rome*, which was sometimes a sound, that is, a right-beleeving Church) may afterwards fall into Heresie, and become spirituall and mysticall *Babylon*, this is not onely my assertion, but your *Romanists* and fellow Jesuites in the Church of *Rome*.

*Ribera* your fellow Jesuite of *Salamanca* in *Spaine*,

*Spaine*, tellsus by way of prevention; *If* Rome *ſhall commit the ſame things hereafter which ſhe committed in the time of* John, *ſhe ſhall be called* Babylon *againe*; *as it was in the caſe of* Hieruſalem, *which of a faithfull City once, became afterwards a Harlot.* And according to the Propheſie of St. *John*, he proteſteth in this manner; *we know this truth ſo perſpicuouſly by the words of the Revelation*, Ut ne ſtulciſſimus quidem negare poſſit, *that the verieſt foole cannot deny the ſame.* Then he concludes, *Since* Babylon *ſhall be the ſhop of all* Idolatrie, *and of all impieties, therefore it cannot be doubted, but that this ſhall be the condition of* Rome *hereafter.*

*Ribera Comment. in Apoc. 14. v. 8. in c. 14. num. 31. n. 32.*

I will come nearer to you: Your Monke *Sigebert* about 500. yeares agoe interpreting the words of St. *Peter* (*The Church at* Babylon *ſalutes you*) delivereth this doctrine: Hitherto *Peter* by *Babylon* did ſignifie *Rome*, becauſe *Rome* at that time was confounded with Idolatrie and all uncleanneſſe; but my grieſe doth now interpret unto mee, that Peter *by a Propheticke ſpirit, by the Church of* Babylon, *foreſaw the confuſion of diſſention with which the Church of* Rome *at this day is rent in pieces.*

*Sigeb. Ep. p. (mihi) 188. in. l. Goldaſti Replic.*

*Honorius* Biſhop of *Anthun* in *France*, ſpeaking of the fall of the Church of *Rome*, not long after the ſame time, cryes out to the members of his Church, *Turne to the Citizens of* Babylon, *and ſee what they are; behold the buildings of that damned Citie, conſider the principall perſons there, and thou ſhalt finde the See of the Beaſt.* Thus you ſee the firſt *Babylonian* tels what he feared would come to paſſe in

*Honor. Auguſt. in Dial. de Prædeſt. & l. arbit.*

in the Church of *Rome* hereafter; but these two later proclaimed openly that *Rome* was become *Babylon* many hundred yeares since, and for their loud cries their tongues are now cut out by the command of your Inquisitors.

How undeservedly were these men punished and forbidden to speake the truth, let the Reader judge; but that which is observable, you raze the Records which testifie for us; you forbid them to speake, if it make against your Church, and then you demand of us, What man ever tooke *Babylon* for *Rome*?

I will give you one witnesse more, who is ancient and beyond exception, who spake (as it were prophetically) of the Church of *Rome* in her most flourishing state. St. *Hierome* writing to *Marcella*, a noble Lady, exhorteth her to depart from *Rome*, which he compares to *Babylon*. *Reade* (saith he) *the Revelation of St.* John, *and consider that which is there said of the woman clothed in purple, of the blasphemy written in her forehead, of the seven Mountaines, of the great waters, of the fall of* Babylon: *Goe out from thence my people,* Babylon *is falne, and is become the habitation of Divels, and the hold and cage of every foule spirit.*

*Hier. ad Marcel. Ep. 17 Tō. 1. p. (mihi) 156.*

Now that wee might understand this was not spoken by him of *heathen Rome*, he adjoyneth these words following: *Est quidem ibi sancta Ecclesia: There is a true or holy Church, there are the Trophies of the Saints and Martyrs, there is the true confession of Christ published by the Apostle.* Ludo-

vicus

*vicus Vives* your very friend, in commenting upon this place, tells us, that St. *Hierome* thinketh there is no other *Babylon* described by St. *John* in the Revelation than the City of *Rome*; *But now* (saith he) *it hath put off the name of* Babylon, *there is no confusion now; you cannot buy any thing now in matter of Religion, without a faire pretence of holy Law for selling it, yet may you buy or sell almost any kinde of cause holy or hellish for money.* For this and the like passages, your *Vives* is forbidden till hee be purged.

*Lud. Vives in August. de Civ. Dei, l. 18. c. 22.*

*In D. August. Annot. Ludov. Vives prohibentur nisi corrigantur. Ind. l. prohibit. Class. 2.*

I must confesse I doe not thinke that the *Rhemists* would have interpreted *Babylon* for *Rome*, if it had not beene to prove *Peters* being at *Rome*: It is happy therefore for you that *Peter* wrote his Epistle from *Babylon*, for otherwise your succession from *Peter* had beene questioned; and it is as well for us that you are contented to allow *Babylon* for *Rome*, for by this meanes your *Antichristian* Doctrine is discovered, and your succession of *Peters* faith is quite abolished.

*But* (say you) *if you meane as you expresse your selfe, that a true Church may bee depraved, I know not what to say, but to stop my eares against that mouth of blasphemie*: And is it blasphemie to say, a true Church may be depraved? Sure I am it is not blasphemie against the holy Ghost; for the mouth of St. *Paul* hath spoken it in parricular to the *Roman Church*, even at that time when she was a most incorrupt Church; *Towards thee goodnes, if thou continue in his goodnesse, otherwise thou also shalt be cut off:* Rom. 11. 22.

And

And may not a Church (thinke you) be depraved, that is in possibility of being cut off? What thinke you of the Church of *Hierusalem*? Did not the Prophet *David* terme it the *City of God*? and was it not afterwards termed a *Harlot* by the Prophet *Esay*? What say you to the Temple of *Solomon*? was it not termed by him, *the house of Prayer*? and in Christs time was not that house of Prayer become *a denne of Theeves*? He that sayes *Antichrist shall sit in the Temple of God*, doth plainely intimate, that the true Church may be depraved, and that before his comming there was a true Church. *What Babylon is* (saith learned *Casaubon*) *thus much the matter it selfe doth plainly shew, that whether some private Church be understood in that place by the name of* Babylon, *or the greater part of the whole, it was before this a true Church, with which the religious might religiously communicate; but after it was more depraved, the religious are commanded to goe out, and to breake off communion with her.* And as touching the authority you cite, that *he would be with them to the worlds end*, that the *Church is built upon a Rocke*, that *the gates of Hell should not prevaile against it*; these promises (I say) concerne no more the particular *Roman* Church, than the seven Churches of *Asia* that are falne away. The blasphemie then you lay to my charge (if any such be) is but against your *Roman* Church, and of such blasphemie many of your best learned are guilty, in acknowledging a depravation of their faith, (notwithstanding all the promises of Christ to the Catho-

Psalm. 48. 19.

1 Kings. 8. 20.

Mat. 21. 14.

In his answer to Card. *Peron. p. 9. Eng.*

Catholicke and universall Church.)

Your Bishop of *Bitonto* by way of prevention cryes aloud in your Councell of *Trent*, *Would to God they were not wholly with generall consent gone from religion to superstition, from faith to infidelitie, from Christ to Antichrist.* I could bring you a world of complaints against the falling away and depravation of your *Roman* Faith, but that your eares will not endure such blasphemie. Howsoever, since your best learned have acknowledged *Babylon* to bee meant by *Rome*, and that *Rome* is falne from her first faith, I say with the Prophet *Jeremie*, *Fly out of the midst of* Babylon, *and deliver every man his soule; we would have healed* Babylon, *but she is not healed; forsake her, and let us goe everie one into his owne Country, for her judgement reacheth unto Heaven, and is lifted up even unto the skies.*

*Cornel. in Concil. Trident.*

Jerem. 51. 6. 9.

## Chap. III.

### *The summe of his Answer to my second and third Sections.*

IN the second Section he saith I labour to prove the contention betwixt the Churches to proceed originally from them. The third Section is to prove the corruption both in faith and manners: Both which are easily answered; First

by asking, what is this to the purpose for the visible Church? Secondly, with the contradiction of a former lye, he telleth a new one; for the Reformation was sought for manners onely, and not for doctrine. This is the substance of your third Chapter, in answer to my second and third Sections.

*The Reply.*

You have answered two Sections almost in two words; the first, in denying it to be to the purpose; the latter, in giving me the lye: And thus like another *Cæsar* you have briefly expressed the expedition of your victory in few words, *I came, I saw, I overcame.*

*Veni, vidi, vici.*

First, you demand, *what is this to the purpose of a visible Church?* But I rather wonder to what purpose you make such a demand; For my Booke is entitled *The Safe Way*, not the visibility of the Church. Yet let me tell you, the Authors which I cite are for the most part members of your Church, and their authorities tend much to the proofe of a visible Church, if your *Index Expurgatorius* did not spunge them, and cause their testimonies to be often invisible. For instance; in our behalfe I cite *Cassander*: To *Cassander* you answer, *he is like your selfe, an Heretick, or next doore to them*: and yet elsewhere you say, *with much adoe he may passe for a Catholike.* I cite *Cecenas* Generall of the order of *Franciscans*, as witnessing the visibilitie of our Church above 300. yeares agoe; you answer, *he was condemned for disobedience and rebellion; for he said Pope* John *the* 22. *was an Apostata*

*Pag. 21. Oportet esse memorem.*

and

*and an Hereticke, and therefore not true Pope:* And in this manner you can easily resolve all doubts, and reject all Authors that speake not *Placentia*, according to your pallate; onely (say you) St. *Bede* is a Catholicke. Now if you please, take a review of these Authors. *Cassander* (you know) was a learned man, he was highly favoured for his wisedome by two Emperours, *Maximilian* and *Ferdinand*; he was moderate in all his writings, he sought to extenuate the palpable errors and heresies of your Church, he indevoured to accord, and (if it had beene possible) to reconcile the differences on both sides; and lastly, he lived and died in the communion of the *Roman* Church. *Cecenas* was a Frier, and Generall of the Order of *Franciscans*, he was condemned *de facto* by the Pope; but it doth not appeare *quo jure*, by what right, for if the accusation were true, the Pope deserved the punishment, and not the innocent Frier: listen therefore to the rebellion and disobedience for which he was accused. *Cecenas* shewes in particular that Pope *John* was a schismaticke and an heretike, in his peremptorie opposition against the Word of God and the Catholicke Church; he charged him with twelve severall errors, which you may reade at large in the place cited; and for those and the like accusations he was excommunicated and deposed by the Pope. I confesse the accusation was capitall, but it was no other than was justly laid to his charge. For *Naucler.* saith, *Many great and famous Divines of great learning and good life proclaimed Pope* John (*by the*

*Mich. de Cecena tractat. contra errores Papæ p.* (*mihi*) 1314. & 1336 *in Tom. 2. Gul. Occham. de Jurisdictione Imperiali. Naucler. Gener. 45. Anno* 1324.

*name of Pope) to be an Hereticke for certaine errors; which errors notwithstanding it is said that he* (coldly) *revoked at the time of his death*; and hee addes withall, that Pope *Benedict* his immediate successor *openly condemned the same errors.* You see then it was not the *Franciscan Frier* onely, but many Divines both good and learned did condemne him of Heresie; and not they alone, but the Pope himselfe who succeeded him, publikely condemned him for an Hereticke. And thus much touching Pope *John* the 21. called by some the 22. There was another Pope *John*, by the name of 22. otherwise called 23. who was living one hundred yeares after; he was chosen Pope at [a] *Bononia, by the consent of all the Cardinals.* Against this *John*, it was specially objected at the Councel of *Constance*, [b] *That he obstinately held that the soule of man dieth together with the body, and is consumed to nothing, as the soule of brute beasts*: Neither did he hold this Tenet as a private man (which is your generall Answer) for *Antoninus* saith plainely, *Pope* John *held this error in the time of his Popedome*, [c] *and pronounced words savouring of heresie openly in the Consistorie.* Neither was this accusation of these men accounted rebellion and disobedience in them, as it was in *Ceanas*; for (saith *Gerson*) [d] *his false doctrine was condemned by the Divines of* Paris, *and proclaimed with sound of trumpets in the presence of King* Philip; and withall the Councell it selfe deprived him of his Popedome (which shewes plainly, the authority of a Councell is above the Pope.) And to his depo-

*Tepidè.*

a *Plat. in Joh. 24.*

b *Quinimo dixit, & pertinaciter credidit, animam hominis cum corpore humano mori, & extingui ad instar animalium brutorum. Concil. Constant.*

c *Johannes sermonẽ faciens in publico consistorio, dixit quædam hæresin sapientia. Anton. part. 3. tit. 21. c. 6.*

d *Falsitas doctrinæ Papæ Johãnis vicesimi, quæ dãnata fuit cum sono buccinarum vel tubarum coram Rege Philippo per Theologos Parisienses. Gers. serm. in Festo Paschæ Tom. 4. pag. (mihi) 491.*

sition

ſition ſubſcribed 4. Patriarkes, 29. Cardinals, 47. Archbiſhops, 270. Biſhops, 564. Abbots and Doctors, in all above 900. depoſed both *Benedict* the 12. and *John* the 23. and yet theſe men are reputed by you for an infallible Rule of the *Roman* Faith. And thus not onely *Ceanas* was depoſed for his diſobedience towards an Hereticke, and is now thruſt into your firſt *Claſſis* of *damned Authors*, but the whole *Councell* of *Conſtance* touching that Seſsion (where they decred the *Councell* to be above the *Pope*) is rejected, and diſavowed by your Church.

It is no difficult thing then to prove your infallible Pope may bee an Hereticke; but if any man of your owne Church ſhall ſay ſo, and manifeſtly prove it, yea although it be a generall Councell, it muſt therefore be cenſured and condemned by your Church: And this may briefly ſerve in anſwer to what you ſay againſt my ſecond Section.

The third Section (ſay you) is of corruption both in Faith and manners, which the Knight proveth out of the *Councell* of *Piſa*, and out of the *Councell* of *Trent*; *To which I anſwere: For matter of manners wee willingly acknowledge a reformation to be needfull, but for doctrine with the contradiction of his owne former lye, hee telleth a new one.* Pag. 50.

It is a true ſaying of *Chryſoſtome*, *A lyar thinkes no man ſpeakes the truth*; But that the truth of my aſſertion may appeare, looke upon the Letters of ſummons; they declare that the *Councell* was called to *reforme errors that concerned Faith*; they ſhew

*Qui mendax eſt neminem verum putat dicere. Chryſ. in Matth. Hom. 19*

shew there was a due and wholesome reformation to be made, aswell of the Church doctrine, as of the manners of men, for quieting the consciences of the faithfull: And accordingly Pope *Alexander* did assemble the most learned of all Nations; the *Cardinals* did binde themselves with an *Assumpsit*, that they would not proceed to the election of a new Pope (when his predecessors *Gregorie* the 12. and *Benedict* the 13. were deposed) unlesse the Pope would agree to a reformation in the *Head* and *Members*; and will you say the Pope did assemble the most learned of all Nations to teach good manners onely? Cardinall *de Aliaco* was living in his dayes; he complaines that *Pagan abuses, and diabolicall superstitions were so many in the Church, that they could not be imagined.*

*Idem dixit, quod ipse volebat vacare circa Reformationem Ecclesiæ, &c. Acta Concil. Pis. Sess. 10. Bin. Tom. 3. Pars 2. p (mihi) 837.*

*De squallor. Rom. Eccles. p. 34. in Biblioth. Westmonasteriensi.*

*Gerson* (Chancellor of *Paris*) complained of particular errors, that *Images in Churches occasioned Idolatrie*; *Apocryphall Scriptures were brought into the Church, to the great damage of Christian Faith.* Looke into the age before him; *Occham* (a Frier Minorite) cries out, *Alas the time of which the blessed Apostle prophesied (when men will not suffer wholesome doctrine) is altogether fulfilled in our eares; For behold there are many that pervert the holy Scriptures, deny the sayings of the holy Fathers, reject the Canons of the Church, and civill Constitutions of the Emperors.* Looke into the age before him; *Grosthead* (Bishop of *Lincolne*) complaines that *there was a defection, a revolt, an Apostasie from the true Faith.* Looke into *Bernards* time, and there

*Occham compẽdium contr. errores Papæ p. 957. Incipit Prologus.*

*Matth. Paris p. 843.*

you

you shall finde by his owne confession, *The wound of the Church was inward, and past recoverie.* These former complaints and grievances in the Church did sound aloud in the eares of the later ages, and she made great mourning and lamentation for her children, because they were not such as she first bred them; and accordingly no doubt they wished for a reformation of errors in doctrine, as well as Discipline in the Church.

*Bernard. in Cant. Serm 33. p. (mihi) 673.*

Looke after Pope *Alexanders* time, and before the Councell of *Trent*, and your Bishop of *Bitonto* will shew you the state and miserable condition of your Church, as it were in a Glasse. *Alas* (saith he) *how were the Scriptures neglected in the later Ages, to the detriment of all people! There was then in request a tedious and crabbed Divinitie about Relations, about quiddities and formalities; and all those things were handled and wrested with Syllogismes and humane Sophistrie, which (without doubt) by the same authority as they were received, might be refelled. The whole Age was spent about the decrees of men, which were contradictory amongst themselves, and irreconcilable, and nourished perpetuall contention. He was accounted the best Divine, that knew best how to devise the greatest wonders for his Traditions. It was a part of their honour and vaine glory to speake bigge words with great lookes among women, not to be understood when they disputed of the Scriptures. The Preachers of the word were all sworne to the word of their Masters: and from hence sprung sixe hundred Sects; as namely,* Thomists, Scotists, Occhamists,

*In Ep. ad Roman. c. 6.*

*Rivet. Sum. Controv. p. (mihi) 98.*

Alexandrians, &c. *O heinous wickednesse! The Gospels and Epistles of the Apostles were laid aside, true Divinitie lay hid, and was handled of very few; but coldly, I will not say, unfaithfully.*

In what state the Church remained in those dayes, when *Papall Traditions* and cunning *Sophistry* prevailed against the sacred Scriptures, let the Reader judge: Your owne St. *Francis* foretold *that the times were at hand, wherein many differences should arise in the Church, when charitie should waxe cold, iniquity should abound, and the Divell should be let loose, and that the purity of his Roman Religion should be depraved*; and accordingly (saith my Author) the Image of the Crosse in the Church of St. *Damian* spake unto him; *Goe and repaire my house which you see is altogether decayed.* Thus Bishops, and Friers, and Images, stocks and stones cried out of the falling away of your Church (if we may credit your owne Authors) and yet by no meanes you will assent to a reformation of doctrine or manners.

*Onus Ecclesiæ c. 16. p. (mihi) 79*

*Vade, repara domum meam, quæ ut cernis, tota labitur.*

At *Luthers* first rising, which was almost 30. yeares before the Councell of *Trent*, your *Guicciardine* tells us, that there were that yeare many meetings at *Rome*, to consult what was best to be done. The more wise and moderate sort wished the Pope to reforme things apparently amisse, and not to persecute *Luther*. *Hieronymus Savanarola* told the French King, *Charles* the 8. he should have great prosperitie in his voyage into *Italie*, *to the end hee should reforme the state of the Church, which if he did*

*Guicciard. Hist. lib. 13.*

not

*not reforme, he ſhould returne with diſhonour; and ſo* (ſaith he) *it fell out.*

I come to the Councell of *Trent* it ſelfe, where you may reade many decrees for reformation, and yet neither doctrine nor manners reformed. But let us heare your owne confeſſion. *It is true, the Councell indeed complaineth with great reaſon of the avarice of ſuch whom the Knight calleth the Popes Collectors, though the Councell ſpeaketh not of the Pope: but falſe it is which he ſaith, that the Councell complaineth of Indulgences, an Article of faith (as his words are.) The Councell likewiſe complaineth of many things crept into the celebration of the Maſſe, and the words of the Councell are right cited by him in Latin in the Margent, but in the Engliſh he foully corrupteth them: For inſtead of* many things, *hee tranſlated* many errors, *which is a groſſe errour and corruption in the Knight.*

Theſe be your grand exceptions to the groſſe corruptions laid unto my charge; but all this while you doe not diſcharge the accuſations laid juſtly to your Church. And in this I muſt needs ſay, you play the Hypocrite, *who can diſcerne a mote in your Brothers eye, and cannot ſee a beame in your owne:* Firſt therfore caſt the beame out of your own eye, and then you ſhall eaſily diſcerne without Spectacles, that the *Collectors* of *Indulgences* are the *Popes Collectors*, although the Pope is not mentioned in that place; and *Indulgences* are an Article of Faith created by that Councell, although the Councell proclaime it not an Article of Faith: ſo

that

that (*multa*) many things, might well ſtand for many errors and corruptions, ſince they were errors in practiſe. Neither would I have ſet the Latin in the Margent if I had meant to corrupt them in Engliſh; and withall, if you had taken the laſt edition (as you ought to have done) you ſhould have found them in another *Character*, and then all your waſte words of *foule corruptions*, had beene needleſſe. But in this you reſemble *Palladius* a lewd fellow, who in like manner charged St. *Hierome* with falſifications and falſe tranſlations: *He preacheth and publiſheth abroad* (ſaith *Hierome*) *that I am a falſarie, that I have not preciſely tranſlated word for word, that I, inſtead of the word* Honourable, *have written theſe words,* Deerely beloved: *Theſe things and ſuch trifles* (ſaith he) *are laid unto my charge.* Now heare what Anſwer St. *Hierome* makes; *Whereas the Epiſtle it ſelfe declareth, that there is no alteration made in the ſenſe, and that there is neither matter of ſubſtance added, nor any doctrine deviſed by me, verily by their great cunning they prove themſelves fooles, and ſeeking to reprove other mens unskilfulneſſe, they betray their owne.* Let us heare therefore the reſt of your *Things* (for ſo you will have me terme them) which are crept into your Church, and need a Reformation.

*Hieron. ad Pämach. de optimo genere interpret. Tom. 2.*

*The Councell* (ſay you) *ſeemeth to acknowledge the avarice of Prieſts in ſaying Maſſe for mony, was not farre from Symonie. It ſpeaketh of the uſe of Muſicke, wherewith ſome wantonneſſe was mixed, as alſo of certaine Maſſes or Candles uſed in certaine number,*

*ber, proceeding rather from ſuperſtition than true Religion.* This you confeſſe is true in your Councell, but to theſe you anſwer nothing. You might have added to theſe abuſes both *Superſtition* and *Idolatry* in the Maſſe, for your *Councell* confeſſeth them both: and I thinke it toucheth your errors in Doctrine. But have you reformed all or any of theſe things? Is your ſuperſtitious number of *Maſſes* and lights in the Church abated? Are your laſcivious and wanton ſongs, ſet to the Organs, and mingled with other Church muſicke, redreſſed? Is your covetouſneſſe in Prieſts, with their *Superſtition* and *Idolatry* in the *Maſſe*, aboliſhed? Theſe corruptions are *things* and *things* (as you call them) and ſuch as I wonder your *Councell* was not aſhamed to confeſſe, much more to tolerate, or rather to practice in the daily ſacrifice of your *Maſſe*. I haſten to the *Reformation in doctrine*: but you tell me *it is a Lye*, the Councell never intended it; I inſtance in private *Maſſe*, Latin *Service*, *&c.* You anſwer it *is moſt falſe, for the doctrine is the ſame ſtill, and ever was.*

*Concil. Trid. Seſſ. 22. Can. 9.*

*Miræ miræ entis Res. Juvenal.*

I perceive your paſſion makes you much forget your ſelfe: for your doctrine (I confeſſe) which is commonly received, is the ſame now, that was decreed in the *Councell* of *Trent*; but that it was ever the ſame, as now it is, all the Colledge of Cardinals and Jeſuits cannot prove. Looke upon your owne confeſſion in thoſe two particular inſtances: Your *private Maſſe*, where the Prieſt communicates alone, is not the ſame now, as it was hereto-

fore;

fore; For (say you) *it was the practise of the Primitive Church for the people to communicate every day with the Priest.* Your Prayer in an unknowne tongue is not the same now as it was heretofore, for (say you) *Prayer and Service in the vulgar Tongue was used in the first and best Ages*; and now the vulgar is become the Latin unknown tongue. Take heed therefore of these confessions, for by such palpable contradictions you may lose your *Proselytes*, and bring the Lye upon your selfe.

*Spectacl. pag. 191.*

*Pag. 271.*

Againe, you confesse that the *Councell* wisheth that the standers by *did communicate, not onely spiritually, but also sacramentally*: and doth not your Church in this wish a reformation in doctrine? Doth it not in this preferre the practice of the reformed Churches before their owne, and in a manner confesse an error in the allowed practice of the *Roman Church*? Your Councell commands Pastors that have care of soules, to expound that to the people, which is delivered in the Masse in an unknowne tongue; and doe not those that require the Priests to expound it to the people, shew likewise that without such exposition the people are little better for the Masse, and that the Church intended the people should understand it? What is this else, but to joyne hands with the Protestants, and to acknowledge a reformation needfull in your Church, for requiring Service to bee celebrated in a knowne tongue, that the people may understand it? But that I may make good my assertion, and that the Reader may know I have said nothing but the truth,

*Pag. 53.*

truth, in affirming the *Councell* of *Trent* did make decrees for Reformation for doctrine as well as manners, looke upon the second *Session*, and tell me if they did not professe a reall intention in both. The words of the Session are these; *Whereas it is the speciall care and intention of the Councell, that (the darkenesse of Heresie being expelled, which so many yeares hath covered the earth) the light and purity of the Catholicke truth may shine, through the helpe of Christ which is the true light; and that those things which need reformation may be reformed; the Synod exhorteth all Catholikes assembled, or to be assembled, and especially those who are skilful in the sacred Scriptures, that with continuall meditation they may diligently consider with themselves how these things may bee effected; that they may condemne those things which are to be condemned, and approve those things which are to be approved, that the whole world with one mouth, and confession of one and the same faith, may glorifie God the Father, and our Lord Jesus Christ.* Take a review of the words of your Councell; First, *Præcipua cura & intentio, ut propulsatis errorum tenebris, quæ per tot annos operiarunt terram*; the chiefe care to dispell the darkenesse of errour which covered the earth: which words cannot be meant of the Protestant doctrine. For our light is pretended by you to be lately come in, and but in a part or corner of the world. Secondly, *peritiam habeant sacrarum literarum, ut sedulâ meditatione secum ipsi cogitent, &c. ut probare probanda, & damnare damnanda queant.* There needed

*Concil. Trid. Sess. 2.*

not

not this diligence and skill in Scriptures for *Luthers* Religion, for they were condemned before by the Pope. Thirdly, *Nullus debeat &c. obstinatis disceptationibus contendere*, which should not be about *Lutheran* points, but about doctrines of their owne. Fourthly, in the third Section, *de extirpandis hæresibus, &c.* which (say they) is *adversus spirituales nequitias in cælestibus*, which heavenly places are meant by their owne Church, not by *Luthers*, as is most evident. For they would never acknowledge our Churches heavenly places.

Now I pray, what thinke you of your Councels Decrees? Will not they extend to a Reformation in doctrine? or will you say that Heresies in manners crept into the Church, and the most learned in the Scriptures were chiefly to be imployed for reforming them, that thereby there might be one Faith of Papists and Protestants through the Christian world? Looke upon the *third Session*, and there likewise you shall finde a Decree for rooting out of *Heresies* in doctrine, aswell as rectifying of manners and the discipline of the Church; and for *both those causes* (saith your Decree) *the Councell was principally called.* It is a most evident truth then (howsoever you redouble the lie upon me) that the Councell did intend a Reformation in doctrine; for otherwise, to what end should the Pope summon all Christian Bishops out of all Nations, even at that time when the Protestants were in number infinite, and had discovered and proclaimed the errors of the *Roman* Church? Besides, to what

*De extirpandis hæresibus, & moribus reformandis, quorum causa præcipue est congregata. Sess. 3.*

what purpose were those disputes and oppositions in the Councell against particular points of Doctrine, if they had not beene adjudged erroneous, and needed a reformation? But herein the Reader shall easily discerne the policie of your Church. At the first calling of the Councell (when these first Sessions were made) the number of Bishops were but few, (about 40.) but after the faction of the Popes creatures in multitude prevailed, all hope of reformation was abandoned; And thereupon the Bishops of *Apulia* publikely declared, that the *Trent* Fathers *were nothing else but the Popes creatures, and his bondslaves*; and accordingly there was an oath proposed severally to be taken in this manner; See *Crakenthorpe.*

*I vow and sweare true obedience to the Bishop of* Rome, *&c. And all other things likewise doe I undoubtedly receive and confesse, which are delivered, defined, and declared by the sacred Canons, and generall Councels, and especially the holy Councell of Trent; and withall, I condemne, reject, and accurse all things that are contrary hereunto, and all Heresies whatsoever, condemned, rejected, and accursed by the Church; and that I will be carefull this true Catholike faith (out of the which no man can be saved, which at this time I willingly professe and truly hold) be constantly (with Gods helpe) retained and confessed whole and inviolate to the last gaspe; and by those that are under me, or such as I shall have charge over in my calling, holden, taught and preached, to the uttermost of my power: I the said* N. *promise, vow,* Bulla Pii 4.

*and*

*and sweare, So God me helpe, and his holy Gospels.*

Andr. Dudithius in Ep. ad Maximil. 2.

*Now what good* (saith *Dudithius*) *could be done in that Councell, which onely numbred, but never weighed suffrages? Though our cause was never so good, we could not come off with victory; for to every one of us, the Pope was able to oppose an hundred of his owne.* This Author was sent as Ambassador to the Councell from the state and Clergy of *Hungarie*, and he confirmes what I have testified of their proceedings. But observe the mysterie of iniquitie displayed in your Councell, after it had continued eighteen years, and during the lives of eight Popes, in conclusion they declared in their last Session, contrarie to their former decree of Reformation, that the Synod was (chiefly) called *for restoring of Ecclesiasticall discipline*; and hereby is plainly discovered their *deceivablenesse of unrighteousnesse*; insomuch as I may truly say with that learned Gentleman and Translator of the *Trent* Historie, *The Bishops of* Rome, *instead of being Christs holy Vicars, as they pretend, have beene the greatest, and most pernicious quacksalving Juglers that ever the earth did beare.* Those Bishops therefore that boast of the Law of God, and make as it were a covenant with him, to renew the ancient Faith, and restore it to her first integritie (as your *Trent* Bishops professed) let them consider with themselves how neare that Prophesie of *David* doth concerne them, who deny a Reformation; For *unto the ungodly* (said *God*) *why dost thou preach my Lawes, and takest my Covenant in thy mouth, whereas thou hatest to bee*

Sess. 25. c. 1. Decret. de Refor. p. 312.

Sir Nathaniel Brent in Ep. to the Historie of Trent.

Psal. 50. 16, 17.

*refor-*

*reformed, and haſt caſt my words behinde thee.*

## Chap. IV.

### *The ſumme of his Anſwer to my Fourth Section.*

TO this Section, the title whereof is, *That many learned Romaniſts have falne from the Catholike Faith to be Proteſtants*, he ſaith, the Catholike Faith is indiviſible, and they that renounce it in part, renounce it in all: Hee affirmeth that in Prieſts, who cannot conteine, to marry, it is a greater ſinne than to keepe a concubine. This is the ſubſtance of his fourth Chapter, in anſwer to my fourth Section.

*The Reply.*

I ſhewed in my fourth Section, that many learned *Romaniſts*, convicted by evidence of truth, either in part, or in whole, renounced Poperie before their death. *That ſome have renounced the ſame in part* (ſay you) *is fooliſhly ſaid, for no man can renounce the Catholike Faith in part, it being indiviſible.* Pag. 58.

If I ſhall prove your aſſertion to bee a ſtrange Paradoxe, the fooliſhneſſe will returne into your owne boſome. For the better illuſtration therefore of your Tenet, heare what diviſion *Gregory Nazianzen* makes upon that ground: *When one taketh* *Oratio in laudem Athanaſii.*

*up water in his hand* (saith he) *not onely that which he taketh not up, but that also which runneth forth, and findeth passage betweene his fingers, is divided and separated from that which he holdeth and incloseth in his hand: so not onely the open and professed enemies of the Catholike Faith, but they also that seeme to be her best and greatest friends, are sometimes divided one from another.* What thinke you of this ancient Father? Is your Faith indivisible by his Doctrine? or will you say it is foolishly spoken of him? But (say you) *he that ceaseth to beleeve one point, ceaseth to beleeve any one as he should:* And is this wisely spoken thinke you? Is not this your latter error greater than the first? For proofe therefore of your assertion, shew mee that man, who before the Councell of *Trent* held all the points of your Faith, as they are now taught and received in your Church; I say, give me but one since the Apostles time, who within the compasse of fifteene hundred yeares beleeved all your doctrines of Faith, entirely in all points, and for that one mans sake, I will confesse your Faith is *indivisible*, and submit my obedience to your Church.

Your *Index Expurgatorius* discovers the weakenesse of your opinion: I speake not of Authors which were condemned in your first and third *Classis* for Heretikes, but of those *Romanists* who in the second *Classis* are purged for their *suspected doctrine* (as you terme it) and yet never forsooke your Church; I dare confidently avow, that there are above foure hundred of those Classicall Authors

*Propter suspectam doctrinam Ind. lib prohibit.*

thors, all members of the Roman Church, never excommunicated, never condemned for hereſie in your Church, and yet are commanded by your Inquiſitors to be blotted out in ſome particular points of doctrine, which make againſt your *Trent* Faith. If theſe men therefore have renounced your Faith in part, how is your Faith indiviſible? Or if they ceaſe to beleeve one point, why doth your Church cite their teſtimonies, and allow their opinions in other doctrines conſonant to your Church, when as (by your Tenet) he that ceaſeth to beleeve one point, ceaſeth to beleeve any one as he ſhould? If you ſhould forſake all Authors that forſake your doctrine in part (or in ſome particular points) you will generally ſuffer a *Recoverie* againſt your owne Church. I will give you but one inſtance. It is the common Tenet of the *Roman* Church at this day, that the bleſſed *Virgin* was conceived without originall ſinne: yet the contrarie Tenet is likewiſe maintained by the members of your owne Church. *Ludovicus Vives* tells us, that *two orders of Friers, both fierce, and both led with undaunted Generals, ſet this queſtion a foote; the* Dominicans *by* Thomas Aquinas, *and the* Franciſcans *by* Duns Scotus: *the Councell of* Baſill *decreed, that ſhee was wholly pure without all touch of ſinne, but the* Dominicans *objected that it was no lawfull Councell, and the* Minorites *of the other ſide avowed that it was true and holy, and called the* Dominicans *Heretikes for ſlandering the power of the Church; ſo that the matter had come to a ſhrewd paſſe, but that Pope* Sixtus *forbad*

*Ludov. Vives in lib. 20. de Civit. Dei. cap. 26. p. 828.*

*this Theame to be any more disputed.*

To proceed to the rest of your observations. I produced for a witnesse *Paulus Vergerius*, who renounced Poperie, being a *Romish* Bishop, by the testimonies of *Sleidan*, and *Osiander*; I cited the Councell of *Basil*, for dispensing with the cup to the Lay people; *Æneas Sylvius* for Mariage of Priests; Mr. *Harding* against your private *Masse*; Mr. *Casaubon* for your translating of the Scriptures; Lord *Cooke* for the Papists frequenting our *Churches*, till the 11th. of Qu. *Elisabeth*: Now let the Reader judge of your moderate and learned confutation:

Pag. 59. First, *Sleidan* and *Osiander* (say you) *are notorious fellowes both for lying and heresie*; Paulus Vergerius, *when he dyed, cast forth a horrible stench, and roared most fearefully like an Oxe*; *The Councell of* Basile (*you know*) *is of little or no authoritie with Catholikes, as being reproved by the Sea Apostolicke*; Æneas Sylvius, *what hee wrote in the time of that Councell, is revoked by him in his Bull of Retractations*; Touching *Casaubon*, you say *there is shame enough in store for us both*; Touching the Lord *Cooke, he was soundly answered by a Catholicke Divine, and so exposed to the scorne of the world for his notorious falshoods.*

These be your severall answers, and this is a confutation of their authorities: but I say to you, if these men have spoken untruth, beare witnesse of their falshood, if otherwise they delivered the truth, why do you reproach them? Either let their proofs bee plainly and moderately confuted, or *let the*

*lying*

*lying lips* (saith *David*) *be put to silence, which cruelly, disdainfully, and despightfully speake against the righteous.* Psalm. 31. 20.

Such as is your charitie, such is your chastitie: for when I cite your Jesuite *Costerus* for a witnesse, that a *Priest doth sinne more grievously in marrying a wife, than keeping a concubine*, you scoffingly returne me this answere: *You seeme to take this for a great error, but in Priests who cannot marrie, it is a greater sinne to marrie, for it is not marriage.* Thus you. *Coster. Enchir. cap. 17. propo. 9. Pag. 64.*

And is the marriage of Priests no marriage? Was there no marriage in all the Tribe of *Levi*? What will become of all the sonnes of *Aaron*? were they all bastards? *I wish* (saith *Ignatius*) *that I may be found meet before God to follow their steps which raigne in his Kingdome; as namely*, Abraham, Isaac, Jacob, Joseph, *and* Esay, *and other Prophets*; *of* Peter *and* Paul, *and other Apostles, who lived in matrimonie, and used conjugall rites.* *Ignatius ad Philadelph.*

And in conclusion hee answeres your assertion in these words; *If any man call lawfull copulation and procreation of children, corruption and uncleanesse, that man hath a serpent, the Devill (that fell from God) dwelling in him.* *Idem, ibid.*

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*be found, who were begotten of Priests, and governed in the Apostolike See.* And *Athanasius* writing to Bishop *Dracontius*, tells him, *that in his dayes many Monkes were Parents of children, and Bishops likewise were Fathers of Sonnes*; and this was 340. yeares after Christ.

*Athanas. ad Dracontium. p. (mihi) 518.*

But I presume you will not say, that the marriage of those Priests was no marriage, and their brood was spurious and illegitimate. Those who account it a Capitall offence for a Priest to marrie, and a veniall sinne to keepe a concubine, doe rightly resemble the old Heretike *Aërius*, who used to say, *To have the company of a woman out of marriage, is no more sinne, than for a man to claw his eare.* St. *Austin* puts the question, and resolves it in this manner; *Some say they be adulterous that marrie after they have made a vow; but I tell you* (saith he) *they sin grievously that put such asunder.* And elsewhere more particularly hee concludes against your Tenet; *They that say the marriage of such men or women as have vowed continencie, is no marriage, but rather adulterie, seeme unto mee not to consider discreetly and advisedly what they say.* And in his Tract of holy virginitie he plainly shewes the Antiquitie of your error, and refutes it, where speaking of vowed persons, he tells us; that *many of them are kept from marriage, not for love of their godly purpose of Virginitie, but for feare of open shame; which shame proceedeth of Pride, for that they are more afraid to displease men than God: they will not marry, because they cannot without rebuke, yet better*

*Epiph. hæres. 76.*

*De bono Matrim. dist. 27. Quoniam.*

*Augustinus de bono viduitatis cap. 10.*

*August. de sancta Virgin. c. 34.*

were

*were it for them to marrie, than to burne, that is to say, with the flame of their concupiscence to be wasted; they are sorrie for their profession, and yet it grieveth them to confesse it.* In like manner *Chrysostome* in the same age doth elegantly illustrate the honour of marriage in Spirituall persons. *Our Lord honoured Marriage with his presence, and sayest thou that Marriage is a hindrance unto godlinesse? I tell thee Marriage is no hinderance. Had not* Moses *a wife and children?* Helias, *was not hee a virgin?* Moses *brought downe Manna from Heaven, so did* Helias *fire:* Moses *caused Quailes to flie in the heaven, and* Helias *shut it with a word. What hurt did virginity to the one? what impediment was wife and children to the other? See* Helias *coached in the ayre, and* Moses *travelling through the Sea. Behold* Peter *a Pillar of the Church, he had a wife, therefore finde no fault with Marriage.*

*Chrys. contra Judaios Gentil. & hæret. serm. de nuptiis Cana in Galil.*

Looke into the Ages following; your Angelicall Doctor *Thomas Aquinas* resolves the question flatly against you & your fellow Jesuits. *If an Acolothyte* (saith he) *doe confesse to a discreet Priest, that by no meanes he can containe, the Priest doth not much offend in giving him this counsell, that he should marry privately, and closely blinde the eyes of the Bishop. And if afterwards he be willing to take Orders, we hold it lesse sinne for him to use his wife, than to commit fornication; for it is a lesse offence to accompany with his wife, than to commit fornication against the Divine Precept.* They who pretend chastitie, and make a vow to keepe it, when they enter into holy Orders,

The *Acolothytes* were those that lighted the Tapers at the reading of the Gospel in the Masse.

doe breake it even in this, when they allow a concubine. *Æneas Sylvius* was conscious to himselfe of the danger of that sinne, and therefore he wished that marriage were restored to Priests; yea, whilst he was a Cardinall he had his concubine, to whom at last he gave *threescore Florens* for her Dowrie: and it seemes when he was well in yeares, in or about the time of his Popedome, he confessed; *I cannot boast of any merit in my chastity, for to tell the truth, venerie doth rather flie from me, than I from it.* Neither was it his particular case alone; for the Booke called *Taxæ Cameræ Apostolicæ*, which your Bishop *Espencæus* complained of, doth sufficiently witnesse the damnable effects of such divellish doctrine. The gravest Cardinals in *Rome*, who were appointed by speciall Commission, and presented their information to Pope *Paul* the third, doe sufficiently witnesse the forbidden fruits of such an evill tree: The words are these; *In this City of* Rome *the Curtezans passe through the streets, or ride on their mules, like honest Matrons, and in the midst of the day, Noblemen and Cardinals deare friends attend upon them. We never saw such corruption, but onely in this Citie, which is the example and patterne of all other: moreover, they dwell in faire and goodly houses.*

*Magis me Venus fugitat, quam ego illã horreo. Ep. 92.*

*Wolph. Lest. Memor. Anno 1535 p. 403.*

On the other side, you would make us beleeve, that your Curtezans goe altogether on foote; that they have a speciall badge of dishonestie, whereby they may be knowne; that they are despised and reviled of the people, but especially by Cardinals

and

and the Nobles; that they dwelt in out-houses and back lanes: but to ride on horsebacke, to be attyred as honest Matrons and Noble Ladies, to be attended by Priests and Cardinals friends, and to dwell in faire and beautifull houses, this shewes that your dispensation for stewes is occasioned chiefly by the forbidding of marriage; and by this meanes *marriage, which is honourable in all, and the bed undefiled*, by the Apostles doctrine, is now become a sinne, and your Apostolike See the Mother of Fornications. This occasioned your owne *Agrippa* to complaine of your casting up of the Bawds rents with the revenew of your Church. *I have heard* (saith he) *the accompts cast up in this sort; he hath two Benefices, one cure of twenty Ducats, a Priorie of forty Ducats, and three whores in a brothell house.*

Heb. 13. 4.

*Agrip. de vanit. scient. c. 64. de Lenonia.*

I list not any longer to stirre this filthie puddle, which stinkes in the nosthrils of God and good men; the counsell of your Canonist is safe and good in this particular. *The Church* (saith he) *should discharge the part of a good Physitian, who when by experience he findes one medicine rather hurt than helpe, he removeth it, and applieth another:* and there hee gives the reason, *Because we finde by experience, that the Law of single life hath brought forth contrarie effects:* and the rather, because it is resolved by your learned Cardinall: *It cannot bee proved either by reason, nor yet by authority, to speake absolutely, that a Priest doth sinne in marrying a wife; for neither the Order of Priesthood, in that it is Order, nor the same*

*Camerinam movere. Eras. Adag.*

*Panor. de Cler. Conjug. Cap. Cùm Olim.*

*Cajet. in quodlibet contra Lutherum.*

*same Order, in that it is holy, is any hindrance to matrimonie; for Priesthood doth not dissolve matrimonie, whether it be contracted before Priesthood or afterwards, if we (setting apart all other Ecclesiasticall Lawes) stand onely to those things which we have received of Christ and his Apostles.*

*Panorm. l. extr. de Elect. C. Licet. de Vit. Ab.*

Againe, your owne *Panormitan* tells us, that *the Priests of* Grecia, *being within Orders, doe marrie wives; and we see they doe it* (saith he) *sine peccato, without sinne, or breach of Law, either of God or man:* And thus by your owne Tenet you stand with the positive law of man against the law of God; you stand in opposition against the *Greeke* Church, which ever used it; and lastly, you are at difference among your selves, when many prime members of your owne Church utterly condemne it. The doctrine of St. *Paul* is evident and plaine, *It is better marrie than burne.* This Law is cleane perverted by your Jesuits doctrine; for (saith *Bellarmine*) *Let our adversaries say what they will, it is worse to marrie than burne, especially for him that hath made a solemne vow:* So that the Law of God must give way to the Law of man, and chiefly for reason of state and policie. *For* (saith Cardinall *Rodolpho*) *if the marriage of Priests were tolerated, this inconvenience would follow, the Priests having house, wife, and children, would not depend upon the Pope but on the Prince, and their love to their children would make them yeeld to any prejudice of the Church: they will seeke also to make their Benefice hereditarie, and in a short space the authoritie of the Apostolike See will be confined*

*Espencæus de Continentia. l. 1. c. 11. p. 116.*

*Utrumque est malum, nubere & uri, imo pejus est nubere, quicquid exclamant adversarii: præsertim ei qui habet votum solenne. Bell. de Monach. l. 2. c. 30. Hist. of Trent. l. 5. fol. 400. & 680.*

*confined within the walles of Rome.* And to these reasons you may truly adde this, as appendant to the rest; the dispensation of Stewes would be neglected, and consequently the great Revenue of the *Roman* See would be utterly lost; and therefore the *Index Expurgatorius* will not lay hold of any such doctrine.

For a conclusion of this point. If you say marriage of Priests be *malum in se*, evill in it selfe, you comply with the Devilliſh doctrine of *Tatianus*; If it be evill *quia prohibetur*, because it is forbidden onely; then fornication, which is evill of it selfe, and in it selfe, must needs bee the greater sinne.

## Chap. V.

### *The summe of his Answer to my Fifth Section.*

"OF this Section (saith he) there is not much "to be said, for there is nothing in it, but a li- "tle of the Knights own raving. *Maldonat* "approveth and commendeth St. *Austins* explica- "cation, but addeth another of his owne. After "this, the Knight hath a great deale of fooliſh "stuffe, which needs no answer.

### *The Reply.*

Your answer is short, but your words be some-

what

what sharpe: and you can finde nothing in that Section but raving and foolishnesse? If it be raving to cite Texts of Scripture against your maimed Commandements, your Invocation of Saints, your Prayer in an unknowne tongue, your worship of Images, and the like: If it be raving to say Purgatorie is created a point of Faith, & that Faith is confirmed by Councels, meerely for the benefit of the Pope and Clergie; that you doe not exercise the power of your Priesthood in binding as well as loosing, by reason no man will give monie to be bound, but to be loosed in Purgatorie: If it be raving to say your Jesuite *Maldonat* preferres his owne explication of Scripture before St. *Austins*, onely because it more crosseth the sense of the *Calvinists*; and withall confesseth that St. *Austins* opinion is more probable; If this I say may bee deemed raving, then will I confesse your railing is a good answer. *But he despaires* (say you) *of his cause, who seeth* Maldonats *saying practised by the Church of* Rome *against his Church and doctrine.*

Acts 5.38,39. I confesse with the blessed Apostle, *If our counsell or worke be of men, it will come to nought*, and then I might despaire of it, *but if it be of God, yee cannot overthrow it, lest happely yee be found even to fight against God.* We have no cause (blessed be God) to despaire of our Religion, which in one Age hath spread over the better part of *Christendome.* But I conceive there is little hope of you or your cause, who have sold your selves either with *Ahab* to worke wickednesse, and maintaine Ido-

Idolatrous worship for your owne advantage; or like *Maldonat*, openly to professe greater hatred to Protestants, than love to the truth it selfe. For it is apparent, *ex professo*, he preferreth his owne opinion without any authoritie, before St. *Austin*, nay contrarie to St. *Austin*, and hee gives this reason for it; *Because this sense of mine doth more crosse the sense of the Calvinists*. But I may say to you, as sometimes [a] *Ludovicus Vives* spake upon the like occasion: St. *Austin is now safe, because of his age, but if he were alive againe, he should be shaken off as a bad Rhetoritian, or a poore Grammarian*. And yet this good Saint was so farre from defending any opinion against the knowne truth, that on the contrarie, he preferreth the interpretation of [b] *Cresconius* a Grammarian, before St. *Cyprian* the Martyr, because it seemed to him more probable and agreeable to the truth.

See *Maldonat. Col.* 1536. *Unum è duobus intelligatur necesse est, aut tunc non scandalizabimini, cùm videritis filium hominis ascendentẽ ubi erat prius: aut (contra) tunc magis scandalizabimini: priorem sensum plerique sequũtur, Chrysost. Augustin. &c.* Yet *Maldonat* followeth the latter.

a *Ludov. Viv. de Civ. Dei. l.* 13. *c.* 24.

b *August. contr. Cresc. Gramm. l.* 1. *c.* 32. *& l.* 2. *c.* 32. *p.* (*mihi*) 218. & 241.

## Chap. VI.

### *The summe of his Answer to my Sixth Section.*

"THe Knight (saith he) seemes to acknowledge that he cannot assigne the time and persons when and by whom the errors of "the *Roman* Church came in. Good Physitians use "to enquire of the causes, effects, and other circumstances

"stances, and upon the circumstance dependeth the "knowledge of the disease. We pleade prescrip- "tion for our doctrine from the beginning. The "difference betwixt Heresie and Apostasie. The "Church cannot fall away, without some speciall "note and observation.

*The Reply.*

It is to be wondered what art and policie your Church doth use to put off the triall of her cause, when it should come to hearing. If we speake of a depravation of your Faith, you crie out it is blasphemie; If we shew your owne mens complaints for a reformation of your doctrine, you say they meant a reformation onely of Discipline; If we plainly prove the novelrie of your *Trent* Articles, by comparing them with the Teners of ancient Religion, you threaten to bring an *action* of the *Case* against us for slandering and defaming of your Church, except we can assigne the precise time and person when those errors came in. Let us use the words of your fellow *Campian*; *Can I imagine any to be stuffed in the nose, that being forewarned cannot quickly smell out this subtle juggling?* Why doe you not rather complaine of the Novelrie of our doctrine, and bid us shew the time when, and the Authors who first broached our two Sacraments, our Communion in both kindes, our Praier in a knowne tongue, our spirituall presence, and the like; if I faile in these, then say, *The Knight seemeth to acknowledge he cannot doe it.*

*Camp. Rat. 2.*

The errors in your Church which wee com-

plaine

plaine of, are negative Articles amongst us, and the proofe lies on your side: If you cannot shew Apostolicall Authors for your owne doctrine, must we be therefore condemned, because we doe not provethe Negative? Or otherwise it must needes follow by your Logick, that it is the same doctrine which was once delivered to the Saints, because we cannot shew the first Author of it.

You cannot denie that there are many particular errors in the Church, whose first Authors cannot be named by you nor us, and therefore will you conclude they are no errors? The custome of communicating little children in the Sacrament of the Lords bodie and bloud was anerror, and continued long in the ancient Church, yet the first Author of it was not knowne. There were many did hold there was a mitigation and suspension of the punishment of the damned in hell, by the suffrages of the living; this error was anciently received, yet the first Author was not knowne. The opinion that all Catholike Christians, how wicked soever, shall in the end be saved, as by fire, was an ancient error, but the Author is not knowne. Againe, *there are many things* (saith your *Alphonsus*.) *knowne to later writers, which the Ancients were altogether ignorant of. There is seldome any mention of Transubstantiation amongst the Ancients; almost none of Purgatorie; what marvell if it so fall out with Indulgences, that there should bee no mention of them by the Ancients?* If therefore such errors crept into the Church in the first and best Ages, which are now condem-

*Alph. contr. hæres. verbo Indulgentia. p. (mihi) 354.*

condemned by your selves and us, without enquiring after the time, and Authors that first broached them. Nay more, if your points of Faith, as namely, *Transubstantiation*, *Purgatorie*, and *Indulgences*, were altogether unknowne to the Ancients (as your men confesse) why should you require us to shew the first Authors of your doctrines, which were utterlie unknowne to the ancient Fathers? Or rather, why do you not condemn them with us, as you do the errors which were received for true doctrines amongst the Ancients? If St. *Peter* were at *Rome*, no doubt the Church received & beleeved his Prophesies; *There shal be false Teachers among you, who (privily) shall bring in damnable heresie.* If the Apostle both forewarned you and us, that errors and heresies must steale in privily, *sensim sine sensu*, secretly and by degrees into the true Church, and yet would not reveale the Authors of the heresies, what madnesse were it in you or us to passe by those damnable Heresies, or rather to pleade for them, because wee cannot learne the name of the false Teachers?

2 Pet. 2. 1.

*Vincentius Lyrinensis*, who was living 400. yeeres after the Apostles time, complaines that certaine in his dayes did *bring in errors secretly, which a man* (saith he) *cannot soone finde out, nor easily condemne. The Serpent hides himselfe as much as hee can* (saith *Tertullian*) *and sheweth his chiefe skill in wreathing himselfe into folds, and in thrusting himselfe into dark and blinde holes:* Such is the nature of false teachers, *they seeke nothing more* (saith the same Au-

*Vincent. Lyr. de hæres. c. 15.*

*Tertull. adver. Valent. c. 3.*

Author) *than to hide that which they preach, if yet they may be ſaid to preach that they hide.* Idem c. 1.

But good *Phyſicians* (ſay you) *uſe to enquire of the cauſes, effects, and circumſtances; for upon theſe circumſtances dependeth the knowledge whether it be a diſeaſe or no.* Pag. 73. It is moſt true that Phyſicians will enquire of the cauſes of the diſeaſe, but will they deny the Patient to be ſicke, or refuſe to miniſter Phyſicke to him, unleſſe he tell them preciſely how or when he firſt tooke his diſeaſe or infection? For this is our caſe, and the point in queſtion touching a reformation. Neither doth the knowledge of the diſeaſe of the body depend upon the circumſtances of time, place, and perſon. I thinke you never read ſuch Aphoriſmes either in *Gallen* or *Hyppocrates*; neither doth your knowledge of errors and hereſie in your Church depend on the circumſtances of time, place, and perſons: For ſome Authors, at the ſame time, and in the ſame place, might have broached truth, when another ſet his hereſie abroach; as namely, Saint *Auſtin* preciſely in the time and place, delivered the Orthodox Doctrine of grace, when and where *Pelagius* ſpread his hereſie.

From your Rules of *Phyſicke* you returne to the Rules of *Divinity*, and tell us from Saint *Auſtin*, that **whatſoever the Catholike Church doth generally beleeve or practiſe, ſo as there can be no time aſſigned when it began, it is to be taken for an Apoſtolicall tradition.* This place of *Auſtin* you neither quoted in your Anſwer, neither have you recited his words faith-

* *Quod univerſa tenet Eccleſia, nec Conciliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolicâ traditũ rectiſſimè creditur. De Baptiſ contr. Donat. l. 5. c. 24. in initio. Tom. 7. p. mihi 433.*

faithfully, for hee speakes not of assigning the time when the Doctrine begins, but *whatsoever the universall Church doth hold, not being ordained by Councels, but hath beene ever held, that is most rightly beleeved for an Apostolicall tradition.* This is his Tenet, and this is ours: but you have put in the word (*Catholike*) in your sense for *universall*, you have added (*generall beleefe and practise*) you have thrust in these words (*so as no time can be assigned when it began*) and you have omitted the principall verb [*that hath been ever held*] which makes me suspect you omitted the citing of this place, lest your fraud should be descried: But I pardon you; let us heare the rest; *But such* (say you) *are all those things which you are pleased to call errors.* If this were as easily proved as spoken, you should not neede to put us to the search of times and Authors for the first Founder of your Faith; For if your Popish Doctrines were alwayes held by the universall Church, and not ordained by Councels, we should not need to looke into your Councell of *Lateran* for your Doctrine of Transubstantiation, nor into your Councell of *Constance* for Communion in both kindes, nor into your Councell of *Florence* for your seven Sacraments, nor into your second Councell of *Nice* for your worship of Images: for these and many such traditions were first ordained by Councels, and were not the generall beliefe and practice of the Church. Againe, if the universall Church had alwayes held your Doctrines from the Apostles times, why doe you your selfe confesse,

P. 73.

that your prayer in an unknowne tongue, your private Masse, your halfe Communion, were taught otherwise in the primitive Churches? Nay, if they be Apostolicall, how comes it that they are flat contrary to the Doctrine of the Apostles? And thus much of your two rules of *Physicke* and *Divinity*; let us heare the rest of your authorities.

*Pag. præcedenti.*

*Tertullian* (say you) hath this Rule for discerning heresie from truth, *That which goeth before is truth, and that which commeth after is errour.* This Rule is most true, but these words you cite by the halves; for hee saith expresly; *Id Dominicum & verum quod sit prius traditum*: That was first delivered, which was true, and came from the God of truth; and this was the Doctrine of Christ and his Apostles; for that which commeth after (saith he) is farre different: where hee shewes likewise in these words following, that after Christs time, and in the dayes of the Apostles, there might be heresies, for the mystery of iniquitie began then to worke; and therefore hee will not have it enough to derive a Doctrine from a man which lived with the Apostles, unlesse it can be proved that he continued with them: and the reason (as I conceive) was given by *Nicephorus*; *After the sacred company of the Apostles was come to an end, and that their generation was wholly spent, which had heard with their eares the heavenly wisdome of the Sonne of God, then that conspiracie of detestable errour, through the deceipt of such as delivered strange Doctrine, tooke rooting; and because that none of the Apostles survived,*

*Tertul. præscrip. 31. p. mihi 78.*

*Id autem extraneum & falsum quod sit posterius immissum.*

*Ut aliquem ex Apostolicis viris (qui tamen cum illis perseveraverint) habent authorem. Ibid.*

*Niceph. l. 3. c. 16.*

*ved, they publiſhed boldly with all might poſsible the doctrine of falſhood, and impugned the manifeſt and knowne truth.*

*But wee plead* (ſay you) *preſcription from the beginning.*] It is not ſufficient to plead it, you muſt prove it. The *Mahometiſts* at this day aſſume the name of *Saracens* (as your men doe the name of *Catholikes*) as if they came from *Sara* the free woman, *Abrahams* true and lawfull wife, when in truth they tooke their firſt beginning from *Agar* the bond-woman; neither can there be any preſcription againſt the ancient Records and Evidences of the Word written by Chriſt and his Apoſtles. Indeed you have found a right and eaſie way to claime a preſcription from the time of the Apoſtles; for you have razed many prime Evidences of the Fathers for the firſt 800. yeeres, which make for our Doctrine, and you have proſcribed many learned Authors and their Records (as I have ſhewed before) for the laſt 800. yeeres, which teſtified againſt your errors: And now I come to your Churches apoſtacie or falling from the truth, which occaſioned theſe errors.

*Apoſtacie* (ſay you) *is a defection, or forſaking of the Name of Chriſt, and profeſsion of Chriſtianity, as all men underſtand it.*

I ſhewed in this Section, that in the primitive Church, when any hereſie did ariſe that indangered the foundation (ſuch as was the hereſie of the *Arrians*, of the *Pelagians*, and the like) the Authors were obſerved, the times were knowne, the place

was

was pointed at, and forthwith letters of Premonition were ſent to all the ſound members of the Catholike Church; by which publike advertiſement the *ſteale-truth* was diſcovered, and herein the Author, the time, and place was obſerved and knowne to all: but in the Church of *Rome* it was otherwiſe; there was firſt an *Apoſtacie*, a falling away from the truth, which was firſt cauſed by an error ſecretly ſtolne into the Church; and therefore it is ſometimes called a *myſtery* of *iniquity*, becauſe myſtically, covertly, ſecretly hee ſhall winde his abominations into the Church of God: and accordingly the Apoſtle gives *Timothy* to underſtand, that *in the laſt times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of Devils, and ſuch as ſpeake falſhood in Hypocriſie*: which place plainely ſhewes (ſaith a learned Divine) that Antichriſt himſelfe ſhall not profeſſedly renounce Chriſt, and his Baptiſme; that his kingdome is a revolt, not from the outward profeſſion, but inward ſinceritie and power of the Goſpel. And therefore *all* doe not underſtand *Apoſtacie*, a forſaking of Chriſt and Chriſtianity: *Not all*, no not the ſame Apoſtle, where hee uſeth the ſame word *Apoſtacie* to the *Theſſalonians*: *Let no man deceive you by any meanes, for that day ſhall not come, except there come* (an Apoſtacie) *a falling away firſt*: Hee ſpeakes of the departing from the orthodox Faith, not from Chriſtianitie. *Not all*, no not your *Rhemiſts* in their Annotations upon this place: For *it is very like* (ſay they) *be it ſpoken under correction,*

1 *Tim.* 4. 1.

Mr. *Bedel* againſt *Wadſworth. p.* 40.

Ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, &c. 2 *Theſſ.* 2. 3.

*Rhem. Annot. in* 2 *Theſſ.* 2. 3.

*that Gods Church, and all learned Catholikes, that this great defection and revolt shall not be onely from the Roman Emperour, but especially from the Roman Church, and withall from most points of Christian Religion, or* (as they interpret in their Margin) *from most Articles of the Christian faith. Not all,* no not *Campian* your fellow Jesuite, who termes *Luther* an Apostata, for falling from your Church, not from Christianity. *Not all,* no not your *Decretals,* who terme a Monke, for leaving his Order, or a Clarke forsaking his habit, an *Apostata. Not all,* no not *Gregory* the *Great,* who called *John* Bishop of *Constantinople,* an *Apostata,* for assuming the title of universall Bishop. Lastly, *Not all,* no not your Councell of *Basil,* where 900. condemned and deposed your Pope *Eugenius for a Symonist, a forsworn man, a man incorrigible, a Schismaticke* (an Apostata) *a man fallen from the faith, and a wilfull Heretick.* I say therefore, *not all,* nor any of these did understand an *Apostacie* to be a forsaking of the name of Christ and Christianity; and therefore I hope you will confesse, that your assertion is neither Catholike nor universall.

*Greg. l. 6. Ep. 24.*

*Concil. Basil. sess. 34.*

When therfore we lay *Apostacie* to your Church, we doe not charge you with a totall falling from Christian Religion, like that of *Julian* the Apostata, with an obstinate pertinacie, in denying the principles of the faith necessarie to salvation, or a renouncing your Baptisme, and consequently the name of Christianitie: Wee charge you not with Apostacie in such a fearefull and horrible sense, unlesse

leſſe you will aſſume it to your ſelves; but wee thinke with *Lyra*, that as *there was an Apoſtacie or revolt of many Kingdomes from the Roman Empire, and of many Churches from the Communion of the Roman Church; ſo there hath beene an Apoſtacie from the Catholike faith in the midſt of the Church, not for that all at any time did forſake the true Faith, but for that many fell from the ſinceritie of the Faith.*

*Lyra in 2. Theſſ. 2.*

After your definition of *Apoſtacie*, you proceed in this manner; *How then can we be Apoſtatas? in no wiſe certainely: but if wee erre, wee erre as heretikes, and if wee be heretikes, you confeſſe you muſt aſſigne the perſons, time and place.*

I have cleared you from the hainous title of *Apoſtata* in your owne ſenſe, but not in ours; yet let me tell you (with griefe and pitty be it ſpoken) your profane and wicked application of the Apoſtles Creed, as you pretend, in jeſts, is a fearefull ſigne of falling from Chriſt and Chriſtianitie it ſelfe: and therfore, although I may free your Church in generall of that name, and in that ſenſe, yet it behoves you to acquit your ſelfe in that particular. But this by way of friendly admonition.

*D. Potter p. 19. & 60.*

*If we erre* (ſay you) *wee erre as heretikes*] I ſhall eaſily condeſcend unto you in that: For the errors in the Roman Church cauſed an *Apoſtacie* at firſt, and was myſticall and ſecret; now after long practiſe and uſage in the Church, is become an hereſie; and ſo wee may truely aſſent unto you, that you *erre as heretikes*: And although I am not bound upon this acknowledgment, forthwith to aſſign you the

the Authors of your heresies, because they came in by degrees, and at severall times, privily, and insensibly; yet because you are so inquisitive after you predecessors, if you will have but patience, I will draw your pedigree in the next Section. In the meane time let me tell you, it is another errour in you to say, *They come to have the name of heresie, onely by the condemnation of the Church.* For the Church condemnes them, because they are heresies; contrariwise, they are not heresies, because the Church condemnes them. The Doctrines of *Arrius*, *Macedonius*, *Nestorius*, *Eutyches*, *Eunomius*, and *Dioscurus*, were themselves hereticall, even before they were solemnly condemned in the foure generall Councels: but woe to us and all the reformed Churches, if this Tenet were true and Catholike, for then are wee condemned already. But I pray, what if your Pope (whom you Jesuites now make the onely Church) admit, I say, your Pope were an Heretike, such as was your Pope *Eugenius*, or your *John* the 23. or Pope *Vigilius*, or Pope *Honorius*, were they able to judge of heresies in others, that were tainted with them themselves? or must their definitive sentence *in Cathedra* stand for a Law, and make that heresie which is no heresie? Indeed your Cardinall sayes, *The Pope hath power to make that no sinne which is sinne*, and accordingly he hath placed that Tenet amongst the *Heretikes*, and by the same Law he makes that to be heresie, which is no heresie. Your learned *Sanders* tells us, it is heresie to translate the Scriptures into the

*Ecclesia sua definitione non facit talem assertionem esse hæresin, cum etiamsi ipsa non definivisset, esset hæresis; sed id efficit Ecclesia, ut nobis per suam censuram pateat illud esse heresin. Alph. à Castr. l. 1. c. 8. D. Potter sect. 4. p. 101. & 97.*

*Si autem Papa erraret præcipiendo vitia vel prohibendo virtutes, &c. Bell. de Pont. l. 4. c. 5. Sand. de visibili Monarch. l. 7. An. 1541. p. mihi 595.*

the vulgar Tongue, and accordingly he hath placed that Tenet amongst the *Heretikes*. Your Chancellor of *Paris* and Director of the Councell of *Constance* tells us, it is heresie to communicate in both kindes; and accordingly he hath wrote a Tract, *De hæresi communicandi sub utrâque specie.* And to passe by all the *Trent* Articles (the deniall of all or any of which makes a man an Heretike) your infallible Pope *Nicholas* proclaimeth, that *whosoever goeth about to abrogate the priviledges of the Church of* Rome, *he is no doubt an Heretike.*

*Qui Romanæ Ecclesiæ privilegium auferre conatur, hic proculdubio labitur in hæresin.*

If the deniall of all or any of these make an Heretike, there is no doubt, all the Reformed Churches stand guilty of that capitall crime, by the law of your Church, and your Popes doome. Yet let me tell you; the Scriptures were translated into all Languages in the Primitive times, and Christ and his Apostles did communicate in both kindes; and your first foure generall Councels did bound and limit those priviledges of the Church of *Rome*, which are now extended into all parts of the Christian world; and were all these *Heretikes*? If you call this Heresie, goe on, and fill up the measure of your wrath, untill the time come that Christ and his Saints acquit us, or condemne us of that imputation. In the meane time you shall doe well to reflect upon your selfe, and consider rather the case at this day betwixt the *Sorbonists* and the *Jesuites*, which meerely toucheth your owne particular. *Hermannus Lamelius*, that is to say, *John Floyd*, termes the propositions of the *Parisians, destructive to the Church, and hereticall*; on the other side, they

*Aurel. in vindiciis, pag. 383. Idem in libro sine titulo.*

*Haulier in admonit. ad Lect. p.8.9.16.24.*

accuse him of *heresie*, *blasphemie*, and *impietie*, and the like. Are you all members of one Church, under one head the Pope, and are your propositions different and hereticall on both sides, and must I say, that you and the rest have the name of heresie onely by the condemnation of the Church? But you are sure the Pope will not condemne his owne members, and without his judgment they are but words of course, or at best but course phrases delivered in heate against an adversary: For (say you) *The Fathers did forbeare absolutely to condemne things for heresies, till they had acquainted the Bishop of* Rome, *and had his judgement, as is cleere by St.* Cyrill *of Alexandria, in the case of* Nestorius. Neither doe we denie, that in this and the like case the Bishop of *Rome* ought to be acquainted; For *Nestorius* was Patriarch of *Constantinople*, and therefore good reason the Bishop of *Rome*, as another Patriarch, should be acquainted with it, that hee might be judged by his Peeres; but in other cases they sent Letters without acquainting the Bishop of *Rome*: neither ought you to require or expect that we should produce any such letters of premonition against the points of *Trent* doctrine, for which we now condemne you, because those errors which then began to spring in the Church, by custome and pertinacies became heresies in many ages after. About that time, and in that very Age St. *Austin* condemned the superstition of some in worshipping Sepulchers and Images (which at this day is an Article of your Faith:) but you answer that he *condemned the heathenish and superstitious worship*

*of dead, perhaps wicked mens tombs and pictures:* and for a ſolution of this place you referre me to *Bellarmine*. It ſeems you could give me no ſatisfactory anſwer of your own, and therefore you returne me to your Cardinal; but I wonder why you do not recite his anſwer to this place. I conceived that you were aſhamed of it, or there was ſome miſpriſion that made you conceale it; & thereupon I have peruſed it, and find that he hath falſified both the place and meaning of it. As for inſtance: whereas *Auſtin* ſaith, *I know many worſhippers of tombes and pictures*, your Cardinall leaves out the *word pictures*, and ſaith, *I know many worſhippers of tombes*; and for his full ſolution he ſubjoyneth, *Auſtin wrote this in the beginning of his firſt converſion*. Again, he cites another place of S. *Auſtin*, as it were to illuſtrate the former, without any reſpect or mention of the worſhippers of pictures, and tells us, that *the Emperour did pray at the Sepulcher of St.* Peter, yet proves not the point in queſtion, that he did worſhip the *Sepulcher* it ſelfe; for who doubts but that we alſo may worſhip God at St. *Peters* ſhrine, and yet not worſhip the ſhrine it ſelfe. Nay, hee goeth on further, and ſhewes that *Auſtin* did not reprehend *Chryſoſtome*, and *Hierome*, but the ignorant ſort of people: for *Chryſoſtome* ſaith, *Let us adore the Tombes of Martyrs*; when as there are no ſuch words in *Chryſoſtome*, but rather, Let us adorne them. And whereas he ſaith further, that *Hierome* wiſheth *Marcella*, a Ladie, to worſhip the aſhes of the Prophets in *Bethlem*; ſo likewiſe I ſay, he doth wiſh her in the ſame place to lick their duſt; and therefore it was not to be underſtood

*Aug. de moribus Eccleſ. Catbol. l. 1. c. 34. p. (mihi) 774. Tō. 1.*

*Bell. de Reliquiis Sanct. l. 2. c. 4.*

*Ibid.*

*Ut Tumulos Martyrum de center curari. Chryſ.*

derstood as a thing spoken properly, but figuratively. For elsewhere he saith expresly against *Vigilantius*, *I say not, we worship not nor adore the reliques of Martyrs, but neither the Sunne, nor the Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin.* Neither did S. *Austin* speak as you say of the heathenish and superstitious worshipping of wicked mens Tombes, but of them which *in ipsa vera Religione*, in true Religion were worshippers of pictures and shrines. For he shewes, that *his owne mother* Monica *did usually bring to the shrines of Saints certaine Bread and Wine, and other provision; but because the celebrating after the manner of the memory of the dead, did very much resemble the superstition of the heathen, she was forbidden it by St.* Ambrose; *which forbidding* (saith he) *shee did so piously and obediently embrace, as that my selfe did wonder to see her made* (*with such ease*) *rather a condemner of her owne ancient custome, than a questioner of the present prohibition.* For a conclusion; whereas you would excuse it, that St. *Austin* did condemne onely the superstitious worship of wicked mens Tombes, your men are likewise guiltie of the same worship: For your owne Cardinall will tell you, *that the people* (of the *Roman* Church) *did for a long time celebrate* Sulpitius *for a Martyr, who afterwards did appeare and told them, that he had beene a theefe and was damned*; And that *Alexander the third reprehended certaine men for worshipping one as a Martyr, that was killed in his drunkennesse*: and thus (to use your owne words) for these, I send you backe againe to *Bellarmine* for an answer.

*Andr. resp. ad Card. Bell. pag.* (*mihi*) 49.

*August. Confes. l. 6. c. 2.*

*Bell. de Sanct. Beat. l. 1. c. 7.*

*Idem, ibid.*

I come

I come to the reſt of your anſwers. Firſt I cited out of *Ferus*, that *Maſſes, Monaſteries, Ceremonies, Feaſts, Images, are otherwiſe now uſed than they were in the beginning*: I produced likewiſe *Polydore Virgil*, *Eraſmus*, *Scotus*, *Agrippa*, *Caſſander*, *Gregorie de Valentia*, in ſeverall points againſt your new doctrine; now let us heare your ſeverall anſwers to them. Touching *Ferus*, *he is a Frier* (ſay you) *in your Bookes, but not in ours, ſave onely in the* Roman Index *of forbidden Bookes.* Touching *Polydore*, *he ſaith as the Knight telleth us, and as much as any Heretike can ſay, but it booteth not, for his Booke is forbidden.* Touching *Eraſmus*, *he is no Authour for us to anſwer, he is branded in the* Roman Index. Touching *Scotus*, you neither condemne him, nor anſwer him: he tells you plainly, that *Tranſubſtantiation was not received for a point of Faith till the Councell of* Lateran, above 1200. yeares after Chriſt; but of this paſſage *Negry quidem*: And yet you might have anſwered with *Bellarmine*, this opinion of his is no way to be allowed; or with *Gregorie de Valentia*, for this ſaying he ought to be corrected. As touching *Agrippa* and *Caſſander*, you will not vouchſafe them an anſwere, but reject them *inter damnatos authores*, as men to be caſt out of your Synagogue. Laſtly, touching *Gregorie de Valentia*, you ſay *his authoritie doth make againſt the Knight, why elſe ſhould he corrupt and mangle it?* But whether I or you have corrupted it, let the Reader judge; my words were theſe, *The Communion in one kind, when it got firſt footing in the Church, minimè conſtat, it doth not*

*appeare* (saith *Greg. de Valentia:*) You to prove my corruption, cite the words in this manner; *when that custome began in some Churches, it appeareth not; but that there hath been some use of one kind ever from the beginning, I shewed before*; so *Valentia*; and thus you.

But in truth, this is none of *Valentia's* own period, but one of your owne making, who cunningly joyne the latter words which follow in *Valentia*, 4. or 5. lines after, to the former, with a *But*, which is none of *Valentia's*; & the former part of the period is notably mangled by you: For thus it stands, *when that custome began in some Churches, it appeares not, as is acknowledged by the* Augustane *Confession.* Now in that Confession, the words are these, *The custome of both kindes remained long in the Church, neither doth it appeare when, or by what Author it was changed*; so that he plainly speaketh of the Church in generall, & sheweth the corruption here pretended by M. *Floyd* to be but a cavill, *viz.* That *Valentia* saith this, not of the Church in generall, but of some particular Churches. Thus either you blot & prohibit all Authors that make for us, although they be members of your own Church, or else you vouchsafe them no answer, or else you quarrell without any just occasion offred; and this wil prove an easie way for the weakest scholar in your Church to answer all that can be produced against your faith and doctrine.

*Augustana Confessio.*

Now as the Reader hath heard your answer in the generall, so let him see your exceptions to the particulars: For whereas I said with St. *Paul, Forbidding of marriage is a doctrine of Devils*, you answer as if you were angrie with St. *Paul*, that *he hath been an-*

*swered*

*swered more often than the Knight hath fingers and toes*; and it seems, for that reason you will vouchsafe him no answer at all. This puts me in minde of the saying of *Ludovicus Vives*, a member of your owne Church, who assures us, *If St.* Paul *were living in these dayes, he would be held either a mad man, or an heretike.* And since you will not resolve me of St. *Pauls* meaning in that place, I will appeale to St. *Bernard*, an Abbot who was restrained from marriage by the law of your Church; who speaking of that restraint, gives us the true sense and exposition of St. *Paul* in these words: *All heresies have an heretike for their founder*; *the* Maniches *had* Manes, *the* Sabellians *had* Sabellicus, *the* Arrians *had* Arrius, &c. *so that we know the Authors of those plagues; but by what name will you terme the Author of those that forbid marriage? Surely it is not of man, or by man, and far be it from the spirit of God, but it is foretold (by the Apostle St.* Paul) *to be the fraud & doctrine of devils.*

*Lud. Vives de Civ. Dei. l. 13. c. 24.*

*Bernard. in Cant. Serm. 66.*

*But marriage* (say you) *is not a thing evil in it selfe, but because it lesse agreeth with the holinesse which is required for the exercise of Priestly function.* I pray then what thinke you of a concubine? Doth companie with her better agree for exercise of your function, than with a wife? Sure I am, this is the doctrine of your Church: nay more, your Pope *Siricius* would inferre by authoritie of Scripture, that marriage is unholy in it selfe, for he cites the Text for it, *They that live in the flesh cannot please God.* Now I pray you what difference is there betwixt the ancient heretikes, and the members of your Church? The *Montanists*, the *Tatiani*, the *Eucratitæ*, did not prohibite

*Qui in carne sunt Deo placere non possunt.*

prohibite marriage to all, no more than you doe, but onely to their *perfecti*, as being a disparagement to their perfect estate; or as you interpret, *not agreeing to the holines of Priesthood*. Again, whereas I proved out of *Polydore*, that the marriage of Priests was not altogether forbidden till the time of *Gregorie* the 7. that is to say, above a thousand yeares after Christ; you answer, that which *Polydore* cites is most evidently false, as appeareth particularly by a Canon of the first Councell of *Nice*, and the second Councell of *Carthage*. Now if *Polydore* were mistaken, it concernes not me, for I cited him truly, and he is a member of your Church; but the truth is, you are much mistaken touching those two Councels. For the Councell of *Nice* (saith *Sozomen*) *commended* Paphnutius *judgement, and touching this matter of mariage, made to decree an all, but left it to each mans owne will, without any force of necessity*; And the Councell of *Carthage* forbiddeth not marriage in Priests, but commandeth abstinence from marriage rites for a certaine time, as St. *Paul* doth, *that they may more freely give themselves to prayer, and the offices of their sacred function*. Which plainly shewes, that both Priests were married in those dayes, and consequently, that those two Councels make flatly against you. But *Marius* (say you) *cannot find the beginning of this prohibition*; Polydore *findeth it, and yet both make for the Knights purpose*. And without doubt they doe, for they contradict not one the other: *Polydore* speaketh of publike, absolute, and reall prohibition; *Marius* of the first condemning it in any Priest; and these confessions may well stand together.

*Sozom. l. 1. c. 22.*

CHAP.

# CHAP. VII.

## The ſumme of his Anſwer to Sect. 7.

1. *That the imputations of ancient Hereſies are falſe.*

2. *That Succeſſion beſides Antiquity importeth continuance, and perpetuity without intermiſſion.*

3. *That Proteſtants have no ſhaddow of ſucceſſion in perſon or doctrine.*

4. *That Papiſts have a moſt cleare perſonall Succeſſion, being able to ſhew 200. and odde Popes ſucceeding the other in place and office.*

5. *That perſonall Succeſſion is a firme argument of ſucceſſion in faith.*

IT is my promiſe in my ſeventh Section, to ſhew a deſcent of both Religions (as namely) that the Romiſh faith was derived from ancient Hæretikes, and the Proteſtant faith was drawne downe from Chriſt and his Apoſtles. But (ſay you) *It is one thing to prove a thing to have beene anciently taught, another to have beene ſucceſſively taught:* It is true, Antiquity and Succeſſion differ; neither did I undertake to prove that thoſe Hæretikes, or your Church, had a perpetuall ſucceſſion in perſon and doctrine; but for the truths ſake I have acknowledged the antiquity of your *Trent* faith, although deſcended from ancient Hæretikes, and I made the firſt inſtance in Latin Ser-

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vice, and prayer in a ſtrange tongue brought in by Pope *Vitalian* (as is witneſſed by *Wolphius:*) but you cry out, *It is a moſt ſtrange abſurdity to averre ſuch a knowne falſehood upon no other authority, then a profeſſed Haretike.*

pag. 87.

And is he an Haretike that ſpeaketh the truth of your Religion? What ſay you to your prime Champion M^r. *Harding*? He ſaith expreſly, *About nine hundred yeares paſt, it is certaine the people in ſome Countries had their ſervice in an unknowne tongue, as it ſhall be proved of our owne Country of* England. Now obſerve the difference, *Wolphius* ſaid, the Latin Service came in after Chriſt about the yeare (666.) M^r. *Harding* (who wrote theſe (67.) yeares ſince) as appeares by Biſhop *Iuels* Epiſtle, tells us it came in (900.) yeares paſt: compute *Wolphius* (666.) with M^r. *Hardings* time of (900.) and you ſhall finde that they agree about one and the ſame time, and therefore it was neither abſurd, nor falſe, which *Wolphius* uttered.

*Iuel in his 3. Article, Diviſ. 2.*

Neither doe you diſprove the reaſon of *Wolphius*, but you make a *quere* upon his aſſertion; *During his (600.) and odd yeares, what other Liturgies were there in the Latin Church, but Latin?* And I may aſwell ſay, what were there in the *Greeke Church* but *Greeke*? But this demand maketh againſt your Service in an unknowne tongue, not againſt *Wolphius*, who affirmeth not that the Latin Service was not in the Latin Church before the yeare (666.) but that the Pope obtruded it

upon all Churches, even there where the Latin was not understood, as (in *England* saith M. *Harding*) and elsewhere. For *Origen* tells us before that time, *the Greekes call upon God in the Greeke tongue, and the Latins in the Latin tongue, and all severall Nations pray unto God, and praise him in their owne naturall and mother tongues, for he that is the Lord of all tongues, heareth men praying in all tongues, none otherwise then if it were one voice pronounced by divers tongues; for God that rules the whole world, is not as some one man, that hath gotten the Greeke or Latin, and knoweth none other.* The ancient Primitive Churches therefore taught the Doctrine in a knowne tongue, agreeable to the profession at this day. But the truth is, the *Latin* Service, and the name of the *Latin* Church is one of the most essentiall markes of the Roman *Hierarchie*. And I know not whether it were by conjecture, or by inspiration, that *Irenæus* above fourteene hundred yeares ago, in the word *Lateinos*, found out the name of *Antichrist*, and the number of (666.) The name *Lateinos* (saith he) *conteining the number of six hundred sixty six is very likely, because the truest kingdome hath that name; for they are the Latines that now raigne,* but (saith he) *we will not glory in that.*

Orig. contrà Celsum. lib. 8.

A. 30.
A. 1.
T. 300.
E. 5.
I. 10.
N. 50.
O. 70.
Σ. 200.
} 666

Sed & Ἀλεί-τ-ω nomen sexcentinum septuaginta sex, numerũ habens valde verisimile est quoniam verissimum regnum nomen hoc habet vocabulum. Latini enim sunt qui nunc regnãt, sed non in hoc nos gloriabimur.] Irenæ. l. 5. cap. 25. p mihi. 355.

You proceede to the Hæretikes *Ossem*, and you say first, *I am notably mistaken in placing them towards the Apostles time, and withall, you have read the Chapter there twice over, and the second time more attentively then the first, and*

*yet you find not any such word so cited by mee.*

*Trajan, Anno 100. Bel. de script. Eccles. pag. mihi.*

First, this Sect continued till *Trajans* time, not an hundred yeares after the Apostles; and therefore it was no errour in me to place them towards the Apostles time: and if you please to peruse the place a third time with your Spectacles, you shall find these words, *Nemo quærat interpretationem, sed solum in oratione hæc dicat*; and there hee repeats a Prayer, which (if you peruse the *Greeke* text) is more expresse. Let no man inquire after the meaning, only in his Prayer, *Let him say such words*, (viz.) *such Hebrew words which* Epiphanius *there setteth downe.* Are not these Heretikes (thinke you) neere kinne to them who say, *Heare Latine Masse*, and say after the Priest, it mattereth not whether you understand what hee saith, or not.

Μηδεὶς ἰντισεῖν τὴν ἑρμαγειαν ἀλλὰ μονον ἐν τῇ εὐχεῖ τὰ δε λεχέτω. *Epiph. heres. 19*

From *Epiphanius* you flie to Saint *Ambrose*, and there you make a great complaint, that I put in words of my owne in the same Character with Saint *Ambrose*, which are none of his (as namely) *There were certaine Iewes amongst the Gracians, as namely, the* Corinthians, *who did celebrate the Divine Service, and Sacraments, which the common people understood not.*

*Ambr. in 1 Cor. 14.*

I confesse ingenuously, it is an errour in the print; and I shall willingly alter the letter, but not the words, at the next impression. But I confidently professe, it is agreeable to the true sense and meaning of the Author; and the strength of the argument is not in the words, but in the sense:

and

and therfore I may truly answer you with S. *Austine, What folly is it to contend about words, when there is the certainty of the thing it selfe?* Aug. Ep. 174.

It cannot be denied, that *Ambrose* taxeth the *Hebrewes*, who amongst the *Corinthians, in Tractatibus & oblationibus*, used sometimes the Syriack, and sometimes the Hebrew tongue, which without doubt, the *Greeks* understood not. And therefore, in his Commentarie on this place, hee gives the *Hebrew* to understand; *If you meet together to edifie the Church, those things must be delivered which the hearers understand: for to what purpose, or profit is it, that any one speake a tongue which hee himselfe onely understands, and whereof hee that heareth can reape no fruit?* And a little after; *The Apostle saith, I had rather speake five words in the Church, according to the Law, that I may edifie others, than any long and large discourse in obscuritie.* Againe, by [*Oblationibus*] (which you interpret, *Offrings*) Saint *Ambrose* cannot meane, the peoples gifts or offrings; (for there was no need of any speech, much lesse a long speech at these offrings.) It must therefore follow, that either he meanes the celebration of the Sacrament, or some spirituall sacrifices of Praise and Thanksgiving. Ambr. in 1 Cor. 14.

You proceed from one heresie to another, (*viz*) from your unknown Service, to your Transubstantiation. This Doctrine I shewed, had his descent from the Heretikes, *Helcesaitæ*, from *Marcus*, from the *Capernaites*. Touching the

pag. 92. *Helcesaita*, (you say) *It is an hereticall fable: for those Heretikes make two Christs, wee acknowledge but one, and the same both in heaven, and in the consecrated Host.*

It is true, this particular Instance is cited amongst the Tables of *Theodoret*; but yet you have affinitie with their Tenets, as neere as cosen Germans once removed. For as you acknowledge but one Christ in the heavens, and in the Host, no more did those Heretikes in words; for they rehearsed the Apostles Creed, *Et in Iesum Christum*, and not *in Christos*: and as they made a two-fold Christ, one in heaven, another in earth; so likewise you teach, that Christ in the Sacrament (here on earth) is invisible and indivisible, but in heaven at the same time visible, and with dimensions of quantitie, and distinctions of Organs. And what is this, but consequently to make two Christs, or at least, to make contradictories true at the same time, of one and the same Christ, in respect of his humane nature to be visible and invisible?

Touching *Marcus* the Heretike, (you say) *Hee changed the colour; but you teach, that the colour and accidents remaine, and the substance is changed.*

It is true; and your opinion in this, is more absurd than that of *Marcus*: for hee changed the Colour, to make the people beleeve it was true blood; and you make them beleeve it is blood, when there is neither taste, nor colour of blood.

Lastly,

Lastly, touching the *Capernaites*; you deny there is any likenesse of Doctrine. *For* (say you) *the Capernaites thought they should eate Christs body piece-meale, but wee receive Christ whole and entire, not in the forme and shape of flesh, but of bread, &c.*

But I pray, which of the Evangelists ever charged them with any such conceit? The truth is, they understood the words of Christ as you doe, in a grosse and carnall manner: and therfore Christ in reproving them, saith not, Flesh eaten piece-meale, profiteth nothing; but absolutely, *The flesh profiteth nothing.* As touching your eating of Christ, *whole and intire*; it is all one with their eating of him by piece-meale: for there may be many differences in eating, but all eating the flesh of Christ with teeth and jawes, is *Capernitticall*. But you neither see, nor taste the flesh of Christ, which they dream'd they should; for you receive it, *Not* (say you) *in the forme of flesh, but of bread.* I will returne you an Answer from a learned Divine on our side: *You chaw the flesh of Christ actually with your teeth, and swallow the same downe your throats, and these be proper actions, and right instruments of externall and Capernitticall eating; your eyes and your taste be not; else blind men, and such as by reason of Sickenesse can taste nothing, by your Divinitie can eate nothing. Since then you concurre with the Capernaites (in eating and swallowing) notwithstanding you vary from them in sight and taste, yet your opinion*

*B.* Bilson, *in the difference between Christ subject, and unchristian Rebellion.* pag. 748.

*eſtabliſheth a corporall eating of Chriſts fleſh, and a perverting of the meaning of Chriſts words, no leſſe than theirs did.*

Let mee paralell them together with the moſt favorable conſtruction I can, yet your Church muſt have her Antiquitie and deſcent from thoſe *Capernaites*. For, ſuppoſe the *Capernaites* did beleeve that Chriſt would kill himſelfe, and give his body to be eaten; yet the Church of *Rome* teacheth, that Chriſt did eate his owne fleſh, a thing no leſſe barbarous (being meant litterally) than to kill himſelfe. Admit the *Capernaites* did beleeve that Chriſt would give his fleſh to be mangled by pieces, or by halves; yet your Churches opinion is no leſſe cruell, to beleeve that in the Sacrament, Chriſts fleſh is ſwallowed up whole at one morſell. Laſtly, let it be granted that the *Capernaites* did believe, that Chriſts fleſh ſhould be eaten when hee was dead; yet the opinion of the *Romaniſts* is more brutiſh, to imagine his fleſh to be eaten when he was alive (being a higher degree of crueltie to devoure men alive, than when they are dead.) Sure I am, they both agree in this, that according to the letter they ſhould eate the fleſh of Chriſt, Orally, Corporally, and Subſtantially: they both agree in the ſenſible handling of his body, in devouring him with the mouth, and in grinding him with the teeth. *Alanus* the *Romaniſt* profeſſeth openly in the name of the Church, *Apertiſſimi loquimur, Wee affirme plainly, the body of Chriſt is truly handled*

*Apertiſſimi loquimur, corpus Chriſti veri à nobis attrectari, manducari, circumgeſtari, dentibus atteri, ſenſibiliter ſacrificari, non minùs quàm antè conſecrationem panis.* Alanus, lib. 3. de Euchar. cap. 37.

*handled of us, carried about, ground with the teeth, and ſenſibly ſacrificed.* Long before him Pope *Nicholas* confirmed this doctrine in a Councell at *Rome*, and taught it for a leſſon to *Berengarius*, to let him know the great difference betwixt Papiſt and Proteſtant in the ſame Church, *I beleeve that the body of our Lord Ieſus is ſenſibly and in very deede touched with the hands of the Prieſt, and broken, and rent, and ground with the teeth of the faithfull.* This confeſſion ſtands a Record in the *Roman Decrees*, and unleſſe you mince the words ſtrangely, you muſt needs acknowledge that you eate the fleſh of Chriſt peice-meale, and then you ſympathize in all things with your firſt Parents the *Capernaites*.

*Verum Corpus Domini noſtri Ieſu Chriſti ſenſualiter non ſolum in Sacramento, ſed in veritate manibus Sacerdotum tractari, frangi, ac fidelium dentibus atteri.* Grat. de conſecr. d. 2. c. 4. 2. *Ego* Berengarius.

From Tranſubſtantiation you proceede to the Popes Supremacy, wherein you ſay, *I am miſtaken in ſaying that* Phocas *gave that authority to the Biſhop of* Conſtantinople. It is true this is a miſtake of the Printer, but no corruption, and in the laſt Impreſſion (which you ſhould have taken you ſhall finde (*Rome*) for *Conſtantinople*: and this you might well underſtand to be an error in the print, becauſe my purpoſe was to ſhew a deſcent of the Biſhop of *Romes* Supremacy, not of the Biſhop of *Conſtantinople*: And this authority ſtands good againſt you (notwithſtanding all your exceptions) *viz.* that the *Pope* of *Rome*, and *that the See of Rome ſhould be the head of all Churches*; for before that time (ſaith *Vſpergenſis*) *the Church of* Conſtantinople *did write her ſelfe chiefe of all Churches*;

*pag. 93.*

*Rogatu Bonifacij Phocas conſtituit ſedem Romanæ & Apoſtolicæ Eccleſiæ caput eſſe omnium Eccleſiarum, nam antea Conſtantinopolitana Eccleſia ſe ſcribebat primam omnium.* Vſperg. in Phoc. *fol. mihi.*

*Churches*; so that (*anteà*) before that time, the Bishop of *Rome* had no Supremacy: and this agrees to Pope *Gregories* owne confession, *None of my Predecessors did ever use that prophane Title.* Nay more, you had two Bishops of *Constantinople*, (*viz.*) *Iohn* and *Cyriacus*, who both successively assumed the title of *Universall* Bishops, before ever the Bishop of *Rome* had any: and those Bishops were suborned by *Mauritius*, a bloody Emperour, like unto *Phocas*, who at that time made *Constantinople* the chiefe place of his aboade, and by meanes of advancing the Bishops dignity, sought to winne the greater credit to the City. *Gregory* the Great, writes unto them both severally, as they lived in their Sees, and doth accuse them of *Pride*, of *Singularity*, of *error*, of *vanity*, and *blasphemy* in that new title; neither doth he make claime to it himselfe, being then Bishop of *Rome*, *For mine owne part* (saith he) *I seeke to encrease in vertues, and not in vanitie of titles; for if you call me universall Bishop, you deny your selves to be that which indeede you are.* And when *Mauritius* the Emperour did countenance the Supremacy in the Bishop of *Constantinople*, *Gregory* greets him in this manner: *I have received letters from my vertuous Lord, that I should bee at peace with my brother and fellow Bishop, Iohn; indeede it well beseemeth a Religious Prince to command Bishops in such things, but this was heavy to mee, that my Soveraigne Lord did not rebuke him for his Pride.* After the death of *Iohn* the first Oecumenicall

*Nullus unquam prædecessorum meorum hoc tam prophano vocabulo uti consuevit.* Greg. ep. 36. l. 4.

Greg. lib. 1, ep. 30.

Idem l. 4. Indict. 13. ep. 32. p. mihi.

cumenicall Bishop, *Cyriacus* succeeded in the See of *Constantinople*, and continued that title of Oecumenicall Bishop by the power of the Emperour; and accordingly Pope *Gregory* writes againe to *Mauritius*, not to take part with *Cyriacus*, and withall writes to *Cyriacus* at his first entrance into his Bishopricke, *that he would abolish the word of Pride, by which there was so great scandall given to the Church.* Idem l. 6. ep. 28.

After the death of *Mauritius*, *Phocas* (who was a souldier and fought under the banner of *Mauritius*) was proclaimed Emperour by the mutineirs, who having committed many murthers and cruelties, (which *Cyriacus* could not approve) (for otherwise it is probable he might have continued the title of Oecumenicall) he called a Synod at *Rome*, consisting of (62.) Bishops, and by vertue of his power, granted his *Letters Patents to Boniface* then Bishop of *Rome*, whereby your Popes had the first authority of (*Volumus & jubemus*) *wee will and command.* And thus *Phocas* procured his Imperiall authority by treachery and blood; *Boniface* obteined his power and Supremacy by pollicy, and flattery of a bloody Emperour; and this (saith *Platina*) was *magnâ cum contentione*, with great contention. Neither did *Boniface* enjoy this Title many monthes, nor *Phocas* escape the heavy hand of God; for he was afterwards slaine by *Heraclius*, as *Mauritius* was by him. *Quo quis peccat, eo punitur.*

From *Phocas* you ascend to your first Progenitors,

tors, the Kings of the *Gentiles*, wherein I shewed the originall of your Papall Supremacy, not that your Popes did lineally succeede them, but that they did exceede them farre in Tyranny. *But the Pope useth to stile himselfe servum servorum Dei, the servant of the servants of God, and will you have it* (*say you*) *that by reason of his humility, there must not be any Superiority?* Surely, no; for he that said, *learne of me, for I am lowly and meeke*, made likewise this promise to him that would follow his lesson, *He that humbleth himselfe shall be exalted.* Howsoever, it is not the title of *servus servorum*, that makes him Christs disciple, or a universall Bishop; for in that he succeedeth rather *Canaan* then *Boniface*: but he must follow Christs precept, and his example: his precept was, *That none of his Apostles should reigne as Lord over his Brethren*: his example was, *I am among you, as hee that serveth.* Neither is it the title which he assumes unto himselfe, that makes him humble; neither doe his Proselites & followers so much undervalue him as a servant: For saith *Gerson, Fawning, deceitfull flattery, whispereth into the eares of ecclesiasticall persons, especially of the Pope, in a shamelesse manner, saying; as there is no power but of God, so there is none, either Temporall or Ecclesiasticall, Imperiall, or Regall, but from the Pope, in whose thigh Christ hath written, King of Kings, and Lord of Lords, of whose power to dispute is sacrilegious boldnesse, to whom no man may say, sir, why doe you so? though he alter, overturne,*

pag. 95.

Matth. 20. 25.

Luke 22. 27.

Gers. de potest. Eccles. consider. 12.

*overturne, waste, and confound all States, rules, and possessions of men: let me be judged a lyar* (saith he) *if these things be not found written by them that seeme wise in their owne eyes, and if some Popes have not given credit to such lying and flattering words.* You see then, the Popes owne creatures and servants would make all other to be servants unto him. But it is strange to see how many of your men would palliate, and extenuate the Popes power, and Tyrannicall usurpation, sometimes under the vaile and title of *a servant*, and sometimes by a ceremony used at the time of his creation: your Mr. *Harding* witnesseth both, and seconds his humility in the title of a servant, with his (*privie*) reason, that is (saith he) *lest the Soveraignty of honour exhibited unto him, should in his owne conceit lift him higher, then the degree of humane condition; to that purpose* (saith he) *seemeth the stoole of easement at his creation, to be set before him to temper the highnesse of that vocation, with the base consideration of humane infirmities and necessities.* That is to say, that he may remember himselfe in the midst of all his glory to be but a man; when as in truth, it is recorded, that the *Porphirie* stoole serveth to put the Pope in remembrance of his virility, that the world may know he is no woman. Howsoever it seemes the title of servant is not sufficient to teach him humility, without the stoole of easement; (and a stoole of easement is no sweete badge of his humility.) But this is as common to others as to himselfe

*Iuel and Harding.*

*Vt sedentis genitalia ab ultimo diacono attrectentur. Isabellicus.*

himselfe; and therfore by that way of Humilitie, he will not merit a Superioritie.

*But* (say you) *because hee must carry himselfe like a Servant, must he not therefore feed the lambs, and sheepe of Christ?*] God forbid. But Saint *Bernard*, who otherwise maintained the Popes Supremacie, told us about 500 yeares since, that the Bishops of *Rome*, as well as other Bishops, who had the charge of Gods Church, were *not Teachers, but Deceivers; they were not Feeders, but Beguilers; they were not Prelates, but* Pilates. And certainly, if his whole Prerogative hang upon feeding the flocke, his Superioritie will quickly come to nought: for most of them feed not, many are utterly ignorant, and cannot feed; others, especially the later Popes, feed their flocks for their owne ends. *And* (saith Saint *Austine*) *Whosoever they be that feed the sheepe, to the end to make them theirs, and not Christs, they love themselves and not Christ*; for desire either of glorie, or of rule, or of gaine.

*Bernard ad Eug. lib. 2. de Considerat.*

*August. in Iohn, Tract. 123.*

For a Conclusion, the Popes humilitie is no other, then that which Antichrist professeth, *advancing himselfe above all that is worshipped, or called God*: no other then *Diocletian* the persecuting Emperour used, commanding by Proclamation, *That all should fall downe and kisse his feet.* And as for his feeding of Christs sheepe, *Nicholaus Clemangis* a Doctor of *Paris*, about 200 years since, complained that the Pope, *Not contented with the fruits and profits of the Bishopricke of* Rome,

2 *Thes.* 2.

*Alexander ab Alexandro.*

*Clemang. de corrupt. Ecclesiastatu. cap. 5. & 7.*

Rome, *and Saints* Peters *Patrimonie, though very great and royall, laid his greedy hands on other mens flocks, repleniſhed with milke and woolle*, and *uſurped the right of beſtowing Biſhepricks, and livings Eccleſiaſticall throughout all Chriſtendome: he raiſed his Cardinals, as complices of his Pompe, from Clergy-men of low eſtate to the Peeres of Princes, and inriched them with the diſpenſations, to have and to hold offices and benefices, not two, or three, or ten, or twenty, but a hundred, or two hundred, yea ſometimes foure hundred, or five hundred, or more, and thoſe not ſmall or leane ones, but even the beſt and fatteſt.* Nay more, inſtead of feeding the lambes and ſheepe of Chriſt, *Hee filled the houſe of God with dumb dogs, and evill beaſts, even from the higheſt Prelates to the baſeſt hedge-Prieſts, and all to maintaine the pride and riot of his worldly ſtate, which he hath lifted up above Kings and Emperors*; and yet this man is *Servus Servorum*. If this man therefore muſt carry himſelfe a *Servant*, (as you pretend) why doth hee take upon him to be Lord Paramount? If hee be a ſervant, who ſhall be his maſter that ſhall reach him obedience? Your booke of Ceremonies tels us, that *The Pope himſelfe giveth no manner of reverence to any man alive, neither openly by ſtanding up, or by bowing downe, or by uncovering his head.* Neither is hee a ſervant to the Emperour; for *aſſoone as he ſeeth the Pope, he worſhippeth him with bare head, touching the ground with his knee. Againe, when he commeth to the foot of the Popes Throne, hee kneeleth downe.*

Cap. 13.

Cap. 14.

Cap. 19, 20.

Cap. 3, 4, 5, 9.

*Liber Cerem. 3. cap. 2.*

*Idem, l. 1. Sect. 3. c. 3.*

*downe. Last of all, when hee commeth to the Popes feet, hee kisseth them (devoutly) in the reverence of our Saviour.* This is a part of the *Emperors* duty, and the greatest Grandee upon earth must yield to this *humble Servant of Servants*. This is that Servant of Servants, that set the Imperiall crown upon the Emperors head, *Henry* the sixt, (not with his hand, but with his foot) and casting it off againe with the same foot, said, *I have power to make Emperors, and to unmake them againe at my pleasure.* This is that *Servant of Servants*, that set up the Son of the Emperor, *Henry* the fourth against his Father, and dispossest him of his Kingdome. This is that *Servant of Servants*, that did correct the Emperor *Frederick*, for holding the left stirrop of his horse, when hee should have held the right. This is that *Servant of Servants*, that caused *Franciscus Dandalus* the Embassador of *Venice*, to come before him tied in iron chains, and to wallow under his Table with dogs, whilst his Holinesse sate at supper. This is that *Servant of Servants*, who caused King *Iohn* to kneele downe at his Legates feet, and offer up his crown into his hand. This is that *Servant of Servants*, that termed King *Henry* the third, the eldest Son of King *Iohn*, *the Popes vassall*, *and* England *his Iade*. To conclude, by this Servant, *Rex superbiæ*, the *King of Pride*, (which S. *Gregory* foretold in his dayes *to be nigh at hand*) is now manifested to the world.

*Celestinus* 3us.

*Paschalis* 2us.

*Adrian* 4us.

*Clemens* 3us. *Iuel, pag.* 379.

*Innocentius* 3us.

*Matth. Paris, pag.* 841.

*Rex superbiæ in foribus est. Greg. l.* 4. *Ep.* 38.

From the Popes Supremacie, you proceed to the

the worſhip of Images; and then you cry out, *Here againe the Knight giveth more ample teſtimony of his notorious naughtie dealing.* Well, what is this grievous accuſation? *Why, when he ſaid the Heretikes had the picture of Chriſt made, as they ſaid, by* Pilat; *why I ſay, would not hee have gone on with* Irenæus? Thus you. Pag. 96.

Let mee tell you, I have omitted nothing materiall of your exceptions, nor nothing in the Authors; but if I ſhould recite at large, all the words of my Authors, which either make for us, or againſt you, I ſhould have wearied both my ſelfe and the Reader with impertinencies. Let us goe on with *Irenæus*; *They crowne them, and propoſe them with the Images of the Philoſophers of the world, to wit,* Pythagoras, Plato, Ariſtotle, *and the reſt; and uſe ſuch other obſervation towards them, as the Gentiles doe.* Then you triumph before the conqueſt, in a vaunting faſhion, *Doth not this anſwer you,* Sir Humphrey? *Doe you not here find a difference betweene their worſhip and ours? betweene Idolatry and Religion? &c. This is too too groſſe for ſuch a ſubtile Knight as you are.*

To paſſe by your idle words, I muſt tell you plainly, this doth not anſwer mee. For the *Carpocratians* (I confeſſe) that as they worſhipped the Images of Philoſophers, they were heathenish; but as they worſhipped the Images of Chriſt and his Apoſtles, I ſay, in that point of Idolatry, they are your Predeceſſors. *But* (ſay you) *the Heretikes crowned the Philoſophers Images.*] It is true;

*and so was* Marcellina *reckoned, and detested as an Heretike* by *Irenæus*, *Epiphanius*, and Saint *Austin*, for having the *Images of Christ and Saint* Paul, *in her Closet, and setting Garlands on their heads, and burning Incense to them.* Nay more, *Shee her selfe*, saith Saint *Austine*, *was of* Carpocrates *Sect, and worshipped the Images of* Jesu, Paul, Homer, *and* Pythagoras, *with bowing her selfe, and burning Incense.* *Epiphanius* likewise chargeth the whole Sect of *Carpocrates*, with the same fault. The Heretikes called *Gnostici*, besides all this, *have Images painted with colours, and some of gold and silver, which they say, are the Images of* Jesu; *and made in the time of* Pontius Pilat, *when Christ was conversant amongst them.* And so doth *Irenæus* also witnesse, they all restraining, and adjudging it to be Heresie and Idolatrie, *to cense, and bow to the Image, even of* Paul, *or Christs. But doe you not find a difference* (say you) *betweene their adoring the creature of wood and colour, in place of the creature, and our adoring the Creator represented by the creature?*

*Aug. de Heres. heres. 7.*

*Epiph in 80 heres. anaceph.] Idem, lib. 1. heres. 27.*

*Iren. lib. 1. cap. 24.*

If there be any difference in the manner of the *Pagan* worship and yours, it is in this: That the Christians who know God, and set up an Image unto him, offend rather than the *Gentiles*, who know him not: and if to worship a creature, which is the worke of Gods hands, be flat Idolatrie, how inexcusable is it to worship the worke of mens hands, and the shadowes of Creatures represented by art, and applied by mans vaine conceit

ceit to reſemble the Creatour? And in this reſpect, Saint *Auſtine* preferred the Pagans and Heathens before the *Manichees*, which were Chriſtians: *For the Pagans worſhip things that be, though they be not to be worſhipped; but you* (ſaith hee) *worſhip thoſe things that be not at all, but are fained by the vanitie of your deceitfull fables and tales.*

*Pagani colunt ea quæ ſunt, etc.* Aug. contrà Fauſt. l. 20. c. 5.

It is true, (as you ſay) *the Heathen did worſhip the Creatures of wood, in place of the Creator:* but the reaſon is given by Saint *Ambroſe, becauſe they thinke it to be the Image of God.* And doe not you the like, when you worſhip the picture of Chriſt in wood, or any other metall, becauſe it is the picture of Chriſt? Thoſe that worſhipped the golden *Calfe*, knew wherof it was made: neither could there be ſuch a Calfe amongſt them, to thinke it was a true God. *Tertullian* obraideth the *Pagans, That in their owne conſciences they knew well enough, that the Gods which they worſhipped were but men, that it was to be proved in what places they were borne, where they had lived, and left a remembrance of their workes, where they were buried:* and may not the like be proved by many of your Saints which you worſhip in your Church?

*Gentes lignum adorant, quia Dei Imaginem putant.* Ambr. in Pſal. 118. Serm. 10.

I moſt firmly avouch, that the Images of Chriſt, and the Mother of God, and other Saints are to be worſhipped. *Bulla Pij* (4) *Act.* 9.

Tert. Apolog. cap. 10. *Provocamus ad conſcientiam veſtram, &c.*

If the *Pagans* had adored their Images for God, there had beene ſome difference betwixt you; but they could anſwer the Chriſtians, as *Celſus* the Philoſopher did *Origen: If the Chriſtians deny things made of wood, ſtone, braſſe, or*

*Orig. contrà Celſum, l. 7.*

*gold, to be God, wee grant it; for otherwise it were a ridiculous opinion; for who but a starke foole did ever account them for gods?* But in conclusion, they joyne hands with you. *These* (say you) *are the services unto the gods, or else certaine resemblances of the gods.* I will come neerer unto you. It is the voice of the Heathen man in *Clemens*, *We worship the Images which we may see, in the honor of that God which cannot be seen.* You may reade the like excuse of a Heathen man in Saint *Austine*: *I worship neither the Image, nor the devill, but by a Corporall figure, I behold the signe of that which I ought to worship.* Now change but the name of *Pagan* into *Papist*, and these sayings will fully agree with your men: and therefore, if it be flat Idolatry in them that know not God, the greater sinne lyeth at your Churches doore, who joyne with Pagans and Idolaters, which otherwise professe to know him, and worship him as hee ought to be worshipped, *in spirit and truth.* The difference onely betwixt you and them, is this: They worshipped the Images of the heathen Philosophers, aswel as of *Iesus*; and you say that you worship Images of *Christ*, and not of the *Gentiles*. And herein, your later error is greater than the first; for if you had told a *Carpocratian*, *Thou shalt not covet thy Neighbours wife*, (because God hath forbidden it) *Clemens* faith, hee would have replied (as you doe) *By thy Neighbour is understood, the Neighbour of the Gentiles.* And thus they excuse their disordered Lust; and you to decline your Idola-

*Clem. Recognit. ad Iacob. lib. 5.*

*Aug. in Psal. 113. Concion. 2.*

*Clem. Strom. l. 3*

Idolatrous worſhip, ſavour of one and the ſame ſpirit, and therefore (to uſe part of your owne words) *This doctrine is too groſſe for ſo ſubtile a Ieſuit as you are.*

To conclude, you would know how our Doctrine againſt Images, *doth ſucceed the ſecond Commandement?* Here you quarrell about the word *Succeed*, when I ſay no ſuch thing, but that it is *derived*; and thus you fight with a Paper-man of your owne making. And laſtly, you ſay the word Image is not in the Scripture, when as your vulgar Tranſlation in *Exodus* is *Sculptile*; and yours in *Deuteronomie*, *Sculpta ſimilitudo*; both which ſignifie, A graven Image, or the likeneſſe of any thing. Take for a Concluſion, that friendly admonition which *Origen* ſometimes gave to *Celſus* the Pagan, *Common ſenſe doth will men to thinke that God is not dleighted with honour of Images made by men, to repreſent his likeneſſe, or any ſignification of him: yea, who* (ſaith hee) *that hath his right wits, will not laugh at him, who after thoſe excellent and Philoſophicall diſputations concerning God, or the gods, doth looke to Images, and either offereth prayers unto them, or by the contemplation thereof, as of ſome viſible ſigne, goeth about to lift up his mind to the cogitation of God, thereby to be underſtood.* And thus much may ſerve touching your Patrons, and firſt founders of Images.

*Communis ſenſus cogitare nos cogit, &c.* Orig. contra Celſum, l. 3.

*Ibid. l. 7.*

From your Images, you proceed to your *Communion in one kind*, which I ſhewed was derived from the *Manichees*, &c. You to excuſe the mat-

ter, say, *That before there were Manichees in the world, the blessed Sacrament was administred sometimes in one kind, sometimes in both.* You say so, but you say nothing to prove it; and your *ipse dixit* will hardly carry it against a cloud of witnesses. For confirmation of what I said, that in this point of Doctrine you succeed the Heretikes, hearken to *Leo* Bishop of *Rome*; *The Manichees, to cover their infidelitie, venture to be present at our mysteries, and so carry themselves in receiving of the Sacraments for their more safety, that they take the body of Christ with an unworthy mouth: but in any wise, they shunne to drinke the blood of our Redemption, which I would have your devoutnesse* (speaking to the people) *learne; for by this sacrilegious simulation, they may be noted by the Godly, that they may be chased away by the Priestly power.* *Leo* (you see) speaketh of the *Manichees* by name, and those Lay-men also; and calleth the forbearing the Lords blood, a Sacrilegious sleight. Against these Heretikes also, wrote another Bishop of *Rome* in the same age, namely, Pope *Gelasius*: *We have intelligence* (saith hee) *that certaine men, receiving only a portion of the sanctified Body, abstain from the Cup of the sacred blood, who, for that it appeareth they be intangled with I know not what superstition, let them either receive the whole Sacraments, or be driven from the whole; because the dividing and parting of one and the same mystery, cannot be without grievous Sacrilege.*

*Leo, Serm. 4. de Quadragesi.*

*Grat. de Consecrat. Dist. 2. Comperimus.*

What thinke you of your halfe Communion, you

you that brag ſo much of the antiquitie of your Church? The *Manichees*, without doubt, were the firſt Authors of your Doctrine; and by the ſuffrages of two infallible Popes, your Sacrament is ſacrilegious. *But* (ſay you) *as at that time the Church forbad the uſe of one kind, ſo now it forbiddeth the uſe of both, and may againe give way when it ſhall ſeeme convenient for the uſe of both kinds.* Thus you.

It ſeemes you make no ſcruple to thwart the Inſtitution of Chriſt, nor the Cuſtom of the Ancient Church: but becauſe in this point your Church is branded with Sacrilege, I thinke indeed you could be content to joyne with the Proteſtants, and reſtore the Cup to the Lay-people; but I would gladly know how it can be done? Is not your Communion in one kind, publiſhed and decreed by your Pope and Councell, for an Article of Faith? And is it in your Churches power to alter, and diſpenſe with Articles of Faith at her pleaſure? Surely this Confeſſion proves, that your Church can create new Articles of Beleefe, which elſewhere you deny; or elſe this is no Article of Faith, being contrary to the practiſe of the firſt and beſt ages; and by conſequent, your infallible Pope and Councell, are guilty of Error and Sacrilege in a high degree.

*Bulla Pij (4) A&.6. & Concil. Trid Seſs.13*

For a concluſiō of this point, you ſay the words, *Drinke yee all of this*, (from whence we draw our ſucceſſion in Doctrine) were ſpoken to the Apoſtles, and in them to Prieſts, not to the Laitie.

By this reason who seeth not, but you may as well take the bread from the Lay people as the cup, for that also was given onely to the Apostles? but if the cup were proper for the Priests onely, why doe you deny it to your *Non conficient* Priests? doe they stand in the place of Lay people? Nay more, were not all *Non confitients* at the time of Christs Institution? what strange shifts and evasions hath your Church, to uphold the Novelty of your faith? I will give you but one testimony of Antiquity: *There is* (saith S^t. *Chrysostome*) *where the Priests differ nothing from the people, as when we must receive the dreadfull mysteries; for it is not here, as it was in the old Law, where the Priest eates one part, and the people another, neither was it lawfull for the people to be partaker of those things of which the Priest was; but now it is not so, but rather one body is proposed to all, and one cup* (to all.)

*Chrys. 18. in 2. Corinth.*

To passe by innumerable authorities of the Ancients, which you know are full in our behalfe, I will shut up this hæreticall point of doctrine (for such is the foundation of it) with a testimony of your owne side. *There are some false Catholikes that feare not to stop the Reformation of the Church, what they can: these spare no blasphemy, lest that other part of the Sacrament should be restored to the Lay people: for* (say they) *Christ spake, drinke yee all of this, onely to the Apostles, but the words of the Masse be these, Take and eate yee all of this: Here I would know of them whether that were spoken*

*Gerard. Lorichius de Missa publica prorogenda. p. mihi.*

onely

*onely to the Apostles: then must lay men abstaine likewise from the Element of bread, which to say, is an heresie, yea, a pestilent and detestable blasphemy. It is therefore consequent that both these words (Eate yee, Drinke yee) were spoken to the whole Church.*

Thus your Ancient Bishop of *Rome* termed your halfe Communion a Sacriledge, and this latter Author of your owne, termes it an hæresie, and a pestilent Blasphemy; and this may serve to prove your descent from the Hæretikes the *Manichees* in this point.

From your halfe Communion, you proceede to your *Invocation of Angels*, which I derived from the Hæretikes *Angelici*; and for answer to them, you say, *they were Hæretikes swarving from the rule of the Catholike faith by excesse, that is, honouring Angels more then their due.*

And this is your very case, for you doe not onely honour them, but religiously worship them, and call upon them. I will compare your worship with theirs, and let the Reader judge, if you be not the children of those hæreticall Authors called *Angelici*. S^t. *Austin* saith, that *those hæretikes were inclined to the worship of Angels*; or as *Isidore* noteth, *they were called Angelici, because they did worship Angels*. The one saith, they were but inclined to worship, the other saith, they did worship. On the other side you teach, that there is a *religious reverence, honour, and adoration*, which is not to be denied to Angels, nay more, you make it a point of Faith, and have decreed that

*Angelici in Angelorum cultu inclinati. Aug. de hæres. c. 35. Angelici vocati quia Angelos colunt. Isid. Orig in l. 8 c. 5. Rhem. Annot. in Apoc. 19. Sect. 4.*

Art. 8. in Bulla Pij. 4.

that the *Saints and Angels reigning with Christ are to be worshipped and prayed unto.* Thus whereas the ancient Hæretikes were but inclined to adoration, your men have made it a doctrinall determination flatly to adore them; and whereas they did worship them with a religious honour, (as a custome learned from the Heathen Philosophers) you receive it as a Dogmaticall resolution of your Faith, delivered by your *Trent* Fathers; and surely in this if there be any excesse in the worship, it is in your selves.

Orig. lib. 8. contrà Celsum.

Againe, those Hæretikes learned their lesson from the *Gentiles*: For *Celsus* the Philosopher had said of the Angels, *that they belong to God, and in that respect we are to put our trust in them, and make Oblations to them according to the Lawes, and pray unto them that they may be favourable unto us:* And is not this your very doctrine? and yet these men (say you) swerve from the rule of the Catholike faith. Observe then what was the Chatholike doctrine of those times; *Origen* returnes his answer in the name of all true beleevers, *Away with* Celsus *councell, saying, that we must pray to Angels, and let us not so much as afford any little audience to it.* Againe, S^t. *Chrysostome* was living in the fourth age, when *Apostrophes* began to be used to Saints and Angels, yet hee telleth us, it was the Devills doing to draw men unto the calling upon Angels; *These* (saith hee) *be the inchantments of the Devils, though he be an Angell, though an Archangell, though they be Cherubins*

Idem ibid.

Chrys. in 1. Cor. Homil. 1. t. 1. p. 439.

*rubins, endure it not; For, neither will those powers themselves admit it, but reject it, when they see their Lord dishonored; I have favoured thee, saith he, and have said, call upon me; and dost thou dishonour him with calling upon others?* This agrees with the doctrine of *Theodoret*, shewing, that the Synod of *Laodicea* following that rule, made a Law, that *they should not pray unto Angels, nor forsake our Lord Jesus Christ*: and accordingly, they decreed it with a curse, *Christians ought not to forsake the Church of God, and depart aside, and invocate Angels, and make meetings, which are things forbidden. If any man therefore be found to give himselfe to this priuie Idolatry, let him be accursed.* This Canon makes so plainely against your Church doctrine, that both *Merlin* and *Crabbe* (as I have shewed) have turned the word *Angelos* into *Angulos*, and so by transposition of a letter, say, we must not leave the Church of God, and have recourse to (Angles) or corners. And S^t. *Heirom* at the same time opposed *Vigilantius*, and professeth of himselfe and the Catholike Christians of his time, *Wee doe not adore or worship the Reliques of Martyrs, no nor the Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubins, nor Seraphins, nor any name that is named in this world, or in the world to come, lest we should serve the creature, rather then the Creator, who is blessed for ever.* You see then, by these few observations, that you are rightly descended from the Hæretikes in this point, and accordingly you have swerved (with

Theod. in Coloss. 3.

Concil. Laodic. Can. 35. Anno 364.

Merlin Edit. 1530. fol. 68. Crab. Edit. 1538. fol. 226.

Heiron. Epist. ad Riparium.

(with them) from the Catholike faith by excesse; Wherefore I will conclude this Invocation, with that memorable passage of S^t. *Austin*, *Whom should I finde that might reconcile me unto thee? should I have gone unto the Angels? with what prayer? with what Sacraments? Many endeavouring to returne unto thee, and not being able to doe it by themselves, as I heare, have tried these things, and have fallen into the desire of curious visions, and were accounted worthy of illusions.*

Augusti. lib. Confess. 10. c. 42.

From your Angell-like or Angelicall predecessors, you proceede to the *Cathari* or *Puritans*. *These were Novations* (say you) *who out of pride and selfe conceits, as if they were more cleane and holy, did condemne Catholikes.* And doe not your Cloister Monkes so conceive of themselves, who beleeve they doe more then God commanded, and that they can supererrorogate, and doe they not condemne the Reformed Catholikes as the *Novatians* did? To come neerer to you, is not the proud generation of Meritmongers derived from the *Catharists*? But (saith *Epiphanius*) *whilst these men call themselves Puritans, by this very ground they prove themselves to be impure; for whosoever pronounceth himselfe to be pure, doth therein absolutely condemne himselfe to be impure.*

Epiph. hæres. 59. p. 499.

Againe, touching your predecessors, who forbad Marriage, I cited (out of *Epiphanius*, and S^t. *Austin*) the Hæretikes *Tatiani*, and the *Manichees*; But say you, *That they did disallow it, especially in Priests, I doe not finde it in Epiphanius.* It is true, neither

neither did I cite him for it, but I cited Saint *Austin* in the Margent, which you wittingly omitted. Yet both Authors declare the Hæretikes to bee founders of your doctrine. *Epiphanius* shewes that the *Tatiani* had two proper markes of your Church; for their first Leader, *Tatianus accounted of Marriage, as whoredome and corruption, and forbad the eating of meates.* S^t. *Austin* likewise tells us that the *Manichees did permit their hearers to eate flesh, to use husbandry, and to marry wives, but those which were called Elect, did use none of those things.* Now if those *Elect* were not the hearers, they must needs be their *Teachers*, and consequently their Priests; And thus you have two sorts of Hæretikes to defend your *Monasticke* life, the one (*viz.*) the *Tatiani*, who agree with Pope *Innocent*, saying, *They which live in the flesh cannot please God, neither can they be holy.* The other (*viz.*) the *Manichees who permit Marriage to all, but to their Priests.*

Lastly, touching the *Collyridian* Hæretikes, so called from the *Collyrides* or cakes which certaine women used to offer to the blessed Virgin; I say againe, they were your first Leaders, and particularly for this reason, which you alledge to excuse your selves, *Because they did exceede the measure of honor due to our blessed Lady.* And as touching the *Antidico-Marianite* (with which hæresie you charge us) they were such who out of malice to the blessed Virgin, being puffed up with *pride* or *envy* (saith *Epiphanius*) would possesse men, that

*Aug. ep. 74.*

*Continentiam viro hic prædicat, nuptias autem scortationem & corruptionem putat.* Epiph. hæres. 46. & 47. p. mihi 93. 95. *Auditores eorum ex carnibus vescuntur, & si voluerint uxores habent, quorum nihil faciunt qui vocantur electi.* Aug. ep. 74. *Qui cum uxore exercent carnale commercium in carne sunt & Deo placere non possunt, sancti esse non possunt.* Dist. 82. cap. Proposuisti.

*Pag. 99.*

*Epiph. hæres. 78 p. mihi. 244.*

that after the birth of our Saviour, *Ioseph* knew *Marie*, which never Protestant to my knowledge, ever taught, or thought. Therefore by way of prevention, you put this as a scandall upon our Church, to excuse your owne; But the truth is, we ascribe honour of preheminence unto that glorious person, before all other vessells of blessednesse; we proclaime it with the Angel *Gabriel* that *she was highly favoured, and blessed among women*; but withall we testifie with *Epiphanius*, *Christ said unto her, woman, what have I to doe with thee? my hower is not yet come; lest any man should thinke our Lady was of greater excellency, he called her woman, as it were prophecying of the kinds and sects of heresies that were to come into the world; lest any man having too great an opinion of that Holy Saint, should fall into this heresie and into the dotage of the same.* And as touching her perpetuall virginity, that golden saying of S^t. *Hierome* against *Helvidius* we unfainedly professe and testifie with heart and voice, *That God was borne of a Virgin, we beleeve because we reade it; That* Mary *had Matrimoniall company with her husband after her delivery, we doe not beleeve, because we reade it not.* And to make good my assertion, that you tread in the steps of those hæretikes, which *did exceede the measure of honor due unto our Lady*, first looke upon *Epiphanius*, who opposeth this hæresie, he tells us, *Although* Mary *be beautifull, and holy, and honourable, yet is shee not to be adored; For these women worshipping* S^t. Mary,

Luke 1. 28.

Epiph. l. 3. haeres. 79. contr. Collyridianos. pag 1061. d.

Hieron. contra Helvidium.

Epiph. l. 3. haeres. 79.

renew

*renew againe the Sacrifice of Wine mingled in the honour of the Goddesse* Fortune, *and prepare a Table for the Devill, and not for God, as it is written in the Scriptures, Their women boult flower, and their children gather sticks to make fine Cakes, in the honour of the Queene of Heaven. Therefore let such women be rebuked by the Prophet* Ieremie, *and let them no more trouble the world, and let them not say, we worship the Queene of Heaven.*

Here we see, the words which were spoken of the Heathenish Idolls, were applied by *Epiphanius* unto the Mother of Christ, not to deface the blessed Virgin, but to declare the fond errors of the Hæretikes. Now let us compare this doctrine with yours. *Bernardinus de Busto*, who was living almost 200. yeares since, tells us, *That it is for an ornament of an earthly Kingdome, that it should have both a King and a Queene, and therefore when any King hath not a wife, his subjects often request him to take one. Hereupon the eternall King and Omnipotent Emperour minding to adorne the Kingdome of Heaven above, did frame the Blessed Virgin, to the end that he might make her the Lady and Empresse of his Kingdome and Empire, that the Prophecy of* David *may be verified, saying unto her in the Psalme, upon thy right hand did sit the Queene in clothing of Geld.* He tells us further, that your Pope *Sixtus* the fourth, granted an Indulgence of twelve thousand yeares for every time, that a man in the state of grace should repeate this short Salutation of the Virgin, *Haile most*

*Ad ornamentum regni terreni est, quod habeat Regem & Reginam &c.*
*Bernard. de Busto part. 9. Serm. 2.*
*Bb. Vshers answer to a chalenge. p. mihi. (437.)*

*most holy* Mary, *the Mother of God (the Queene of Heaven) the Gate of Paradise, the Lady of the world; thou art a singular and pure Virgin, thou didst receive Christ without sinne, thou didst beare the Creator and Saviour of the world: Deliver mee from all evill, and pray for my sinnes. Amen.*

Looke upon *Gregory* the Great, printed at *Antwerpe, Anno* 1615. and there you shall find the Miter of Pope *Sylvester* the first, who was living *Anno* 314. with the picture of the blessed Virgin, and Christ in her armes, figured with this Motto, *Ave Regina Cæli; Haile Queene of Heaven.* And this was in the same age, wherein *Epiphanius* complaines of the womens custome in his dayes, *Wee worship the Queene of Heaven.*

*Apud Iohannem Keerbergium. 1615. Tom. 1. p. mihi 490.*

Lastly, *Bellarmine* himselfe doth terme her *(Regina Cæli)* the *Queene of Heaven*: which attribute is rebuked, and forbidden by *Hieremie*, saith that ancient Father, and in his dayes condemned for a Heresie. And as touching the excessive honour (which you complaine of) that the Heretikes gave unto our Lady, I verily beleeve, if your Churches *Magnificats* be compared with theirs, they will be found to exceed them farre. For first, the same Author testifies, *That shee is constituted over every Creature; and whosoever boweth his knee unto* JESVS, *doth fall downe also, and supplicate unto his Mother, so that the glory of the Son may be judged not so much, to be common with the Mother, as to be the very same.*

*Bellar. in Præf. de Eccles. Militante.*

*Constituta quippe est super omnem creaturam, et quicunque Iesu curvat genu, matri quoque prona supplicat, & filij gloriam cum matre non tam communem iudico quam eandem.* Arnold. Carnotens. tract. de laudibus Virginis.

Neither are your men contented to make her

the

the *Queene of Heaven*, and to make her equall to him, whom she her selfe termed her Saviour and Redeemer; but your Schooleman *Bonaventure* goes in a high straine, and in one of his Orizons prescribed to her, hee saith, *O Empresse, and our most kind Lady, by the authority of a Mother, command thy most beloved Son, our Lord Iesus Christ,* (or as wee may reade in the 15th Psalme of your Ladies Psalter) *Incline the countenance of thy Son upon us, compell him by thy prayers, to have mercie upon us sinners.* But that which is most remarkable, the Psalmes of *David*, which were wholly framed and dedicated to the honour of our Lord, *E tranverso*, are all applied to the name and honour of our Lady: as for Instance; *Preserve mee ô Lady, for in thee have I put my trust. Blessed are they whose hearts doe lowe thee, ô Virgin* Mary, *their sinnes by thee shall mercifully be washed away. Have mercie upon mee, ô Lady, have mercie upon mee, because my heart is prepared to search out thy will, and in the shadow of thy wings will I rest. Give the King thy Iudgements, ô Lord, and thy mercie to the Queene his Mother. O come let us sing unto our Lady, let us make a joyfull noise to* Mary *our Queene, that brings salvation.* And for a conclusion, *Let every spirit, or every thing that hath breath, praise our Lady.*

*Iure Matris impera tuo dilectissimo filio, nostro Iesu Christo.* Bonav. Corona B. Mariæ Virginis Operum. Tom. 6. edit. Rom. An. 1588

*Psalter Bonav. edit. Parisiis,* An. 1596. *Psal.* 15. 31. 56. 71. 94.

*Psal.* 150.

After all these, and many such like passages of excessive honour, attributed to our Lady, your *Bernardinus* at last concludes: *Truly, if it be lawfull to speake it, thou in some respect didst greater*

*things to God, then God himselfe did to thee and to all mankind. I will therefore speake that, which out of thy humility thou hast past in silence. For thou onely didst sing, Hee that is mighty hath done to me great things; but I doe sing and say, That thou hast done greater things to him that is mighty.*

*Volo ergo ego dicere quod tu ex humilitate reticuisti. Tu enim solus cecinisti. Quia fecit mihi magna qui potens est, ego verò cano & dico. Quia tu feciſti majora ei qui potens est.* Bernardin. de Bust. Martial. part. 6. Serm. 2. memb. 3.

Now I appeale to your selfe, and to all your fellow-Jesuites, whether your *Hyperdulia* to the blessed Virgin be not transcendent, or (to use your owne words) *doth not exceed the measure of honour due unto our Lady?* And consequently, whether in this particular, upon your owne confession, you are not descended from the *Collyridian* Heretikes, your first parents?

This is so apparently true, that you know no way to free your selves from the guilt of Heresie, but by waving the question, telling us, *The line should be drawne along by a continued succession, from the beginning to the end*: whereas I told you at first, I did not undertake to prove that those Heretikes, or your Church, had a perpetuall succession in person and doctrine; but to shew, *How neere affinity you have with their adulterate issue.* (For those were my very words;) and thereupon I concluded, that you had no succession in person and doctrine: but let us heare your answer? *This is so false, and so apparently false, as that it is not to be doubted, but hee that shall averre it, will make no scruple of any lie, how lewd soever.* Thus you.

Good words, and sound proofes would better become men of your profession. If you affirme

that

that you have a Lineall Succeſſion, the proofe lyes on your ſide: and when I ſhall ſee it as plainly proved, as ſpoken, I ſhall readily confeſſe my error, till then, let me tell you, it is not your Catalogue of Popes, which you ſay are ſold, and printed at *London*, that can make a firme agreement of ſucceſſion in Faith. For by that reaſon, our Queene *Elizabeth* of bleſſed memorie, ſucceeded Queene *Mary* in Faith; and conſequently, our Faith muſt be good by your owne confeſſion. By that reaſon, *Ahaz* and *Manaſſes*, that ſhut up the doore of the Temple, ſucceeded *David* in the Faith. By that reaſon, Pope *Liberius* the Arrian, ſucceeded *Iulius* a Catholike Biſhop, in the Faith. By that reaſon, your Cardinall *Poole* ſucceeded Biſhop *Cranmer* our Proteſtant *Martyr*, in the Faith. This (*moſt firme Argument*) therefore (as you call it) is but weake and infirme; and accordingly it was reſolved by Saint *Ambroſe*, and the ancient Fathers, *They have not the ſucceſſion of* Peter, *that want the faith of* Peter. *Ambr. de Penit. cap.*

In fine, if for no other cauſe, yet for this alone, your ſucceſſion in Faith is interrupted, becauſe you your ſelfe confeſſe, that ſome Articles which are received as points of Faith in your Church, are different from thoſe which were received in the Primitive Churches; and therefore want ſucceſſion in the true doctrine. And that you may yet farther know there was an interruption of the true Faith in ſucceeding Ages, your owne *Genebrard* confeſſeth, that there were fifty Popes ſucceeding *Genebr. Chron. lib. 4.*

ceeding one another, rather Apostaticall, than Apostolicall. Cardinall *Bellarmine* in his Chronologie, tels us of six and twentie Schismes in the Papacie, wherein it was questionable betwixt the Popes and Antipopes, who were the true successors of *Peter*. Your Cardinall *Baronius* tels us, that *base Harlots beare all the sway at* Rome, *and gave Bishopricks at their pleasures, and intruded their Paramours into* Peters *chaire, false Popes, whose names are written in the Catalogue of Popes, onely to note and designe the times.* It is not then your Catalogue of Popes (which you so much brag of) that can free you from Heresie, or make good your succession in the Faith: and therefore I will conclude as I first began; The pedigree of the *Romish* Faith is drawne downe from the ancient Heretikes, and the *Protestant* Faith from Christ and his Apostles.

*Baron. An. 912.*

## CHAP. VIII.

## The summe of his Answer to Sect. 8.

1. *That I allege but three Authors,* Adrian, Coster, *and* Harding; *and them falsly, or impertinently, for three severall points of the Protestant Faith, none for the universality of it in generall, as the title promiseth.*

2. *That it is not sufficient to name some in the Roman Church, who held some of our opinions, but*

*that I must shew a distinct companie from the Roman, making a Church.*

3. *That it is not to purpose, to shew the Antiquitie and Vniversalitie of those points wherin we agree with you, but in those other points wherein wee disagree.*

4. *That if it were granted, the Protestant Church in former ages lay hid in the bosome of the Roman Church, that proveth it to have been invisible, rather than visible.*

*The Reply.*

IN the eighth Section, I assumed to prove the Antiquitie, and Vniversalitie of our Religion, by and with the consenting testimonies of the Romane Church: you tell mee, *It is a bold and unlikely adventure, and it is shamelesse and impudent.*

These words be like a house full of smoake without fire: but what is the occasion of all this heinous complaint? Forsooth, *the* Knight *bringeth not one Author, I say, not one for the Vniversalitie and Antiquitie of his Church.* And is this so grievous an accusation? Surely, I thought there was none so ignorant or impudent, as to denie both the Vniversalitie and Antiquitie of three Creeds; two Sacraments instituted by Christ; the two and twentie books of Canonicall Scriptures; of the first foure Generall *Councels*; of the Apostolike Traditions; of the Ancient Liturgies; of the Ordination of Priests and Deacons. These are our Tenets, and these

were the particular Instances which I made: and to bring Authors for the proofe of these, as if we made a doubt of that which all true Christians did generally receive and beleeve, I say with S^t. *Austin, It were a signe of most insolent madnesse.*

*Insolentissimæ dementiæ.* Aug.

But admit I should produce some Authors for proofe of this generall beleefe, would their Authoritie free me from your termes of *Shameleſſe, and impudent adventure?* Certainly no: for (say you) *If hee should have one, two, or three, or ten men, it would not be sufficient for him, unlesse hee have the Authoritie of the Catholike Church, or Church of* Rome.

To cite many Authors, or to bring none, then is all alike to you; for in your doome, nothing will free mee from the *name, and punishment due to Heresie*, but the authoritie of the Church: and yet in this, you have granted mee more than I could expect; for you have given mee liberty to take my authoritie from the Church, so it be from the *Catholike*, or the *Roman*. And hereby you have made your *Roman* Church distinct from the *Catholike*, which is most true; which, both you your selfe, and most of your fellow Jesuits have made all one, and confirmed by the title of *(Roman Catholike)* in all your writings.

This being granted, I proceed to the rest of your exceptions. *In this Section* (say you) *he bringeth onely three Catholike Authors*, Adrian, Costerus, *and* Harding, *but no word for Antiquitie, or universalitie.* Thus you.

Hee

Hee that ſhall reade my Section in *Via tuta*, with this your Anſwer, muſt needs confeſſe that you deale not fairly, nor ingeniouſly with mee: for ſometimes you leape from the beginning of a Chapter to the end, then you returne againe to the beginning, being willing to conceale or confound the truth of my Aſſertions. You ſo mingle my words with your own in the ſame Character, that a prudent Reader can hardly diſcerne mine from yours: but moſt uſuall it is with you to cry down my words with bitter paſſages, and decline the queſtion in all. As for Inſtance, in this Section, whereas I ſaid, the Church of *Rome* doth confeſſe the Antiquitie, and Vniverſalitie of our Religion long before *Luther*, I inſtanced in our three *Creeds*, and the reſt before named. One while you cry out of my impudencie, that I cite no Authors; another while, that if I did cite them, they would not ſerve my turne: but you never mention either the *Creeds*, or *Scriptures*, or *Councels*, or any of the points which you well knew had Antiquitie, and Vniverſalitie in the name and opinion of all Chriſtians. After that, you flie to the later end of my Section, and there you tell mee, I cite but three Authors, and yet none prove the Antiquitie or Vniverſalitie of our Faith. Then you goe backe againe, and you tell the Reader, *I ſay nothing here of the mans notable cunning and falſhood, in making him beleeve, as if we did excuſe our ſelves in thoſe things whereof they accuſe us.*

If such extravagant excursions and reproches you call a Reply, or a Catholike Answer, I will lay my finger on my mouth, and say with your *Cardinall*, *Qui decipi vult, decipiatur.*

Briefely, the substance of my Assertion was this: The three *Creeds*, the Canonicall *Scriptures*, the Apostolike *Traditions*, the foure first generall *Councels*, and the rest were so generally received in the bosome of the *Roman* Church, that for that reason it might seeme a senseleſſe question, to demand where our Church was before *Luther.*

Next I shewed that the positive Doctrines of our Church (mentioned in our (39.) Articles) were contained in a very few points, and those also had Antiquity and Vniversality; then I shewed that those doctrines which they obtruded upon us, were but Additions and Negative Tenets in our Articles, and that many of those additions were condemned, or at least excused, by their owne men: And I instanced in three Authors before mentioned, for three severall points of their Doctrine; and this is the substance and true meaning of that Section; and thus much by way of advertisement to the moderate Reader. Now to answer you distinctly to that you have produced confusedly.

Your first exception is touching Pope *Adrian* the sixth: you say, *It is not as* Sr. Humphry *puteth it, to wit, if the consecrated Bread be Christ, but if it be rightly consecrated.*

And doe not you still by *Adrians* confession excuse

excuse your adoration, by implying a condition: and is it not all one according to your doctrine? For if it be rightly consecrated, it is Christ, if not, it is a Crust, and no man amongst your Communicants knoweth what it is, because he knoweth not the Priests intention. Take it therefore which way you will, yet my assertion stands true; we condemne you for adoring the Elements, for ought you know, of bread and wine, because it doth depend upon the intention of the Priest, whether Christ be there or no; but yet you cannot condemne us for adoring Christs ~~rent~~ true body in the Heavens: and however the Priests doe consecrate, yet (saith *Gerson*) *when the host is adored, that condition is ever at least to be supposed (if it be rightly consecrated)* that is, if it be truely the body of Christ; And this is that Pope *Adrian* hath delivered by your owne confession, and therefore they are not to be cleered from Idolatry, because they intended to worship one God, (as indeede there ~~was~~ is but one God) but because they adored him there where he was not, ~~and~~ in that manner as they supposed him to be. *The case* (saith *Catharinus*) *is like in the host not consecrated: For God and Christ is not adored simply, but as he is existing under the formes of bread and wine: If therefore he be not there, but it be found that Divine worship is given to a creature insteede of Christ, there is Idolatry also: For even in this regard they were Idolaters who adored Heaven, or any other thing, supposing with themselves that they adored*

*Gerf. compend. Theol. Tit. de tribus virtut. p. 111.*

*Cather. Annot. in Caiet. p. mihi 134.*

*in it the Divinity, whom they called the soule of the world.* Compare then the certainty of your faith, with ours (which is the point in question) and tell me if in this we are not more certaine and safe then you can be. First, your owne *Bellarmine* tels us, that *none can be certaine by the certainety of faith that he doth receive a true Sacrament. No man* (saith *Andreas Vega*) *can beleeve assuredly, that he receiveth the least part of the Sacrament, and this is so surely to be credited, as it is apparant that we live*; And both give one and the same reason for it: For there is no way, except it be by Revelation, that we can know the intention of the Minister, either by outward appearance, or by certainty of faith. From this dangerous consequence, we condemne your adoration, and resolve to let you know from your owne men, that *No man, be he never so simple, or never so wise, ought precisely to believe that this is the body of our Lord that the Priest hath consecrated, but onely under this condition, if all things concerning the consecration be done as appertaineth; for otherwise he shall avouch a creature to be the Creator, which were Idolatry.*

*Bell. de Iustific. l. 3. c. 8.*

*Vega l 9 de Iustific. c. 17.*

*Th. Salisbur. de arte Prædicandi. c. 25.*

Now as this way in the generall is uncertaine and dangerous; so likewise there are many other wayes, which may easily occasion this Idolatry; and therefore you cannot deny us to be in the more certaine and safe way. As for instance *Iohannes de Burgo*, who was Chancellor of *Cambridge* about (200.) yeares since, gives us to understand that a Priest may faile in his intention

many

many wayes. As for example, *If the Bread be made of any other then wheaten flower, which may possibly happen, or if there be too much water in quantity, that it overcomes and alters the nature of wine; if the wine be changed into vinegar, and therefore cannot serve for consecration; If there be thirteene cakes upon the Table, and the Priest for his consecration determine onely upon twelve, in that case not one of them all is Consecrated: Lastly, if the Priest dissemble, or leave out the words of Consecration, or if he forget it, or minde it not, in all and every of these wayes, there is nothing Consecrated, and consequently the people giving divine honour to the Sacrament all Bread or Cup, commit flat Idolatry.*

Pupilla Oculi c. 3. & 5. & 6.

When I heare the Apostle proclaime to all Christians, that *he which doubteth is condemned already*; I cannot chuse but pitty the state and condition of that miserable man, who hath a doubtfull, perplexed, and uncertaine faith, who taketh all upon trust, and upon the report, sometimes of an Hypocrite, sometimes of a malitious Priest, who hath no intention at all to administer the true Sacrament. *For* (saith your *Trent* history) *if a Priest having charge of foure or five hundred soules were an Infidell, but a formall Hyppocrite, and in absolving the Penitent, baptizing of children, and Consecrating the Eucharist, had an intention not to doe that which the Church doth, it must be said that the children are damned, the penitent not absolved, and that all remaine without the fruite of the Communion.*

History of Trent.

Now

Now let the Reader judge which doctrine is most certaine and safe, either that of your Church which may occasion flat Idolatry in the worshiper, or our *sursum corda*, with hearts and eyes lifted up to Heaven, where we adore our Saviour Christ in his bodily presence according to the Article of your Faith and ours; and this is agreed on both sides to be without feare or perill of Idolatry.

Lastly, as if you were guilty of false accusations, you say, *suppose* Adrian *hath erred in this, or in any other point, doth it follow that he agreeeth with you in all other?* Then you tell a story of the Popes *Bull* against *Luther*.

You quarrell with your owne shadow, for I had no relation at all to your Pope, nor made any instance of him more then in a *Marginall Note*; but since you stand so much upon the justification of his Doctrine, hearken I pray wherein he maketh for you, and wherein he is wholly against you. Your *Agrippa* tells us, that in these latter times *Pope* Adrian *erected a most famous Stewes at Rome*. I confesse in this particular you may challenge him wholly for your owne; But whereas you say he detested *Luthers* doctrine as most wicked and damnable, you might have added likewise, he wished a reformation of his owne, and withall taught that doctrine for which you condemne both *Luther* and all his adherents for Hæretikes. First, witnesse his Nuntio *Francisco Chiericato*, who had Commission from his Holinesse, "To ackowledge that the confusion of the "Church,

*Agrippa de vanit. scient. c. 64. p. mihi. cap. de Lenonia. pag 323.*

*History of Trent. l. 1. pag. 25. 26. & 30.*

" Church, was caused especially by the sinnes of
" Priests and Prelats, confessing that some abho-
" minations, some yeares since, were committed
" even in the Holy See, that there were many
" abuses in spirituall things, so that it may be
" said, that the infirmity is passed from the head,
" to the members, from the Popes, to the inferi-
" our Pelates; And lastly, he resolves himselfe
" that he would use all diligence that the Church
" of *Rome* should be first reformed; and the rather,
" because hee saw all the world did earnestly de-
sire it. And that you may know the Church of *Rome*, as well as the Court of *Rome* was fallen into errors and heresies; hee himselfe publisheth, that he heard it related of his Predecessor, Pope *Iohn* the 22th. *That hee would have induced the Vniversitie of* Paris *to beleeve, that the soules of the righteous doe not see God face to face; and that no man should take his degree in Divinitie, unlesse hee should first sweare to maintaine that perstiferous Heresie, and perpetually to cleave unto it.* And that you may be assured hee was not wholly yours, hee affirmeth for certaine, one Position which would confound all Poperie, *(viz.) That the Pope may erre, even in things touching the Faith, and avouch that which is Heresie by his determination, or decree.* And thus your Pope *Adrian* complaines of many abominable things in his owne Church: he tels us, his Predecessor was reputed a Heretike: he confesseth, that both himselfe, and all his Successors after him, were in possibility

*Adrian in 4. de Sacram. Confir. sub finem.*

bilitie of erring, even in matters of Faith: and it is very probable in his erring opinion, hee began to erect that most noble Brothell-house in his owne See. And thus much touching the Marginall note of Pope *Adrian*.

Your second exception is touching *Costerus*, occasioned by these words, *Wee accuse them for taking away the Cup from the Lay-people; they excuse it, that it was not taken up by the commandment of the Bishops, but is crept in, the Bishops winking thereat* (saith *Costerus*.) In answer to this, say you, *I would know what excuse you can find for such a notorious lye.*

Let the Reader judge, whether this modestie of yours deserve an Answer, or whether this saying of *Costerus* may not be termed, *an Excuse*. *Howbeit* (say you) *this custome came in, not so much by the commandement of the Bishop, as by the peoples use and practise.* Well, take it as you would have it; yet, I say, his meaning must bee understood not at all by the Commandement of the Bishops, for that which is done by Command cannot bee said to have crept in. But the truth is, under colour of quarrelling with words, and giving me the lye, you seeke to dazle the eyes of your Reader, and when you omit the weightier things of your Church, then you question, *Where is* Costerus *testimony for Antiquitie, Universalitie, Certaintie, and Safetie*, when as you know well this testimony was not cited for that ende; And thus you *straine at a Gnat, and swallow a Camell.*

Let

Let us heare the reſt of your verball diſcourſe.

*Since you are ſo ſhameleſſe as to ſay, That we doe not condamne you for receiving in both kinds, Looke into the Councell of* Trent, *and ſee whether you doe not finde a heavy curſe, &c.* Thus you.

And are you ſure that your Councell hath ſufficiently curſed us, *For following Chriſts example, and receiving in both kinds*; for thoſe were my very words, *Following Chriſts example*: (which you altogether omitted.) "If therefore we have "altered any part of Chriſts Inſtitution, I ſay "againe, Curſe on in Gods name, and let your "curſes take effect: but if the celebration of our "Myſteries be anſwerable to his will and word, "that firſt ordained them, you curſe not us whom "you would hurt, but him that your curſed "tongues cannot hurt, which is, God to be bleſſed for ever. But let us heare your Councels: *The Councell of Trent* (ſay you) *layes a heavie curſe againſt any that ſhall ſay, that all and every of the Faithfull ought, by the precept of God, or neceſſitie of ſalvation, to receive both kinds.*

This curſing Councell toucheth not my Aſſertion: for this *Canon* ſpeaketh of the *Precept* of Chriſt, whereas I ſpake of his *Example* onely. And for proofe of this, wee have *Bellarmines* teſtimony as well as ours: *It is not to be doubted, but that is beſt, and fitteſt to be practiſed, which Chriſt himſelfe hath done.* And therefore my Aſſertion ſtill ſtands good, (*viz.*) *You doe not condemne us for following Chriſts example.*

*Bell. de Euch. lib. 4. cap. 7.*

Touching

Touching the Councell of *Constance*, it condemnes not our receiving in both kinds, but prevents the condemnation of her owne. They decreed their halfe Communion with this Caution, that *If any should obstinately maintaine that it was unlawfull, or erronious, to receive in one kind, hee ought to be punished, and driven out as an Heretike.* And howsoever you would seeme to condemne our Assertion, yet you condemne not our practise as unlawfull; for the Councell of *Basil*, not twentie yeares after your Decree in the Councell of *Constance*, granted the use of the Cup to the *Bohemians*.

*Concil. Constant. Sess. 13.*

Your third exception is touching Mr. *Harding*, who in the question betwixt him and Bishop *Iuel*, *of Private Masse*, stands not to justifie his solitary, or private Masse, but rather excuseth it in this manner; *That it is through their owne default and negligence, whereof the godly and faithfull people, have sithence the time of the Primitive Church much complained.* *This* (say you) *hath no sense, for here is a Relative* (*Their*) without an *Antecedent*. And let me tell you, this is a poore Pedanticall observation; for to spend many lines about such toyes and trifling words, and to passe by the maine sinew & strength of the Citation; this is to confesse in plaine termes, that you cannot justifie your doctrine: and the rather it appeares in this particular point, wherein Master *Harding* doth not onely condemne the people for their neglect, but excuseth hereby your Churches ordinance in

*Iuels Articles of Private Masse. pag.*

gene-

generall, as being not guilty of the coldneſſe of the people. Nay more, hee plainly intimates the Antiquitie, and Vniverſalitie of our Doctrine in theſe words; *In caſe the people might be ſtirred to ſuch devotion, as to diſpoſe themſelves worthily to receive their Howſel every day with the Prieſt, as they did in the Primitive Church, what would theſe men have to ſay?* And as touching Safety, and Certainty of our Doctrine, hee freely expreſſeth his thoughts, and liking of our Communion of Prieſt and People, ſaying; *It were to be wiſhed, as oftentimes as the Prieſt doth celebrate the high Sacrifice, that there were ſome, who worthily diſpoſed, might receive their Rites with him, and be partakers Sacramentally, of the Body and Blood of Chriſt with him:* and hee gives a reaſon for it, *Becauſe it would be more commendable, and more godly on the Churches part.* And thus much touching your three Authors, *whom* (ſay you) *I have ſo egregiouſly belyed.*

*Iuel. Diviſ. 7. p. mihi, 11.*

*Iuel in Art. 1. Diviſ. 9 p. 17.*

*Idem, Diviſ. 25. p. mihi, 45.*

Touching your worſhipping of Images, I referre it to his proper Section. And whereas wee charge you with flat Idolatrie in the adoration of the *Sacrament*, of *Reliques*, of *Images*, and the like, howſoever I ſay, you excuſe your ſelves with the manner of your adoration, yet (to our endleſſe comfort be it ſpoken) you cannot charge us in the Poſitive Doctrine of our Church; no, not with the leaſt ſuſpition of Idolatrie. This I told you before, and (bleſſed be God) you have not wherewith to charge us in your Reply. But

you say, *It is far greater evill for you to be truly charged with Heresie, than for us to be charged with Idolatrie:* yet neither you, nor all your fellow-Jesuits could ever prove us guilty of either. But what may wee thinke of your Church, which is justly charged, and highly guilty of both? Your Popes (which the Jesuits resolve to be the Church) are condemned for Heretikes by your Councels, acknowledged Heretikes by the Popes themselves, and condemned of Heresie by your best learned Divines. Your worship of Images and Saints, concludes in flat Idolatrie; and in particular (by the Doctrine of your owne Church) the adoration of the Sacramentall Bread and Cup, (for want of a right intention) becomes an Idoll in the Temple. These things I have in part proved, which in place convenient, shall be more fully handled hereafter.

But it is observable, after I had ended my Section with this point of Idolatrie, I say, after this conclusion, you flye backe to the middle of the chapter, and now question me where our *Church* was before *Luther*: but when I answered that from your addition, and Articles of Faith, *The question doth truly result upon your selves; Where was your Church? that is, where was your* Trent *Doctrine, and Articles of the* Roman *Creed, received* de fide *before* Luther? You are so farre from shewing it, that you cunningly suppressed these words, and not so much as mentioned them: and thus, one while suppressing the point in question;

other

other whiles, by declining the true ſtate of the queſtion, you ſhew your wit is better than your cauſe, and declare your Sophiſtrie to be better than your Divinitie.

But to follow you backe againe, you ſay, *Wee muſt ſhew you a companie of men in former times diſtinct from yours.*

It were no difficult matter, to ſhew you many that did ſeperate both from you, and the errours of your Church in former Ages. The *Waldenſes* were a diſtinct companie of Beleevers, and ſeparate from your Church above 500. yeares ſince: *Reinerius* the Inquiſitor confeſſeth upon their examination, that hee found they had in one Dioceſe, one and forty Schooles, in another, ten; and withall, reckons up forty Churches by name in *Lombardy*, in *Province* in *France*, and other Kingdomes; he proteſteth that amongſt all Sects, *There was none more pernitious to the Church of* Rome, *than it, and that for three cauſes: Firſt, becauſe it is of longer continuance; for ſome ſay it hath continued from the time of* Sylveſter, *(which is three hundred yeares after Chriſt) others ſay, from the time of the Apoſtles. Secondly, becauſe it is more Vniverſall, for there is ſcarſe any Country, wherein this Sect hath not crept. Thirdly, whereas all other ſorts blaſpheme God, this Sect hath a great ſhew of godlineſſe: for they live juſtly before men, they beleeve all rightly concerning God, and the Articles of the Creed; onely they ſpeake evill of the Church of* Rome, *and hate it; and by this meanes draw mul-*

*B.pp. Tom.13. Reiner. contra Wald. cap. 3. p.mihi, 299.*

*Ibid.*

*titudes to their beliefe after them.* Thus if you require Antiquity for their Doctrine, they derive it either from Christ, or from *Sylvester*, 300. yeares after Christ, if Vniversality, all Countries were filled with their Doctrine; if good life, they lived well before men, and beleeved all rightly concerning God, and the Articles of their Faith; and this the force of truth hath extorted from your grand Inquisitor.

*Augustus Thuanus* President of the Parliament of *Paris*, tells us, that *those who are commonly called Waldenses, Picards, Albigenses, Cathari, Lollards, though by their difference of place they had divers names, yet they held the same faith, which* Wicliffe *held in England, and* Husse *in* Bohemia, *and gathered strength at the comming of* Luther, *especially in the* Caparienses, *who professed a Religion agreeing almost in all things with* Martin Luther: But withall he ingeniously professeth that *Cardinall Sadolet did examine them, and found many things malitiously fained against them.*

*Thuan. hist. Tom. 1. 1550. p. 457. & 465. mihi. 186*

*Thuan. 1. 189. d.*

*Poplinerius* saith, *that about the yeare* 1100. *these men did publish their doctrine differing but a little from the Protestants, not onely through* France, *but also through all the coasts of Europe: For both* French, Spaniards, English, Scots, Italians, Germans, Bohemians, Saxons, Polonians, Lituanians, and other nations doe peremptorily defend it to this very day; And by reason they separated from the doctrines of the *Roman* Church, Pope *Innocent* the third, about the yeare 1198. autho-

*Poplin. Hist. Franc. l. 1. Bb. Vsher de statu. Eccl. c. 8. p. 209.*



rised

riſed certaine Monkes, who had the full power of the Inquiſition in their hands, to deliver the people by thouſands into the Magiſtrats hands, and the Magiſtrats to the Executioners. S^t. *Dominick* who inſtituted the order of the begging Monkes, called *Dominicans* was a great perſecutor of them and their doctrine. The Mother of this Monke ſaith your *Martyrologe, before he was yet borne, dreamed that ſhee was delivered of a whelpe, with a firebrand in his mouth, with which he ſet the whole world on fire*; and your learned Doctors have interpreted this dreame, that *Dominick* ſhould be that dogge that ſhould vomit out the fire which ſhould conſume the Hæretikes. your infallible Pope likewiſe tells us, that he ſaw in *his ſleepe the Church of* S^t. John Lateran, *to totter and ready to fall, and that* St. Dominick *ſupported it, and held it up with his ſhoulders, ſignifying thereby, that he, and thoſe of his order ſhould doe great good to the Catholike faith.* And howſoever theſe reports may paſſe for dreames, yet this dog behaved himſelfe ſo worthily in the perſecution of thoſe Chriſtians, that from that time forward, the *Monkes* of his *Order* have bin alwayes imployed in the Inquiſition. But herein we may admire the great mercy and goodneſſe of God unto this ſeparate Church, that notwithſtanding this grievous perſecution, it was recorded by *George Morell*, at that time a Paſtor amongſt the *Waldenſes*, that there were then remaining according to common report, above eight hundred

*Hiſtor. of the Wald. c. 3.*

*Martyrologe in the life of St.* Dominick p. (mihi) 556.

*Ibid. p. 562.*

*Hiſtor. Wald. c. 2.*

thousand persons that made profession of the same faith. And thus breefely I have given you one company of men in former times distinct from yours. If we looke beyond those times; the *Greeke* Church was likewise separate from yours above eight hundred yeares agoe, and differed in the points of *Transubstantiation*, of *Purgatory*, of *private Masse* of *Prayer in an unknowne tongue*, of *Marriage of Priests*, of the *Communion in both kindes*, and the Popes *Supremacy*. I say in all these they separated from your Church; and this Church, if you require Antiquity, is before *Rome* in time; if Vniversality, she hath larger bounds, and multitudes of people, most of the *Patriarchs*, seven universall Councels, the *Greeke* tongue wherein the New Testament was written, insomuch as your Bishop of *Bitonto* was not ashamed publikely to professe, *It is our Mother* Græcia, *unto whom the Latin Church is beholding for all that ever she hath.* And as touching the procession of the Holy Ghost, which your men say they deny (and therefore charge their Church with a knowne hæresie) it may seeme rather that this is an aspersion laid upon them then any just exception; For at the Councell of *Florence*, about 200. yeares sithence, your Pope *Eugenius* answered the *Gracians*, that he was well satisfied by them touching the procession of the Holy Ghost; and that you may know they agreed with us in the principall points of our doctrine, the *Greeke* Patriarch congratulates with the reformed

*Concil. Trid. Episc. Bitont.*

*Concil. Florent. Sess. 35.*

formed Churches in this manner. *We give thanks to God, the Author of all grace, and we rejoyce with many others, but especially in this, that in many things your doctrine is agreeable to our Church.* For a conclusion, *the Muscovites, Armenians, Ægyptians, Æthiopians*, and divers other countries and Nations (all members of the *Greeke* Church) taught our doctrine from the Apostles time to ours. This is so true an evidence in our behalfe, that *Bellarmine*, as it were in disdain of the Churches, makes this answer; *We are no more moved with the examples of Muscovites, Armenians, Egyptians, and Æthiopians, then with the examples of Lutherans, or Anabaptists, and Calvinists, for they are either Hæretikes or Schismatikes.* So that all Churches (be they never so Catholike and Ancient) if they subscribe not to the now Roman faith, are either Schismaticall or Hæreticall.

*Patr. resp. 2. in init, & resp. 1. pag. 148.*

*Bellarm. de ver. Dei. l. 2. c. ult. in fine.*

Thus I have briefely shewed you two sorts of Christians, who were distinct from you, and yet lived in the Communion of the Catholike Church. I shewed you others also which lived and died in the bosome of the *Roman* Church, but as farre different in opinion from your now professed Faith, as those that went out from you. The first sort separated themselves from your Church and Doctrine, the latter continued in communion with you, but separated themselves from the errors of prevayling faction in your Church: the one sort you persecuted unto death, for the other you cut out their tongues for speaking truth.

*But you are not of it* (say you) *since the time you have begun to be against it.* And this you would inferre from *Tertullian*, *That as out of the mild, fat, and profitable Olive, the sower bastard Olive groweth; so have errors fructified out of the true Church, but became wild by untruth and lying, degenerating from the graine of truth, and so not yours; and this doth fully answer the matter* (say you.) Surely if you compare the true and fruitfull Olive to your selves, and us unto the bastard, and wild Olive, the matter (as you say) will be easily answered; but this is to beg the point in question, neither indeede can it be granted to you, without a sinne against the Holy Ghost. For the Spirit of God hath spoken it in particular to the *Roman* Church, that, *Thou wert cut out of the Olive tree, which is wild by nature, and wert grafted contrary to nature into a good Olive tree.* Now if the hæresies and errors (which are compared to the wild Olive) have sprung out of that good Olive tree, into which you were first grafted, or if the wild Olive is now returned to its owne nature, I will say to you, as sometimes *Diogenes* said to the Philosopher, *A me incipias, & erit verus syllogismus*, let the wild Olive be applied to your Church (as it ought to be) and the comparison will redound upon your selves, and returne into your owne bosome.

*Tertull. de præscrip. c. 36.*

*Rom. 11. 24.*

From the Communion with your Church, you question the Antiquity and Vniversality of those points wherein you differ from us; *and you would*

*have me ſhew the deniall of them to have beene antiently and univerſally taught.* Pag. 121.

Your demand ~~as the~~ firſt is unreaſonable; For it is ſufficient for us, that we profeſſe *that Faith which was once given to the Saints*; beſides, thoſe new Articles which you thruſt upon the Church, are wholly yours, and the proofe lies on your part to make good, as being properly your owne: on the other ſide, to ſhew the deniall of them to have bin anciently taught is unſenſible; for the explicite deniall of them could not be taught till ſuch Articles were offered and obtruded to us, but the implicite deniall we prove by the poſitive doctrines of the Ancient Fathers, which is incompatible with your new additions and corruptions.

From the Doctrine in generall, you deſcend into the particulars; and you ſay, *one of our Sacraments is an empty piece of Bread, and a ſup of wine.* Pag. 123. *Hannibal* of *Carthage*, when he heard *Phormio* the Orator talke pleaſantly a long while together, being afterwards demanded what he thought of his Eloquence, made anſwer in this homely ſort; *Multos ſe vidiſſe deliros ſenes, ſed qui magis quam Phormio deliraret, vidiſſe neminem.* I will leave the application to your ſelfe, and the interpretation to the Reader, becauſe you ſay I cannot tranſlate Latin. Cicero de Oratore lib. 2.

Some truth or modeſty I ſhould gladly heare from you; but this is ſuch an impudent Calumny, as *Bellarmine* himſelfe would have beene aſhamed

to

to have heard it fall from the Pen of any learned Papalin; heare therefore what your owne men confesse of *Calvin* and others, and what we professe in the name of our Church. Your *F. Kellison* saith of *Calvin*, *That if hee did meane as hee speaketh, hee would not dispute with him, but would shake hands with him, as with a Catholike.* And then hee repeats *Calvins* words; *I say that in the Mysterie of the Supper, by the signe of Bread and Wine, is Christ truly delivered, yea, and his Body and his Blood. And a little before those words, hee giveth the reason; Because, saith he, Christs words, [This is my Body] are so plaine, that unlesse a man will call God a deceiver, hee can never be so bold as to say, that hee setteth before us an emptie Signe.* This is likewise *Bellarmines* confession of him; *Non ergo vacuum & inane signum*, It is no vaine and empty signe. Thus you see your fellowes and you agree like Harpe and Harrow; you say it is an empty peece of Bread, they answer in *Calvins* behalfe and ours, that it is not an *empty signe*: Nay, saith *Bellarmine*, both *Calvin and Oecolampadius, and Peter Martyr, doe teach the Bread is called Christs Body figuratively, as being a signe or figure of his body, but they adde withall, it is no bare (and empty) figure, but such as doth truely convey unto them the things signified thereby; for which truthes sake, Christ said not this Bread is a figure of my body, but it is my body.*

*Kellis. Survey. lib. 4. cap. 5. p. mihi, 229.*

*Bell. de Euch. lib. 1. cap. 1.*

*Idem ibid. c. 8.*

To give you an instance in some of our *Church*; *God forbid* (saith our learned *Bilson*) *wee should deny*

Bilson *in the difference betwixt Subjection, and Christian Rebellion. Part 4. p. mihi, 779.*

*deny that the flesh and blood of Christ are truly present, and truly received of the Faithfull, at the Lords Table. It is the Doctrine that wee teach others, and wherewith wee comfort our selves. Wee never doubted but the Truth was present with the Signe, and the Spirit with the Sacrament, (as Cyprian saith) Wee knew there could not follow an operation, if there were not a presence before.*

Neither doe I thinke you are ignorant of this, but that you have inured your selfe to falsities and reproaches. For it is apparently true, that the question in these dayes, is not of the truth of the presence, but of the manner: that is, whether it be to the Teeth and the Belly, or Soule and Faith of the Receiver. And thereupon our learned and Reverend B. *Andrews* returned his Answer to *Bellarmine*; *Wee beleeve the presence, Wee beleeve, I say, the presence as well as you: concerning the manner of the presence, we doe not unadvisedly define; nay more, wee doe not scrupulously inquire, no more than wee doe in Baptisme, how the blood of Christ cleanseth us.*

*B. Andrew. ad Bell. Apol. Resp. c. 1. p. mihi, 11.*

From the Sacraments; you proceed to our two and twentie Bookes of *Canonicall* Scripture, and indeed wee allow but two and twentie. *But will any Catholike* (say you) *allow this to have been Catholike Doctrine?*

Yes, without doubt, many good Catholikes did follow the Hebrew Canon of the *Iewes*, which (saith *Origen*) compriseth but two and twentie bookes of the old Testament, according

(Scil.) *Orig. in Expos. Psal. 1.*

ding to the number of the letters among them.

*Bellar. de verbo Dei. l. 1 c. 20.*

*Melito*, Bishop of *Sardis*, was a Catholike, and (saith *Bellarmine*) hee did follow the *Hebrew Canon of the Iewes.*

*Hilar. in Prolog. in Psal. explanat.*

*Hilary*, Bishop of *Poictiers*, was a Catholike, and he told us, *The old Testament was contained in two and twentie bookes, according to the number of the Hebrew letters.*

*Cyril. Catechis. 4.*

St. *Cyril*, Bishop of *Hierusalem*, was a Catholike, and hee gave us the like Lesson; *Peruse the two and twentie books of the old Testament, but meddle not with the Apochrypha.*

*Athanas. in Synops.*

*Athanasius*, Bishop of *Alexandria*, was a Catholike, and affirmes, that the *Christians had a definite number of books comprehended in the Canon, which were two and twentie, equall to the number of the Hebrew letters.*

*Bellar. de verbo Dei. l. 1. c. 20.*

*Ruffinus* was a Catholike, and *Bellarmine* confesseth hee did follow *the Hebrew Canon, which conteined our two and twentie books.*

*Naz. Carm. Iamb. ad Seleucum. Iamb. 3.*

*Gregory Nazianzen* was a Catholike, and hee shewed to *Seleucus*, a Catalogue of the Canonicall bookes, and hee cites the bookes in order from *Genesis* to *Malachie*, the last of the Prophets; and leaveth out all the *Apochrypha.*

*Concil. Laod. cap. 59.*

The Fathers of the Councell of *Laodicea* were Catholikes: and in the 59th Canon, they allow onely those two and twenty bookes for Canonicall, which wee receive.

There are others whom you terme Catholikes; as namely, *Damascene*, *Hugo de Sancto Victore*, *Lyranus*,

*Lyranus*, *Hugo Cardinalis*, *Toſtatus*, *Waldenſis*, *Driedo*, and *Cajetan*: all which differ from your Tenet of the *Apochryphall* bookes which are canonized by your *Trent* Councell (ſuch agreement is there amongſt your beſt learned, touching the greateſt point of your Beleefe) and yet forſooth your Church cannot be depraved.

*But here is one thing* (ſay you) *which giveth mee much cauſe of wonder; which is, that you talke of Traditions, as diſtinct from Scripture. I ever tooke you to be ſo fallen out with them, that you made the deniall of them a fundamentall point of your Religion, that you would not indure the word Tradition; but alwaies tranſlated, or rather falſified it into Ordinances.* Thus you.

It is a true ſaying of the Heathen Orator; *Hee who once goeth beyond the bounds of Modeſtie, had need to be luſtily impudent.* I proteſt, I onely termed your Additions, *Traditions*; and you queſtion our Church, for falſe tranſlating of the word. And cannot wee indure the word *Traditions*? Doe not we allow of all the Apoſtolicall *Traditions*, which agree unto the Scriptures? Nay more, doe wee not tranſlate the word *Traditions* in the Scripture, when the Text will beare it according to the Greeke originall? Looke upon the fifteenth of *Matthew*, and in three ſeverall verſes, 2, 3, 6. wee uſe the word *Tradition*. Looke upon the ſeventh of *Marke*, and in foure ſeverall places of that chapter, you ſhall find likewiſe, wee tranſlate *Traditions*. Looke upon Saint

*Cicero.*

*Matth. 15. v. 2, 3, 6.*

*Marke 7. v. 3, 8, 9, 13.*

Saint *Paul* to the *Colossians*, *Galatians*, and upon Saint *Peter*; and in all these, in the Translation joyned with your *Rhemish Testament*, you shall find the word *Traditions*. How may your *Proselytes* beleeve you another time, when you say, *Wee alwaies translate it*, or rather *falsifie it into Ordinances?*

*Colos.* 2. 8. *Galat.* 1. 14. 1 *Pet.* 1. 18.

For a conclusion of this Section; you say, that the three Creeds, the two Sacraments, the foure Generall Councels, the two and twenty books of Canonicall Scripture, *We had them from you.* Let it be your comfort then, that you had something in your Church which was worth the gleaning, after the devill had sowed the Tares amongst the good Corne. But I would not have you overmuch confident of that neither; for originally wee had them from the Church Catholike, before there was a *Roman.* For, the Gospell was preached in *England* before it was in *Rome*; and we had in *England*, a Christian Church and King, before *Rome* had a Christian *Emperor*, yea long before Poperie, or the name of *Pope* was heard of in the Christian world; (in the sense you now take it.) And in after Ages, when the Gospell of Christ was rooted out by Heathen persecutors (where it was first planted) it was afterwards replanted by Preachers, partly sent from *Rome*, partly by the *Greeke* Church, but by neither was the Faith preached and restored; which your present Church now teacheth, and maintaineth at this day.

And

And lastly, if wee had the three Creeds, the two Sacraments, the 22. bookes of Canonicall Scripture, and the first foure Generall Councels from you, then you cannot deny that we teach the Ancient Faith, first given to the Saints; and that we had a Church visible long before *Luthers* dayes, (for those *Tenents* were sufficient of themselves to make a glorious, and a visible Church in the first and best ages) they were received by succeeding Christians in all the later Ages, and are now become the Positive, and Affirmative Articles of our Beleefe, which for the greater part, were ever taught and received in the bosom of your owne Church. To shut up all your bitter Aspersions, of Corrupting, of Falsifying, of Lying, of Lynding, and I know not what reproches, cast upon me in these first (8) Sections; I will shut up all, I say, which hitherto hath beene delivered by you, with that answer of *Socrates* to his accusers, before the Judges: *My Lords* (saith hee) *in what sort your affections have been stirred with mine accusers eloquence which you heard them speake, I cannot tell. But well I wot, for mine owne part, I my selfe, whom it toucheth most, was almost perswaded to beleeve, that what they said was true, yea although it were against my selfe; so handsomly they can tell their tale, and so likely, and so smoothly they convey their maters: every word they spake, had appearance of Truth, and yet in good sooth, they have scarsely uttered one word of Truth.*

*plato in Apologia Socratis.*

Errata, ante pag 1am

# STRICTVRÆ IN LYNDOMASTIGEM:

OR,

An Answere by way of Supplement to the Chapters remaining in the Booke Intituled, A CASE FOR THE SPECTACLES.

Together

*With a Funerall Sermon preached* at *Cobham, June* 14th. 1636.

By DANIEL FEATLEY, D.D.

LONDON,
Printed by *M. P.* for *Robert Milbourne*, at the signe of the Vnicorne in Fleet-street, neere Fleet-Bridge. 1638.

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IN

# LYNDOMASTIGEM

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Bridge. 1638.

# STRICTVRÆ IN LYNDO-MASTIGEM.

## The PREFACE to the Reader.

*Christian Reader*;

CLemens Alexandrinus *hath a ſtrange relation of* Locrus, *a famous Muſician in* Greece; *who, as he was playing a choiſe* Madrigall *upon his Harpe, in the midſt of it, brake his Trebble; and (ſee) a Graſhopper leaping upon the necke of his Inſtrument, held out the note till he had made an end of the Song. The like accident hath befallen our* Locrus, *or rather* Lynus; *who, as hee was warbling an exquiſite* Leſſon, *lately* prick'd *by him, brake not his* Harpes, *but his* Hearts ſtring: *and I like the Graſſhopper, with my harſh ſounding voice, muſt now ſupply that defect, and perfect the tune. The prime Doctor of the Schooles,* Aquinas, *was wont to ſay, that hee deſired but to live ſo long, till hee might ſee the golden-mouthed*

Admonit. ad Græc. ῥήγνυται χορδὴ τῷ λόγῳ ἐφίπταται ὁ τέττιξ τῷ ζύγῳ ἑτερὲ τισέν ὡς ὅτε κλᾶσθῶ τῷ ὀργάνῳ καὶ τῷ τεττιγὸς τῷ ἄσματι ἁρμοσάμεν & ὁ ᾠδὸς τὴν λείπουσαν ἀνεπλήρωσεν χορδήν. pag. 1. a.

Father, Saint Chrysostome his imperfect worke upon Matthew finished. And I doubt not, but that many, who very much affected Sir Humphrey Lynde his person, and writings, heartily wish, that this his Cygnea cantio, and last worke against the common Adversarie, might be perfected. Which task, partly out of my respect to the worthy deceased Knight, partly at the request of some friends yet alive, I have undertaken; promising to adde (according to the distinction of the Schooles) perfectionem partium thereunto, but not graduum; a perfection of Parts, but not Degrees: that is, an Answer to all the parts and Chapters remaining, but not with the like multiplicitie of reading, and accuratnesse of style, as may be observed in the Knights writings. For, I owne not this Worke as mine, nor intend to shape any new weapon against the Adversaries of our Religion, upon his Anvile, but onely Hammer that Iron which hee tooke red hot out of the fire. In which regard, I entitle my Animadversions upon Flood his reply, Stricturas; partly, because like sparkles, they give some,

though

*though ſmall light into the points in Controverſie: partly, becauſe they burne whereſoever they light. Some peradventure, would have wiſhed a more moderate Anſwer; but in reaſon they could expect no other from him, whom, not zeale onely, of the truth of our Religion ſcandalouſly traduced, but love to a departed friend, and juſt anger and indignation at an Adverſarie, trampling upon his aſhes, heat in the penning hereof, above his ordinarie temper. Were* Romiſh *Prieſts and Jeſuits ingenuous Adverſaries, in whom there were any hope to gaine by mildneſſe, and win by yeelding unto them as much as might be, without preiudice to the Truth; I ſhould then perſwade all that write againſt them, to temper their Inke, rather with Roſewater than Vinegar. But in all my conflicts with them, at home and abroad, I find them like Nettles,* which ſting if they be gently touched, but hurt not at all if they be roughly handled. *The like Saint* Gregorie *obſerveth,* That a gentle whiſtle, which quiets a mettled Horſe, provoketh a barking Curre; *and ſuch is the Jeſuit, with*

*Vrtica ſi molliùs tractetur urit.*

*Greg in paſtoral. Lenis ſibilus, qui equos mitigat, canes inſtigat.*

*whom the Knight before, and now I am to deale: hee entitleth himselfe*, I. R. *and is indeed, all Ire and Rage*, (*like* Labienus, *for his furie, called* Rabienus) *every where full of* Canina facundia, *Dogg-eloquence. Whosoever vieweth the* Picture *he hath lately drawne of a most learned and reverend Frelate; or handleth the* Spectacles *he hath made for our Knight; or squeezeth the* Spunge *he lately presented to the Doctors of* Sorbon; *will say, that if there were ever a* Cerberus, *whose tongue was set on fire with hell, this is he. Wherfore marvell not, that I turn the* rods *wherewith the Knight lashed him, into* Scorpions; *and his* Vinegar *into* Aqua-fortis, (Si mordaciùs quicquam dixero, non tam meæ putes austeritatis quã morbi, putridę carnes ferro curantur, & cauterio, venena serpentina pelluntur antidoto; quod satis dolet, majore dolore expellitur:) *but consider what* Plinie *writeth concerning* Balsamum, *that the sweetest, and best of that kind, called* Opo Balsamum, *is somewhat hot in the mouth, and biting in the taste.*

The picture of D. *White.* A Paire of Spectacles for Sir *H. L.* to see his way. *Hermanni Leo melii Spongia.*

*Gutture trifauci inanes territat Vmbras.*

*Hieron. ep. ad Sabine. & adversus Iouin. l 1. Fel hienæ oculorum restituit claritatẽ.*

*plin. l. 12. nat. hist. cap. ult. Optimum opobalsamum buxeum mordens gustu est, feruensq; in ore.*

Thine in the Lord Jesu,

DANIEL FEATLEY.

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# CONCERNING IVSTIFICATION BY FAITH ONLY.

*Spectacles Chap. 9. Sect. 1.*

THE *Knight faileth in the proofe of his first point of Iustification, producing but one only place out of a booke intituled,* Ordo baptizandi & visitandi, *and that of no speciall good authoritie, as hee alledgeth it out of* Cassander *an Author placed in the first Classis in the* first index librorum prohibitorum; *and even in that which he alledgeth, there is nothing that doth not very well stand being rightly understood with the Catholique faith which wee now professe, for there is nothing but that which was shewed before out of* Bellarmine, *to wit, that in regard of the uncertaintie of our owne Iustice, that is, whether wee bee just or no, and for the perill of vaine-glory it is most safe to put our whole confidence in the sole mercy and benignitie of God; Which word sole, doth import confidence*

via Tuba. pag. 86

L. 1. de Iustific. c. 7. prop 3.

*in that, and in nothing elſe with which it may ſtand very well, that men in the favour and grace of God may doe workes meritorious of encreaſe of grace and glory, which is the controverſie betweene us and heretiques.*

## The Hammer.

AS *David* cut off *Goliahs* head with his owne Sword, and *Braſidas* ranne through his Antagoniſt with his owne Speare, and *Iuſtine* Martyr refuteth the Philoſophers out of the principles of Nature; and *Conſtantine* the ancient Romans out of the Oracles of *Sibylla*, and *Euſebius* the Gentiles out of their owne Hiſtorians, and S. *Paul* the Athenians out of their owne Poets: ſo doth the Knight here in a litigious caſe, of greateſt moment, convince the Ieſuite out of his owne evidence a booke intituled, The forme and order of baptizing and viſiting the ſicke; printed and reprinted, and practiſed for many hundred yeares without any check, or controle. In this booke the Prieſt is directed to put this queſtion to the ſick; *Doſt thou beleeve that thou canſt not be ſaved but by the death of Chriſt? the ſicke perſon anſwereth; I beleeve; then the Prieſt goeth on ſaying, Goe too therefore as long as thy ſoule remaines in thee, place thy whole confidence in this death only, have confidence in no other thing, commit thy ſelfe wholly to this*

[a] *Eraſ. Apoph. Laconum.*

[b] *Credis te non poſſe niſi per mortem Chriſti ſervari? reſpondet infirmus; etiam, tum illi dicitur age ergo dum ſuper eſt in te anima in hac ſola morte fiduciam tuam conſtitue, in nulla alia re fiduciam habe, huic morti te totum cõmitte, hac ſolâ te totum contege: ſi dixerit tibi quod meruiſti damnationem, dic, Domine,*

*this death, with this alone cover thy ſelfe wholly, if hee ſay unto thee, thou haſt deſerved damnation, ſay Lord, I ſet the death of our Lord Ieſus Chriſt betwixt mee and my bad merits, and I offer his merit in ſtead of the merits which I ought to have and yet have not.* What could *Luther* or *Calvin*, or *Zuinglius*, or *Peter Martyr*, or any Proteſtant in the world ſpeake more expreſſely for the renouncing all merit, and relying upon Chriſt wholly and ſolely for juſtification and ſalvation? Yet our Spectacle-maker by a falſe *gloſſe*, as it were, a *falſe gluſſe*, would make us beleeve, that the author of the Liturgie caſt his eyes another way, and that this allegation maketh nothing for us.

mortem, D. noſtri Ieſu Chriſti obtendo inter me, & mala merita mea ipſius & meritum, offero pro merito quod ego debuiſſem habere, nec habeo: credis quod Dom: noſter Ieſus Chriſtus pro noſtrâ ſalute mortuus ſit? & quod ex proprijs meritis vel alio modo nullus poſſet ſalvari niſi merito paſſionis ejus? Impreſ. Venet, 1575.

Æſop. Fab.

Firſt, he excepteth againſt this Authour as a ſingle witneſſe, *you produce*, ſaith he, *but one only place out of one authour, &c.* I anſwer as the Lioneſſe doth in the fable to the æmulous beaſt twitting her, that whereas other females had many young ones at once, ſhee had but one, *ac pol leonem inquit; but*, ſaith ſhee, *that one is a Lion of more worth then twenty whelpes*: ſo I grant, that in this place hee inſiſteth but upon one allegation, but it is a moſt remarkable one; It is very likely that this *ordo viſitandi*, as other parts of the Liturgie and Catechiſmes, and confeſſions might bee penned by one man: yet after they are generally received, and approved, and paſſe currant for many ages, they carry the authoritie of many, yea the whole Church; and

howsoever the Iesuite would intimate that the Authour was an *anonymus*, yet hee might have learned from their great [d] Cardinall *Hosius* that hee was the famous Archbishop of *Canterburie*. Neither is ther any reason to make scruple thereof, for it hath beene anciently printed with his Workes, and passed under his name, and both the style and the doctrine in it is very conformable to that wee find in his unquestionable writings, as namely in his Comment upon *Romans* chapter the eight (*v.* 18.) *I reckon that the sufferings of this present time are not worthie to bee compared with the glorie which shall bee revealed in us* if *a man*, saith he, [e] *should serve God a thousand yeares, and that most fervently, he should not deserve of condignity to bee halfe a day in the kingdome of heaven.* Neither is *Cassanders* testimonie of this booke (at which the Iesuite gives so many a flert) to be sleighted, for he was a man of eminent note, and in high esteeme among the learned of his age, hee was a favourite of two great Emperours, and lived and died in good reputation, as appeareth by the sundrie encomiums before his Workes; as also the Epitaph on his Tombe. As for the setting him in the first Classis of prohibited bookes, no whit ecclipseth the glorie, but rather enobleth him, for that Index is a kind of *Ecclesiasticall ostracisme*, by which the *Romanists* banish as farre as their power stretcheth, the most eminent Authours, and most free and ingenuous professors

of

[d] *Hosius Confess. Petricon. c. 73 sed & Anselmus Cantuar. Interrogat quasdam praescripsisse dicitur infirmis in extremis constitutis.*

[e] *Si homo mille annis serviret Deo etiam ferventissimè, non mereretur ex condigno dimidium diem esse in regno cælorum.*

of the truth. As [f] *Tertullian* draweth an argument to prove the ſincerity and holineſſe of the Chriſtian Religion from the barbarous decree of wicked *Nero* againſt the profeſſours thereof; *it muſt needs*, ſaith hee, *bee ſingular good which that damned monſter condemnes*: ſo if any man peruſe the Authour[s] cenſured, and the paſſages expunged in the *Index expurgatorius*, hee ſhall find them to be of ſpeciall note, and ſingular uſe. Albeit the Inquiſitors pretend that *they change not, nor blot out any thing, but onely where manifeſt errour is crept in, and that ſince the yeare* 1515. Yet the Knight hath demonſtrated before by undeniable inſtances in all ages, that they blot out of the Index of the Bible, the writings of the ancient Fathers; and ſince 800. yeares out of the Doctours of their owne Church, what maketh moſt againſt their errours and ſuperſtitions. Yea, but ſaith the Ieſuite, this ſuppoſed booke of *Anſelme* hath beene printed, and reprinted by heretiques, and therefore may well fall under the Inquiſitions cenſure; ſo hath *Ignatius*, *Cyprian*, *Theodoret*, and *Ambroſe*, and *Auſtine*; yea and the originalls of the old and new Teſtament, and muſt they therefore come under their file, and bee ſubject to their Index correction? As [g] Chriſt ſpake to the high Prieſts ſervant; *If I have ſpoken ill, beare witneſſe of the ill, if well, why ſmiteſt thou mee?* So ſay wee of theſe bookes printed and reprinted by thoſe whom hee tearmes here-

[f] *Tertul in Apologet. c. 5. conſulite commentarios veſtros illic reperietis primum Neronem in hanc Sectam Romæ orientẽ Cæſariano gladio ferociſſe. Sed tali dedicatore damnationis noſtræ etiam gloriamur: qui enim ſcit illum intelligere poteſt non niſi grande aliquod bonum à Nerone damnatum.*

[g] Iohn 18.23

tiques, because they impugne his errours and heresies, if they have printed ought amisse declare it: if not, why doe you prohibit or correct their impressions?

Well (saith he) for all this, if the worst come to the worst, if this Authour prove to be S. *Anselme* and his words Gospell, the Knight gaines nothing by it, or we lose, for *though it bee the safest way to cast anchour at the last in the bottome of Gods mercie, and put our whole confidence in Christs merits, it doth not from hence follow, but that men may doe workes meritorious of increase of grace and glory*. First, why doth he lispe here, and not speake plaine out the Romish tenet which is that our Workes *doe merit not only increase of grace and glorie, but remission of sinnes, and* [h] *eternall life?* Next, I would faine know how mercy and merit, nay sole mercy and merit can stand together? Certainly as mercy excludeth merit, so sole mercy all merit. Can those workes which in S. *Anselmes* judgement will not beare scale in Gods ballance, weigh downe *super-excellens pondus gloriæ*, a super-excellent weight of glorie? Certainly the Spectacle-maker put in a burning glasse into his Spectacles which hath much impaired his eye-sight, or else hee could not but reade S. *Anselmes* words in this place, in which he renounceth all merit, and that in most direct and expresse tearmes, *I beleeve that none can bee saved by his owne merits, or by any other meanes, but by the merit of Christs passion.*

[h] *Concil. Trid. Sess. 6. c. 32. Si quis dixerit hominis justificati opera non verè mereri augmentũ gratiæ & vitam æternam, & ipsius vitæ æternæ, si tamen in gratiâ decesserit, consecutionem, Anathema sit.*

*Vid loc. sup. cit. p. 4.*

passion. I set the death of Christ betwixt mee and my bad merits, and I offer his merits in stead of the merits which I ought to have, and have not.

# Concerning Transubstantiation

Spectacles chap. 9. Sect. 2. à pag. 132. ad 187.

THE Knight and the Protestants commit a great sinne in administring the Sacrament of Baptisme without those Ceremonies which were used in the Church from the Apostles times. 1

Elfrick was not the Authour of the Homilie and Epistles, the Knight citeth against Transubstantion, in which notwithstanding there is nothing against Transubstantiation, but much for it, if the Knight had not shamefully corrupted the Text by falsetranslating it, in five severall places. 2

The difference of Catholique Authours about things not defined by the Church maketh nothing for Protestants, because they vertually retract all such opinions by submitting their writings to the censure of the Catholique Church. 3

Cajetan is falsely alledged by putting in the word supposed, and Transubstantiation: he denied not the bread to bee transubstantiated into Christs body, though hee conceived that those words, This is my body, doe not sufficiently prove the reall pre- 4

sence

sence of our Saviours body for which he is worthily censured by Suarez and the whole schoole of Divines.

5 Biel affirmeth that it is expresly delivered in holy Scriptures, that the body of Christ is contained under the speries of bread, &c. Which former words the Knight leaveth out, because they made clearely against him, and in the latter set downe by the Knight, he denieth not that Transubstantiation may bee proved out of Scriptures, but that it may be proved expresly, that is in expresse tearmes or so many words.

6 Alliaco his opinion maketh nothing for the Knight being a Calviniſt, though hee seeme to favour the Lutheran tenet: and though hee thought the Doctrine of consubstantiation to be more possible and easie, yet therein hee preferred the judgement of the Church before his owne.

7 B. Fisher denieth not that the reall presence can be proved out of Scripture; for the fourth chapter of the booke cited by the Knight, is employed in the proofe thereof against Luther: but that laying aside the interpretation of Fathers, and use of the Church, no man can be able to prove, that any Priest now in these times, doth Consecrate the true body and bloud of Christ.

8 Durand B. of Maundy doth not deny Transubstantiation to bee wrought by vertue of the words, This is my body; For though in the first place hee saith that Christ then made the bread his body when he blessed it, yet hee after addeth that wee doe

blesse

*blesse*, illâ virtute quam Christus indidit verbis, *by that power which Christ hath giuen to the words.* Durand. rat. c. 41. n. 14.

Odo Cameracensis *calleth the very forme of Consecration, a benediction both because they are blessed words appointed by Christ, for so holy an end, and because they produce so noble an effect, or because they are joyned alwayes with that benediction and thankesgiving, used both by our Saviour in the institution of this holy Sacrament, and now by the Priest in the Catholique Church, in the Consecration of the same.* 9

Christopherus de capite fontium *is put in the Roman Index of prohibited bookes, and in the words cited out of him by the Knight, there is a grosse historicall errour in this that hee saith, that in that opinion of his, both the Councell of* Trent, *and all Writers did agree till the late time of* Caietan, *as if* Caietan *were since the Councell of* Trent; *and in citing this place, the* Knight *is against himselfe, for whereas hee maketh Cardinall* Caietan, *and the Archbishop of* Cæsarea *his two Champions against the words of Consecration, as if they did both agree in the same: here this Archbishop saith quite contrary, that all are for him but onely* Cajetan. 10

Salmeron *relateth it indeed to bee the opinions of some* Græcians *that Christ did not consecrate by those words,* This is my body, *but by his benediction: but this opinion of theirs is condemned by him as* Chamier *saith expressely in the* 11

place coted by the Knight, l. 6. de Eucha. c. 7.

12 De Euchar. l. 3. c. 23. Bellarmine in the place alledged saith nothing, but what is granted by all Papists, to wit, that though the words of Consecration in the plaine connaturall and obvious sense inferre Transubstantiation: yet because in the judgement of some learned men, they may have another sense, which proveth only the reall presence, it is not altogether improbable, that without the authority of the Church, they cannot inforce a man to beleeve Transubstantiation out of them.

13 Alfonsus à Castro affirmeth that of Transubstantiation there is rare mention in the ancient Fathers: yet of the conversion of the bread into the body of Christ, there is most frequent mention; and the drift of Castro in that place is to shew, that though there bee not much mention in ancient Writers of a thing, or plaine testimonie of Scripture, that yet the use and practice of the Church is sufficient, bringing in for example this point of Transubstantiation, and the procession of the holy Ghost from the Son.

14 The meaning of Yribarne and Scotus, saying Transubstantiation of late was determined in the Councell of Lateran is only this, that whereas the words of Consecration may bee understood of the reall presence of our blessed Saviours body either by Transubstantiation, or otherwise; so the substance of bread doe remaine: the Church hath determined the words are to be understood in the former sence. And moreover Yribarne saith, that

Transub-

*Transubstantiation was not from the beginning* de substantiâ fidei, *because it had not beene so plainely delivered, nor determined in any Councell, till* Gregorie *the 7 his time wherein it was first determined against* Berengarius.

*It is not the reall presence whereof either S.* Austine *or* Maldonate *speaketh, but how they that eate Manna have died, and they that eate the body of our Lord shall live according to our Saviours saying, which is a cleane different thing.* 15

Gregorie de Valentia *having brought two or three severall and substantiall answers to a place alledged out of* Theodoret *concludeth somewhat roundly with the heretiques in this manner, that if no other answer will serve the turne, but that they will still stand wrangling; that it is no marvell that one or two* (hee meaneth *Theodoret* and *Gelasius*) *might erre in this point, and that* Bellarmine Suarez, *and others answer the place otherwise, to whom hee remitteth the* Knight. 16

Cusanus *speaketh not of antient Fathers, but of certaine ancient Divines, whose names and errours are set downe in our late Schoole-men: and this Cardinall himselfe in the place alledged by the* Knight *declareth his beliefe of Transubstantiation.* 17

Excit. l. 6.

*The* Waldenses *agree not with Protestants in the point of the Sacrament; for they had Masse but once a yeare, and that upon Maundy Thursday, neither would they use the words,* hoc est corpus meum, *but seven* Paternosters, *with a blessing over the bread.* 18

19 Durand *affirmeth not, that the substance of the Bread and Wine remaineth in the Sacrament, but the materiall part only, and hee acknowledgeth that all other Schoole-men were herein against him.*

20 Gaufridus *and* Hostiensis, *though they recount three opinions concerning the presence of Christs body in the blessed Sacrament, of which the one saith, the bread is the body of Christ, another, that the Bread doth not remaine, but is changed into Christs body; a third, that the bread doth remaine, and is together with the body of Christ: yet they approve none for true, but only that of the body of Christ, being upon the Altar by Transubstantiation.*

21 Tonstall *with* Scotus, *speake either of the word Transubstantiation, or of the proofe thereof by determining that sense of Scripture, or if they meane otherwise the matter is not great. For one single Authour, or two contradicted by others, carry little credit in matter of beliefe.*

22 Erasmus *is not an Authour to be answered or named as the* Knight *hath beene often told.*

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*The Hammer.*

In 3. p. Tho q. 61. insolubile est argumentū Suarez propter intricationem & obscuritatem non difficultatem.

AS *Nugno* wrote of an Argument of *Suarez* the Iesuite, *that it was in a manner insoluble, not in regard of the difficultie of the matter, but in regard of the intricacie and obscuritie in the manner of propounding it:* so this Section may be truly said to bee uncapeable of a cleare and distinct

stinct answer thereunto, not in regard of any difficultie in the matter it selfe; for there is nothing contained in it, but *Crambe centies cocta*; but in respect of the confusion thereof, the Adversary following no tract at all, but *leporis instar viam intorquens*, purposely like a Hare leaping out of the way, that hee might not be caught, for which cause I have beene enforced to leave the order, or rather disorder in his Paragraphes, and cull out of the whole Section here and there, what hee materially answereth to the *Knights* allegations, and reduce it to the numbers following, whereunto I purpose to referre my ensuing animadversions.

To the first Exception. Whereas hee taxeth the Protestants for leaving out ceremonies in Baptisme used in the Church, since the Apostles time, hee shamefully abuseth his reader, for hee speaketh not of the signe of the Crosse, or of Godfathers and Godmothers, which ceremonies and custome of the ancient Church hee knoweth that we retaine: but of Salt and spittle, or baptismall chrisme, which can never be proved to have beene used in the Apostles time, or many hundred yeares after. Of the most ancient of them, to wit, Chrisme he himselfe elsewhere, *Apolog. c.* 2. acknowledgeth that it began but about *Constantines* time (as *Aurelius* the Sorbonist observeth in his booke intituled *Vindiciæ censuræ*, wherein the Iesuite is trimmed, as such a shaveling deserveth.) 1 Pag. 57.

To the second concerning *Elfrick*. That *Ælfrick* was not the Authour of the Homilies wee acknowledge, neither doth this any whit derogate from their authoritie, but adde rather. For the more ancient the Authour was, the more authoritie the Sermons carry. Now it appeareth out of an ancient Manuscript, that these Homilies were extant in Latine before the dayes of *Ælfrick*, who was commanded by the Archbishop of Yorke *Wolstanus* to translate them into English, which after hee had faithfully done, the Bishops at a Synod commanded them to bee read to the people on Easter day before they received the Communion. As for the shamefull corruption hee objecteth to the *Knight* by false translating the Homilies in five places, I cannot sufficiently pitty the grosse stupidity and blindnesse of the objecter. Hee who hath made a paire of Spectacles for the *Knight*, had need to have a Festrawe made for himselfe to spell withall; for here hee most absurdly and ridiculously mistaketh a Collation for a Translation, and *Bertram* for *Ælfrick*. Doctor *Vsher* now Primate of *Armath*, whom the *Knight* here followed step by step, maketh a kind of parallel betweene the words of *Bertram*, and divers passages in the Homilies and Epistles translated by *Ælfrick*, to shew the conformitie of the doctrine in both. This parallel by this blind buzzard is taken for a translation, *Viste, desine, literas doceam*, saith *Tully* to *Anthony*, *non opus est verbis sed fustibus*: yea

In Bib. Bodeliana, Oxon.

[a] Cic. Phil. 2.

but

but the Authour of this Homilie is so farre from condemning Transubstantiation, that hee professedly teacheth it in these words, [b] *As therefore a little before hee suffered, hee could change the substance of Bread, and the creature of Wine into his proper Body, which was to suffer, and into his Blond which was there extant to bee afterwards shed, so in the Desert hee was able to change Manna and water into his owne body and bloud.* I answer, this passage hee doth well to whet like a sharpe knife to cut the throat of Transubstantiation. For let it be granted according to the doctrine of *Ælfrick* and *Bertram*, that Christ so turned the Bread into his Body at his last supper, as hee turned Manna and water into his owne flesh in the wildernesse, what will hereupon insue? but that the conversion or change which is made in the elements is not reall, and corporall, but spirituall and sacramentall, as that was in the Desert: of which the Apostle speaketh, *the* [c] *spirituall rock followed them, and that rock was Christ.* When Manna fell, and the rock was strucken, Christ was not incarnate, nor many hundred yeares after: how then could the Manna, or the water bee really and properly turned into his flesh and bloud? Moreover, howsoever hee eludeth the former words of *Ælfrick*; *There is a great difference betwixt the body wherein Christ suffered, and the body which is received of the faithfull, the body in which Christ suffered, was borne of the flesh of* Mary, *and consisted of bloud and bone, but the other*

[b] *Sicut Paulò antequam pateretur, panis substantiam et vini creaturam convertere potuit in proprium corpus quod passurum erat, & in suum sanguinem qui p̄ fundendus extabat, sic etiam in deserto Manna, & aquam de petrâ in suam carnem, & sanguinem cõvertere prævaluit.*

[c] 1 Cor. 10. 4

*other is gathered of many cornes without bloud and bone*, (by saying) *that the difference which Ælfrick sheweth betweene Christ on the Crosse and Christ on the Sacrament is in his manner of being, not in the being it selfe, not denying him to bee really in both*: yet the later words which containe an inference upon the former: *therefore there is nothing to bee understood in the Sacrament bodily, but spiritually*: admit of no colourable evasion, for if *nothing bee there understood bodily but spiritually*; then must needs the words, *This is my body*, be understood figuratively, then must we not according to the doctrine of those times understand any substantiall change of the bread into Christs very body, or the Wine into his bloud really and corporally.

3 To the third. The difference betweene Papists of most eminent note concerning the words, by vertue whereof they teach Transubstantiation is effected, maketh much against the doctrine it selfe, and by consequence quite overthroweth it. For thus we argue against them out of this their difference: If the bread bee turned into Christs body, then either by the words of benediction before hee brake the bread, or gave it, &c. or by the very words of Consecration, *viz. hoc est corpus meum*. But hee neither changed the bread into his Body by the one, nor by the other; *Ergo*, hee changed it not at all. Not by the precedent benediction, as *Aquinas* and *Bellarmine* prove. For till the last instant of the prolation of

the

the words *This is my Body*, the substance of bread remaineth. Not by the words of Consecration: for as *Durand* and *Odo Cameracensis*, and *Christopherus* Archbishop of *Casarea* prove, Christ could not have said after hee had blessed the Bread, *This is my body, unlesse by blessing it he had made it his body before.* If when Christ said *Take yee and eate*, yet at that time the Bread by benediction were not changed, it would follow that Christ did command his Disciples to take, and eate the substance of Bread, which to say is to deny the article of Transubstantiation. Neither can the Iesuite heale this sore by his *vertuall salve*, in saying, *that those men above alledged, who impugne the present tenent of the Schooles concerning the words of Consecration, in which the essence of the Sacrament consisteth vertually retracted such opinions, because they submitted their writings to the censure of the Catholique Church*: for so wee may say with better reason, that what they held against us, *they vertually retracted by submitting their judgement to the Catholique Church*, which we can easily prove not to bee the particular Roman, but the Universall, which in all times, and all places through the Christian world hath professed the *common faith once given to the Saints* Jud. 1 3. without any of those later Articles which *P. Pius* the fourth, and the late conventicle of Trent hath *pinned* unto ie.

To the fourth, *Gaetan* is truly alledged by the *Knight*; for though neither the words *Transub-*

 *stantiation*,

*stantiation*, nor *supposed* are in him, yet the sence of them is to be found in him; for as both *Suarez* and *Flood* himselfe acknowledgeth (*p.* 147.) *Cajetan* said, *that these words, This is my body, doe not sufficiently prove the reall presence of our Saviours body without the presupposed authoritie of the Church*; and if in his judgement they prove not so much as the reall presence of Christs body in the Sacrament, much lesse prove they the presence thereof by Transubstantiation, or turning the bread into it. By the word *supposed*, which the *Knight* addeth more fully to declare *Cajetans* meaning, hee intended not *suppositions, or barely pretended authority of the Church*, but truly presupposed, which maketh not the speech found at all contemptibly of the Church as *Flood* would have it, whose stomack is so bad, that it turneth sweet and wholsome meate into choler;

*Nectar cui fiet acetum*
*& vaticani perfida vappa cadi.*

5 To the fifth. The *Knight* transcribeth so much out of *Biel* as was pertinent to his purpose: with the rest he thought not fit to trouble the reader. The whole passage in *Biel* standeth thus, *It is to bee noted, that though it bee expressely delivered in Scripture, that the body of Christ is truly contained under the forme or species of Bread, and received by the faithfull, yet it is not found in the canon of the Bible, how the body of Christ is there,*

*In Can. Miss. Lect. 40. notandum quod quamvis expressè tradatur in scripturâ quod corpus Christi veraciter sub speciebus panis con-*

whether

*whether by conversion of any thing into it, or whether it beginneth to be there without conuersion, or turning the substance, and accidents of bread remaining.* The former words in which passage, make nothing against the *Knight*: Who in this chapter for the most part condemneth Papists out of their owne mouth, and therefore taking *Biel* for such, hee maketh use of his testimonie against the Roman Church in point of Transubstantiation. Which is very direct and expresse, and the *Iesuites* answer is very weake and unsufficient thereunto, to wit, that hee *denieth only that Transubstantiation is found in Scripture in expresse words.* For first *Biel* saith not *non invenitur expressum*, but *non invenitur*; *It is not found in Scripture, whether Christs body be there by conversion of any thing into it.* Now many things are found in Scripture, as the Trinity of persons, the eternall generation of the Sonne, the procession of the holy Ghost from the Father and the Sonne, the number and nature of Sacraments: which yet are not set downe in expresse words. Secondly, it is evident out of the former words of *Biel*, that hee accounted those things expressely to be delivered in Scriptures, which yet are not set downe in expresse words: for hee saith that *it is expresly delivered in Scriptures, that the body of Christ is truly contained under the species of bread*, and yet those words are not found in Scripure. If wee should admit then of *Flood* his glosse upon *Biel*, Transubstantiation is not found in Scrip-

tinetur, & a fidelibus sumitur, tamen quomodo sit ibi corpus Christi an per conversionem alicujus in ipsum, an sine conversione incipiat esse corpus Christi cum pane manentibus substantiâ, & accidentibus panis in Canone bibliæ non invenitur.

ture, that is, is not found expressely: Yet our Argument from *Biels* testimonie is no way disabled thereby, because it appeareth out of *Biels* owne words, that hee holdeth that to bee expresly delivered in Scriptures, which is either expressed in word, or sence; the reall presence, he saith is expresse, not in the letter or forme of words in the text, yet in the sence: but so saith he, is not Transubstantiation; the apparant opposition betweene the members of his sentence sheweth that what hee beleeved of the reall presence, hee beleeved not of Transubstantiation, but the former he beleeved could bee proved out of Scripture, though not in expresse words yet in sence: therefore the later hee beleeved could not be proved so much as in sense, much lesse in expresse words.

6 To the sixt. Although *Petrus de Alliaco* inclineth rather to the Lutherans opinion in the point of the Sacrament, then to the doctrine of the Church of England: yet the *Knight* upon good reason produceth him as a witnesse; for hee speaketh home against Transubstantiation: his words are that (*the conversion of bread into Christs body*) *cannot evidently bee proved out of Scripture, and that that manner or meaning which supposeth the substance of bread still to remaine in the Sacrament is possible, neither is it contrary to reason, or to the authoritie of the Scripture; nay it is more easie to bee understood, and more reasonable then that which saith, the substance doth leave the accidents.*

*Cameracē. in 4 sent. q. 6. art. 2. patet quòd ille modus sit possibilis, nec repugnet rationi, nec authoritati bibliæ imò facilior ad intelligendum & rationabilior est quium, &c.*

If this bee not as *Flood* will have it so much as in shew for the *Knight*, I am sure it is both in shew and substance against the *Trent* faith: for if it bee granted that Consubstantiation is not contrarie to Scripture, nor reason; it followeth necessarily that Transubstantiation is grounded upon neither, but rather repugnant to both, for as *transs.* denieth *con.* so *con. transs.* If the remaining of the substance of bread with the substance of Christs body be not repugnant to the authoritie of Scripture, nor the meaning of Christs words, then doe not these words, *This is my body* signifie, or make Transubstantiation which necessarily aboliseth the substance of Bread, and putteth in place thereof the substance of Christs bodie. If Consubstantiation bee more easily to bee understood, and more agreeable to right reason in *Alliacoes* judgement then Transubstantiation: it is evident but for feare of his Cardinalls cap, hee would have simply avowed the former, and renounced the latter.

To the seventh. Take *Roffensis* his words at the best, the Iesuite is at *a great losse:* admit hee said no more then *I. R.* here confesseth *that no man can bee able to prove, that any priest now in these times doth consecrate the true body of Christ:* see what will follow hereupon, that no man is able to prove that your priests and people are not grosse Idolatours, adoring a piece of bread for Christ. Secondly, that none is able to prove that Christ is really and substantially offered in your 7

Masse: for if it cannot bee proved that he is there corporally present, as *Roffensis* confesseth, and you beare him out in it: it cannot bee proved that hee is corporally offered, *restat itaq; ut missas, missas faciatis*; it remaineth therefore that you *dismisse your misses*, or Masses. For what can they availe the living, or the dead, if nothing but meere accidents and shewes of Bread and Wine bee offered, which are meere nothing. Wee may yet gather farther upon *Roffensis* his words, if it cannot bee proved by any Scripture, that Christs body and bloud are present in the Roman masse: it cannot bee proved that they are present in any Masse, unlesse it bee granted that the Roman masses are of a worser condition then others: if not in any masse, much lesse must Papists say in any Sacrament without the Masse. What then becommeth of the maine and most *reall* article of the *Trent* faith, which hath cost the *reall* effusion of so much Christian bloud, I meane the *reall and carnall presence of Christ in the Sacrament*. To *Roffensis I.R.* should have added *Cajetan*, and so hee might have had a parreiall of Cardinalls, for the *Knight* alledged him, and his words are most expresse, not only against the proofe of Transubstantiation, but also of the corporall presence of Christ (as out of the words *hoc est corpus meum.*) The Cardinalls words are, *that which the Gospell hath not expressed, wee have received from the Church, to wit, the conversion of the bread into the body of Christ, I say from the Church, be-*

*Roff. cont. Luth captiv. Bab. c. 4 neq; ullum posit ū hic verbum est, quo probetur in nostrâ missâ veram fieri carnis, & sanguinis Christi præsentiam: non potest igitur per ullam scripturam probari.*

*Caje. in 3. p. Tho. q. 75. dico autem ab ecclesiacum non appareat ex Evangelio coactivum aliquod ad intelligendum hæc*

*cause*

*cause there appeares nothing out of the Gospell that can enforce a man to beleeve that the words*, This is my body, *are to bee taken properly*. How doth this *Flood swell* in pride, that to so great a Cardinal, so profound a Schoole-man, so eminent a Doctour, so divine a Commentatour, so golden a Writer (all which titles are given by the Roman Church to *Cajetan*) he vouchsafeth not a looke. But indeed he *held a Wolfe by the eares*, and was in a quandarie what to doe, whether to keepe his holt, or to let him goe: if hee had taken notice of his testimonie against the Roman Church, either hee must have disparaged the Cardinall, or given his Trent faith a grievous wound.

*verba propriè quod evangelium non explicavit expressè ab ecclesia accepimus, viz. conversionem panis in corpus.*

To the eight. *Durand* his words are plaine enough to prove that the conversion of bread into the body of Christ, is wrought by the vertue of Christs *benediction* before hee uttered the words, *This is my body, hee blessed*, saith hee, *the bread by his heavenly benediction, and by vertue of the Word, whereby the Bread is turned into the substance of Christs body*. Yea but saith *Flood*, hee addeth, *Wee blesse*, ex illa virtute quam Christus indidit verbis, *wee blesse by that power or vertue which Christ hath given to the words*, true: *verbis benenedictionis*, not *consecrationis* according to *Durands* mind by that power which Christ gave to the words of benediction going before, not those words which you call the words of Consecration ensuing after, *viz. This is my body*, which words yet *Durand* there rehearseth not, to prove the

8

*Benedixit benedictione cælesti, & virtute verbi qua convertitur panis in substantiam corporis Christi. Dur. rat. c. 41. num. 14.*

the conversion to bee wrought by them, but to prove Christs body to be truly there.

9 To the ninth. Though the forme of Consecration may be called a Benediction for the reasons alledged by the Spectacle-maker: yet it is certaine that *Odo Camerasensis* distinguisheth the one from the other, and ascribeth the conversion of bread into Christs body to the vertue of the precedent *benediction*, and not of the subsequent *Consecration*, *Christ blessed the bread, hee made it his Body, that which before was Bread by his blessing is made flesh; for hee would not have said after hee had blessed it*, This is my Body, *unlesse by blessing it hee had made it his Body*. Yea, but *Flood* threatneth to bring a place out of *Odo* expresly to the contrary, which is this, *Take away the words of Christ, and take away the Sacraments of Christ, wilt thou have the Body and Bloud of Christ made, put thereto the word of Christ*, but which word of Christ? for therein is the *cardo quæstionis*, whether the word of *Benediction* going before, or the word of *Consecration* following after? In *Odo* his judgement by the word of *benediction*; for hee saith *Benedictione factus est caro, by blessing it became flesh*, and that before hee uttered the words, *This is my Body*; which in *Odo* his apprehension as wee heard before, could not bee true: unlesse bread had beene turned into Christs body, before he pronounced them.

9 *Odo Camerac in can. miss. dist. 4. benedixit suum corpus fecit qui prius erat panis benedictione factus est caro non enim post benedictionem dixisset, hoc est corpus meum, nisi in benedictione fieret corpus suum.*

*Odo Camera. exposs in Can. miss. dist. 5. tolle verba Christi, non fiunt sacramenta Christi, vis fieri corpus, & sanguinem, appone Christi sermonem.*

10 To the tenth. Here *Iohannes de Rivis*, or *Iohn of the Flood* speaketh very disgracefully of his

10 I.R.

Father

*Father Christopherus de capite fontium, Christopher of the head of the Fountaines*: Nay, to a most reverend Father, the Archbishop of *Cæsarea*; for the Archbishop of *Cæsarea* his booke, saith hee, *De correctione Theologiæ scholasticæ; I doe not so much as looke into him, but remit it to the Roman Index, where you shall find this booke by you here cited forbidden, and even the arrogancie of the title sheweth it to deserve no better a place.* The *Bonasus* when hee is hard followed casts dung in abundance on the pursuer, and brayeth hideously; so doth *I.R.* cast filth, and raile downe right, when he is so hard pressed with a testimonie that he hath nothing to reply. The Roman Index *Prohibitorum librorum* is to *Flood* like the Philosophers *pons asinorum* in all extremities hee flieth to it. But what is this Index to us? hee might as well alledge the Turkes Alcharon against the *Knight*. This Index of prohibited bookes deserveth not only a prohibition, but a purging by fire. For in the first ranke we find the holy Bibles translated into vulgar languages to bee set, and after them most of the prime and Classick Writers, almost in all professions. There is nothing so easie as to prohibit this or any other booke: but unlesse our Adversariee back this Papall prohibition with detection of errours and heresies contained in such bookes, and a solid confutation thereof; this tyrannicall prohibition of the workes of Authours wil prove an evident conviction, that they forcibly smother that truth, the light whereof dazleth

*Solinus c. 43. Bonasus Tauri similis si insequantur Agasones, vehementius simum emittit per tria jugera & quisquid tangit Vrit.*

dazleth their eyes. Yea, but saith *Flood*, there is a grosse historicall errour, in that he saith, that in that opinion of his, both the Councell of *Trent*, and all the Writers did agree till the late time of *Cajetan*, as if *Cajetan* were since the Councell of *Trent*. No historicall errour at all in the Archbishop, but a frivolous cavill in *Flood*. For hee saith not that the Councell of *Trent* was before *Cajetan*, but that the Councell of *Trent*, and all Writers (before it also) did agree till the late time of *Cajetan*. Yea, but the *Knight* maketh Cardinall *Cajetan*, and the Archbishop of *Cæsarea* his two champions against the words of Consecration, as if they did both agree in the same, whereas here the Archbishop saith quite contrarie, *that all are for him but only* Cajetan. A ridiculous sophisme, *ex ignoratione Elenthi*: the *Knight* alledgeth both Cardinall *Cajetan*, and the Archbishop of *Cæsarea* against the words of Consecration, but not *ad idem*, not to prove the same conclusion: hee alledgeth *Cajetan* to prove that there is nothing in the words *hoc est corpus meum* to enforce Transubstantiation; but the Archbishop of *Cæsarea* to prove that the supposed conversion is made, not by the words of Consecration, *This is my body*, but by the precedent words of Benediction, and this hee proveth against all Papists strongly after this manner; *Vnlesse before Christ uttered those words*, This is my body, *his body had beene made of bread, this Proposition had not beene true*, This is my body, *for when Christ*

said

*Christoph: de correct. theoscholast fol. 11. 41. usq; ad 63. nisi prius quàm ista verba diceret Christus*

*said, take ye, eate yee, if at that time the Bread by benediction were not changed, it will follow that Christ did command his Disciples to take and eate the substance of bread, and so wee must denie the article of Transubstantiation*; therefore, saith he, (*certo certius constat Christum, non solùm per ista sola verba non consecrâsse, sed ne quidem illa partem aliquam fuisse consecrationis quam fecit*) *it is most certaine that these words were no part of the Consecration*; And this hee proveth to bee the opinion of all the ancient Fathers by name of *Iustine Martyr, Dionysius, S. Austine, Hesichius, S. Ierome, Gregorie, Ambrose, Rupert, Alquine, Bernard, Scotus, Landulph, Peter de Aquila, Pelbert*, and others.

*corpus suum esse pane factum erat, ista propositio non fuisset vera, hoc est corpus meum, &c.* Fol. 23.

To the eleventh. The *Knight* alledgeth not *Salmerons* opinion, but his relation of the opinion of other men: and although his credit bee cracked with Protestants, yet it is whole with *Flood* and his fellow Iesuits: as *Chamierus* on the contrarie, his credit is good with Protestants, though none with Pontificians. Yea but saith *Flood, Chamier* discovereth the *Knights* bad dealing, I would faine know how, or wherein first how? by the spirit of prophesie? or by some letter sent to the *Knight* after *Chamier* his death; for *Chamier* was dead many yeares before the *Knight* wrote. Were he alive what bad dealing could he discover in the *Knight*, who out of him truly and sincerely relateth the words of *Salmeron* the Iesuite concerning the Græcians in these

11

P. 162.

12

*Cham. de Eucha. l. 6. c. 7.*

words, *seeing the benediction of the Lord is not superfluous or vaine, nor gave hee simply bread; it followeth that when hee gave it, the transmutation was made, and those words,* This is my Body, *did demonstrate what was contained in the bread.* What fault findeth hee in this allegation? If the Greekes had no such opinion, or *Salmeron* relateth no such thing, the blame must light between *Salmeron* and *Chamier*; howsoever the *Knight* is free. For hee truly quoteth *Chamier*, neither dare *Flood* say that *Chamier* misquoteth *Salmeron*; For, saith hee, *though I found not this place in him, yet I will not say but it may bee there.* Let this *Spectacle-maker* put on a better paire of Spectacles, and hee shall plainly reade the words alledged out of *Salmeron* in the place quoted by *Chamier*. The geese in the Capitoll, if they gagled without cause, were to be beate for it: and the dogges to have their legges broken, if they barked when there was no suspition of a theefe approaching; Some such like punishment they deserve in *Tullies* judgement, who lay foule aspersions upon others without any colour of proofe or semblance of truth.

P. 161.

*Cic. Orat. pro Rosc. Amerino.*

12 To the twelfth. At the *Knights* allegation out of *Bellarmine*, *Flood* here *nibleth*, but can no where *fasten his tooth*, hee excepteth at the changing of the singular number into the plurall, and translating Scriptures for Scripture, and the most learned and acute men, such as *Scotus* for most learned and acute men. It seemeth this Iesuite is descended

descended of the race of *Domitian*; whose greatest exercise was all day to strike at flies with a sharpe iron bodkin: reade *Scriptures* in the plurall, or *Scripture* in the singular or *most acute*, or *the most acute*, the confession of *Bellarmine* maketh still altogether as strongly against the grounding of Transubstantiation on Scripture. *Scotus* saith, that *there is no place of Scripture so expresse* (*viz. for Transubstantiation*) *which setting aside the declaration of the Church evidently enforceth a man to admit it. For though the Scripture, viz. That text of Scripture brought by him to prove Transubstantiation, seemed to bee so plaine as to enforce a man not refractorie to beleeve it; yet it may bee doubted whether that text, viz.* Hoc est corpus meum *bee cleare enough to enforce it, seeing most learned and acute men, such as* Scotus *was thought otherwise.* If it may bee justly doubted whether the text, *This is my body*, inferre Transubstantiation, why doe our Adversaries blame us for doubting of it? If sharp-sighted *Scotus*, and other most learned and acute men thought the text enforceth no such thing: let our Adversaries give us leave to preferre their opinion before the judgement of *Flood* and others, neither so learned nor so acute.

*Sueton in Domitian.*

*Bellar. de Euchar. l. 3. c. 23. Dicit Scotus non extare locũ ullum scripturæ tam expressum, ut sine ecclesiæ declaratione evidenter cogat transubstantiationem admittere: atque id non est omninò improbabile: nam etiamsi scripturæ nobis tam apertæ videantur, ut cogant hominem non protervũ: tamen meritò dubitari potest cùm homines doctissimi & acutissimi qualis imprimis Scotus fuit, cliter sentiant.*

To the thirteenth. The *Knight* regarded not at what *Alfonsus à Castro* aimed, but hee tooke up his arrow where hee found it, and shooteth it against your *Trent* doctrine. *Of the Transubstantiation*, saith hee, *of the bread into Christs body, there*

13

*L. 8 con. hæres. verb. indulg. de transubstãtiatione panis in corpus Christi rara in antiquis scriptoribus mentio ra-ra, &c.*

*there is rarely or seldome any mention made in ancient Writers*: What doth *I. R.* answer hereunto? *Alfonsus* (saith hee) saith true, and the *Knight* most false. For though of Transubstantiation there bee no mention, yet of the conversion of the bread into Christs body there is most frequent mention; Reade my riddle, wats this? *rare mention of Transubstantiation, but not rare mention of the conversion of the bread into Christs body, pugnantia te loqui non vides?* Is not this a flat contradiction? I would faine know, what difference there is betweene Transubstantiation, and the conversion of the substance of Bread, into the substance of Christs body in the Sacrament. Neither can the Iesuite free himselfe here from uttering an evident contradiction in the same sentence, by saying that *Alfonsus* speaketh of the word Transubstantiation, not of the thing it selfe. For *Alfonsus* there speaketh of things not of words, as *Flood* himselfe confesseth in the same page five lines after, saying, *that Alfonsus his drift in that place is to shew, that though there bee not much mention in ancient Writers of a thing, or plaine testimonie of Scripture, that yet the use and practice of the Church is sufficient, bringing in for instance the point of Transubstantiation, and procession of the holy Ghost.* See here *Alfonsus* speaketh not of the word Transubstantiation, but of the *point* or *thing* it selfe; and of this *thing* or point (hee saith) *there is rare or seldome mention in ancient Writers.*

P. 164.

To the fourteenth. Neither *Scotus* nor *Tribarne* speake of the interpretation of the words, *This is my body*, nor of the manner of the deliverie of the doctrine of Transubstantiation in former times, but *de dogmate fidei*, of a doctrine of faith, which they expresly denie Transubstantiation to have beene, and what they say, may bee confirmed by *Flood* his owne answer in this place. For if Transubstantiation in former ages was not plainly delivered, as hee confesseth, *p.*167. it could not bee then *dogma fidei*, or *de substantiâ fidei*, any doctrine of faith. For all doctrines of faith are plainly and evidently set downe in holy Scriptures, as S. *Austine* and S. *Chrysostome* joyntly teach. As for the passage alledged by *Scotus* out of S. *Ambrose* it is fully answered, & retorted by *Andrew Rivet*, Mr. *Gataker*, and others; Whereunto I thinke fit to adde nothing, but that *Scotus* in the place alledged speaketh not confidently of S. *Ambrose*, that hee held the doctrine of Transubstantiation: but that in words he seemed to favour that opinion. 14

*Bellar. l.3. de Euch. c.23. unum addit Scotus, &c. quod ante Lateranense concilium Transubstantiatio non fuit dogma fidei.*
*Trib. in 4. dist. 11. q.3. disp. 42. in primitivâ ecclesiâ de substantia fidei erat corpus Christi sub speciebus contineri: tamen non erat de fide substantiam panis in corpus Christi converti.*
*Aug. de doct. Christ. l.2.c.9. omnia quæ continent fidem, & mores in illis inveniuntur quæ apertè posita sunt in scripturâ. Chrysost. in 2. ad Thess. hom.3. manifesta sunt in divinis Scripturis quæcunq; sunt necessaria. Rivet Cathol. orthod. q.18.138. Gat. discourse of Tran. pag.60.61. Scotus 4. Sent. dist.11. ad hoc multùm expresse videtur loqui Ambrosius.*

To the fifteenth. Albeit S. *Austine* in the place alledged by the *Knight* speaketh not expresly against your carnall presence, yet by consequence hee quite overthroweth it; for if the unbeleeving Iewes in the Desert, and *Iudas* in the new Testament 15

ment died spiritually, after they had received the Sacrament: it followeth that neither the one, nor the other in S. *Austines* judgement received Christs true flesh, *which whosoever eateth shall live for ever.* Againe, it followeth that the true flesh of Christ cannot be eaten, but by faith only, and doth not this make much for the *Knight?* Yea, but saith the Iesuite, with due reverence bee it spoken to S. *Austines* authoritie, *Maldonat* his interpretation is more sutable to the text, and discourse of our Saviour in the whole chapter then that of S. *Austines.* And with due reverence bee it spoken here, *Flood* and *Maldonat* two Iesuites like *Mules* in the Latine proverbe, *Mutuum scabunt, scratch and claw one the other*; But let any man examine the interpretation of *Maldonat*, and that other of S. *Austins*, and apply them, both to the words of Christ, and his maine scope and drift in that sixt Chapter, and hee will find S. *Austins* discourse in that tractate to bee *pure gold*; and *Maldonate* his glosse to be *drosse or Alcumie stuffe*, which will not indure the fire.

16 To the sixteenth. *Gregorie de Valentia concludeth* not *roundly with heretiques*, (as *Flood* speaketh) but dealeth very *squarely*, confessing in effect that *Gelasius* and *Theodoret* are against Transubstantiation. Yea but (saith *Flood*) *Bellarmine*, *Suarez*, and *Valentia* himselfe bring other *substantiall* answers to those Fathers. Very *substantiall* answers indeed, that by *substance* are understood *accidents* like to the glosse in the Ca-

*Greg. de Val. de transf. l. 2. c. 7. minimè mirum est si unus aut alter, aut etiam aliqui è veteribus minimè considerate, & rectè hac de re senserint.*

non

non law, *statuimus, id est, abrogamus, & quo magis id est, quo minùs.* The words of *Theodoret* are, that *the mysticall signes after Consecration doe not goe out of their proper nature, but continue in their former substance, shape and figure, and may be seene and felt as before.* How doth the Iesuite thinke you, expound these words? *Theodoret* speaketh not (saith he) of the substance of bread, as if that did remaine, but hee only saith that the accidents remaine in their owne substance, that is their *owne entitie, nature or being, which to them is not accidentall, and therefore may be tearmed their substance; for it is plaine that accidents have a certaine being of their owne, different from that of their subiect wherein they inhere, or rest.* I grant that it is plaine they have: but it is as plaine or rather plainer, that *Theodoret* in that place by *substantia* understandeth no such thing. For in this very Dialogue hee exactly distinguisheth betweene substance and accidents, and telleth us that by (οὐσία) or substance, hee meanes not accidents, but substance properly so taken, saying, *wee call a body a substance, but health and sickenesse an accident.* Besides that which hee here calleth *signum mysticum*, hee in this very Dialogue tearmeth *donum oblatum*, the *gift offered*, & *cibum ex seminibus*, *bread made of seeds*; and afterwards, *a thing visible and tangible*: but who ever heard of accidents without a subject offered to God for a gift? or that dimensions or colours or figures are a *nourishment made of seeds*, or that ac- P.175. Theod. Dial. 2.

cidents without a subject *can bee felt?* Againe, it is evident and confessed by all, that accidents properly so called have not shape or figure. For that implies thrt the accidents should bee one thing, and shape and figure another, whereas shape and figure are meere accidents themselves. Lastly, if *Theodoret* had thought that the substance of bread and wine ceaseth, and is changed into the very body and bloud of Christ: and that the accidents thereof only remained; *Theodoret* had not *taken* the heretique *in his owne net*, by retorting a similitude drawne from the Sacrament upon him; but the Heretique had taken *Theodoret* after this manner; *It is granted by us both, that the body of Christ after his ascension is so changed, as the sacred Symbolls after Consecration: but the sacred Symbolls are so changed, that in the Eucharist there remaineth only the outward shape and forme of bread, and not the reall substance; therefore Christs body after his Ascension is so changed, that the shape and forme of flesh remaineth, and not the very nature and substance.* Yea but (saith *Flood*) Theodoret *speaketh of something which is wrought or made by Consecration, and which is understood and adored: What is this that is made here? not the accidents for they remaine the same, not the substance of the bread, for that was before, neither is that said to bee beleeved, much lesse adored.* I answer briefly; of bread that was before common, a holy Sacrament of Christs body and bloud is made, and beleeved and reverenced as a most

Of this see more in the Romish Fisher held in his owne net, P. 144.

sacred

sacred mysterie: as when Waxe is made a seale, or bullion the Kings coyne, or money: the substance is not changed, but the use, significancie or efficacie: so in the Sacrament according to the mind of *Theodoret* there is a change made, but accidentall only, not substantiall.

To the seventeenth. Cardinall *Cusanus* is not produced by the *Knight*, as a witnesse speaking plaine against Transubstantiation: but as *lisping* something to that purpose, not as maintaining professedly Consubstantiation: for that had not beene safe for him, the Roman Church from whom hee held his Cardinals hat determining the contrarie: but yet secretly favouring that opinion, his words are, *that some ancient Divines are found to have understood (by the words,* This is my body) *the Bread not to bee transubstantiated, but to be over-clothed with a more noble substance.* Had he held Transubstantiation an article of faith, he would have branded those who held the contrarie with a note of heresie, and not said *some ancient Divines*: but some old heretiques thought, *that the words,* This is my body, *implyed not Transubstantiation, but rather a kind of Consubstantiation.* As for that errour of the Printer in the marginall quotation at which the Iesuite glanceth, as if the *Knight* had mistaken *libros excitationum*, for *exercitiorum* or *exercitationum*. I answer, the errour is as happy as that in the *Colen* edition of S. *Cyprian*, *cessat error Romanus*, for *error humanus*; and that in *Platina*, *nisi qui dum*

*Theod. ibid. non mutans naturam sed naturæ adijciens gratiam.*

17

*Excit. lib. 6. si quis intelligeret panem non transubstantiari, sed supervestiri nobiliori substãtiâ. Prout quidam veteres Theologi intellexisse reperiuntur.*

*Plat. in vit. Clement. Sander. l. 1. de schism. Aug. Or in Garners Apologie by Eud. Iohann.* *robustioribus est proponendus bic cibus Olidus* for *Cibus Solidus.*

18. *sic Bp. Gr. 1. 498. d. Divine Lg q diminute*

*arum partium ex Carnalibus integra suffragia tulerit*, for *Cardinalibus*; or that of the Printer of *Ingolstade*, *Wolfeum conatu summo nixum esse primam toties ecclesiæ sedem occupare, & vanitatis sacerdotalis fastigium conscendere*, for *unitatis*: For indeed those bookes of the Cardinall are no other then the exercise of his readers patience, or at the best of his owne wit or imagination.

To the eighteenth. For *Wickliff* and the *Waldenses*, the *Knight* insisted not upon their testimonie, though well hee might; (for they were most eminent professours of the truth, and most free from those foule aspersions which their sworne enemies, and bloudy persecutors cast upon them) because his purpose was in this chapter, as hee professeth in the title, *vos vestris gladijs jugulare*, to cut your throat with your owne swords, and condemne you out of your owne mouth, as Christ doth the evill servant in the Gospell. 'Tis true, *Wickliffe* was condemned for an heretique in the Councell of *Constance* many yeares after his death, and barbarous inhumanitie was also exercised upon his bones. Yet will it follow no more from hence that *Wickliffe* was an heretique, then that *Jeremie* was a false Prophet, or Christ and his Apostles false teachers, because they were condemned by councells of Priests. And of all Councells that of *Constance* carries the least credit, because it is not only condemned by all the reformed Churches, but by the Roman Church her selfe, and the Decrees

thereof repealed in later Councells. Touching the *Waldenses* what the Iesuite here writeth of them hee confirmeth by no testimonie, and the contrarie may be demonstrated out of *Orthwinus Gratius*, and the Historie and confession of the *Waldenses* lately set forth out of authenticall records in French.

*Histoire des Vaudois.*

To the nineteenth. The Iesuits answer to *Durand* concerning the *materiall* part of bread remaining in the Sacrament, but not the substance, implying that the *materiall* part of Bread, and the substance are different things is not *materiall* nor true. For though the materiall part of any substance be a distinct thing, both from the forme & the *compositum*: yet is it a substance, and hath accidents inherent in it. For according to the axiome of the metaphysickes, *ex non substantijs non fit substantia*, a substance or substantiall compound is not made or composed of *non* substances. Sith the whole is not distinct really from all the parts united together, the compound cannot bee substantiall, unlesse the parts of which it consisteth be substances. *Durand* therefore affirming that the *materiall part of the bread remained in the Sacrament after Consecration*: held that some part of the substance of bread remained, and therefore the *Knight* no way wrongeth *Durand*, but *Flood* the *Knight*. If *Durand* held that the whole substance of the bread was turned into the body of Christ according to your *Trent* Decree: why doth Card. *Bellarmine* censure his doctrine as he-

*De Euch. l. 3. c. 13.*

 reticall:

retticall: if he taught not that the whole substance was converted, hee must needs hold that some part of the substance remained as it was before; which is all the *Knight* chargeth him with. As for that the Iesuite addeth to salve the matter, that he acknowledgeth all others to bee against him in this point, let him put on his *Spectacles* and reade the place againe, and hee shall see there are no such words. Only I find queſt. 3. This modest parenthesis *salvo meliori judicio.* Which indeed are respective words befitting a modest man: but no way amounting to a confession that his opinion in that point was singular, and that all others were against him, which notwithstanding *Flood* puts upon him.

*Durand. in 4. sent. dist. 11. q. 1.*

20 To the twentieth. Touching *Gaufridus* and *Hostiensis* cited by the *Knight* out of *Durand*, it is evident that howsoever they might peradventure incline to that, which the Roman Church determined, *viz.* the second opinion that *the bread doth not remaine, but is changed*, yet they no way condemne the third opinion, *viz.* the *substance of bread remaines, and is together with the body of Christ.* For as *Durand* well noteth, they call it an *opinion*, not an *errour*, or an *heresie*; neither doe they say it is to bee reproved, but let it passe without any censure, which they would not have done, if they had held Transubstantiation to be a doctrine *de fide* to be beleeved of all upon paine of damnation.

*In 4. sent. dist. 10. q. 1. n. 13.*

21 To the twentie one. *Cuthert Tunstall* was a Bi-

shop,

shop, and in great esteeme among all the learned in his time, and therefore not lightly to bee slilipped off, and sleighted by a priest and Iesuit *de face vulgi*, by saying that the matter is not great, whether *Tunstall* said, that for which hee is alledged or no, because one single Author or two contradicted by others carrieth no credit. For I find not that hee is contradicted by any. His words are these, *of the manner and meanes of the reall presence, either by Transubstantiation, or otherwise perhaps it had beene better to leave every man that would bee curious to his owne conjecture, as before the Councell of* Lateran *it was left free.* Neither did that learned Bishop of *Duresme* ever retract this opinion. For M^r. *Bernard Gilpin* a holy man, and a kinsman of the Bishop affirmeth, that the Bishop his Diocesan often told him, that *Innocent the third had done very unadvisedly, in that he had made the opinion of Transubstantiation an article of faith.* Neither doe wee find that any in his dayes or since before *Flood* taxed this Bishop for this his opinion.

In his Epitaph in *Lambeth* Chancell he is styled *Aureus ille Senex.*

*Tunst. de Euch. l. 2. pag. 46. de modo quo id fieret fortasse satius erat curiosum quemque relinquere conjecturæ sicut liberum fuit ante concilium Lateranense.*

To the twentie two. None more sleight men of worth then those who want it. *Erasmus* will live both in his owne workes, and in the writings of the ancient Fathers, and other Classick Authours corrected and set forth by him, when a thousand *Floods*, and *Leomelij*, and *Daniels a Iesu* shall bee buried in perpetuall oblivion. *Erasmus* was in great esteeme with Archbishop *Waram*, and Sir *Thomas Moore* Lord Chancellor of

22

of England, and of divers Bishops, yea and Cardinals also beyond the Sea, and what Tully spake of Aristotle may bee truly said of him, there is in his writings, aureum flumen: but in the Iesuit his aduersarie, lacus auerni.

# Concerning priuate Masses,

## Spectacles Paragraph. 3.

### 2 pag. 187. vsq; ad 199.

OVR Saviours words take yee, eate ye, make nothing against priuate Masse, for Christ there spake to all his Apostles who did all eate: and out of that place a man might as well say, that all must communicate that are in the Church at the same time as two or three.

2 S. Pauls words where hee inuiteth Christians to imitate him, are meant of chastening the body, fasting and praying, and the like, in which Protestants follow him not, and if the words bee extended to the Sacrament, Catholike Priests imitate S. Paul therein, because they are readie to communicate with all such as come worthily to receiue, but the Knight must proue that S. Paul would not say Masse, vnlesse others would communicate with him, or that he teacheth that other Priests must not.

3 Where S. Paul 1 Cor. 11. commandeth the people

to

to tarrie one for another when they came together to eate hee speaketh to the people, who made the suppers called Agape, as is plaine by the text wherein hee reprehendeth the Abuses that were committed, as that some did exceed, others did want, some were drunke, some went away hungry, which could not pertaine to the blessed Sacrament; besides the distribution of that belonged to the Priests not to the people who are here instructed, and reprehended for their manner of making their suppers.

The cup of blessing is called a Communion, because it uniteth us to Christ our head, and also among our selves, as members of the same body, and though it doe this most perfectly when it is also received sacramentally, yet not only so, but it doth the same also in some measure being spiritually received: and as this union may remaine among us members, though every one among us doe not receive every day: so it may also remaine betweene us and the Priest, though hee say Masse, and wee not receive. If this argument of the Knight were good, it would follow that not only some, but that all the people must receive together with the Priest.

The Catholique Doctours cited by the Knight say indeed, that it was the practise of the primitive Church to communicate every day with the Priest, but they say not that it was of necessitie so to doe; nay some of them as Bellarmine and Durand prove manifestly that there was no such necessitie or dependence of the Priests celebrating upon the peoples communicating, that they might not cele-

*brate unlesse the people did communicate. For S.* Chrysostome *saith of himselfe that hee celebrated every day, though there were no body to participate with him.*

6 *The Councell of* Nants *forbidding Priests to celebrate alone, speaketh only of not saying Masse all alone, without one or two to answer; to whom the Priest may seeme to speake, when hee saith,* Dominus vobiscum, *and the like; but whats this to saying Masse without some body to communicate with him?*

7 *The Councell of* Trent *doth not blesse and curse out of the same mouth, or approve or condemne the same thing, when it commendeth sacramentall communion of the people together with the Priest, and yet condemneth those who say private Masses are unlawfull. For it is one thing for the Councell to wish that the people would communicate, because to heare Masse and receive withall will be more profitable: an other to say, that if there bee no body to communicate, such a Masse is unlawfull, or that the Priest must not say Masse.*

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*The Hammer.*

THe Iesuits answer to this Section of the *Knight*, wherein hee impugneth private Masse by foure texts of Scripture, two Canons of Councells, and twelve pregnant Confessions of Romish Doctours, consisteth partly of

sophismes,

sophismes, and partly of sarcasmes, to both which I purpose to returne a short and smart answer, first by refuting his sophismes, and after by retorting his sarcasmes.

To the first sophisticall answer I replie. That the words of our Saviour, *Take, eate, this is my body* were spoken to all future communicants as well as to the Apostles then present, for they containe in them an institution of a Sacrament to bee celebrated in all Christian Churches, till the end of the world, as the Apostle teacheth us from the 23. to the 28. especially at the 26 verse, *as often as yee eate this bread, and drinke this cup, ye shew the Lords death till he come.* This the Apostles in their persons alone could not fulfill, for they lived not till Christs second comming: they must of necessitie therefore bee extended to all that in succeeding ages should bee present at the Lords Supper, who are as much bound by this precept of Christ to communicate with the Priest, or dispencer of the Sacrament, as the Apostles were to communicate with Christ himselfe, when hee first in his owne person administred it; otherwise if the precepts *Take, eate, doe this in remembrance of mee* appertained to the Apostles only, what warrant hath any Priest now to consecrate the elements? or administer the Sacrament? nay, what command have any faithfull at all to receive the Communion? Yea but saith the *Iesuit*, if not only the Apostles and their successors, but all the faithfull are here enjoyned

1

Mat. 26. 26.

1 Cor. 11.

to eate: it would follow that whensoever the Sacrament is administred, all must communicate that are in the Church at the same time. It will follow that all who are bid to the Lords table, and come prepared to whom the Priest in the person of Christ saith, *Take eate, this is my body* ought to communicate; and this was the custome of the ancient Church as *Micrologus* teacheth, *Wee must know*, saith he, *according to the ancient Fathers, that none but Communicants were wont to be present at the mysteries*, and therefore before the Communion, the Catechumenie and penitents which were not prepared to communicate, were commanded to depart *ite, Missa est*: and wee find an ancient Canon of the Roman Church attributed to *Gelasius*, *enjoyning all under paine of excommunication that are present after the Consecration is finished, to participate of the blessed Sacrament.*

1

*De eccles. observ. sciendum juxta antiquos patres quod soli cõmunicantes divinis mysterijs interesse consueverint.*

*Orat. de consecrat. dist. 2. per-all à consecratione omnes communicent nisi malint ecclesiasticis carere liminibus.*

2

To the second. The precept of the Apostle, *bee ye followers of mee as I am of Christ*, 1 Co. 11. 1. is generall, and reacheth as well to acts of pietie, as charitie. As *non est distinguendum ubi lex non distinguit*, so *non est restringendum ubi lex non restringit*; as wee may not distinguish where the law doth not distinguish: so we must not restraine where the law hath no restriction. The *Iesuite* himselfe saith, that S. *Pauls* imitation is *directed to all*, if to all, then to Priests; and againe hee saith, *these words come in very fitly to prove that in all things that appertaine unto salvation wee should*

seeke

*seeke to imitate* S. Paul *as hee doth Christ*. And I hope the *Iesuit* holdeth the worthy receiving of the Sacrament a matter of salvation. I am sure the Apostle saith, 1 *Cor.* 11. *Hee that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe.* But what need wee dispute this point any further? sith the Apostle after hee had delivered this precept in the beginning of the chapter, in pursuit thereof at the 23 verse instanceth in the Sacrament it selfe, saying, *What I received of the Lord, that I delivered unto you, that the Lord Iesus the same night hee was betrayed tooke bread &c.* Surely if wee are to follow the Apostle in the performance of morall duties, much more of religious, and this the *Iesuit* in the end is compelled to grant, and therefore addeth for his further answer, that *Catholique Priests doe imitate* S. Paul *in the administration of the Sacrament, because they are ready to communicate with all such as come worthily to receive.* Catholique Priests, that is in his language Romanists imitate S. *Paul* in their Masse; wherein? and how? he administred a Sacrament, they offer a sacrifice: hee prayed in a knowne tongue, they in the Latine unknowne to the people: he acknowledgeth no Lords supper where there is not a Communion, whereby *many are made one bread and one body, because they all partake of that one bread*; they say private Masses in which the Priest bids the people eate, and drinke, but eateth and drinketh all himselfe: hee speaketh of *breaking of bread*, they breake none

1 Cor. 10. 17.

at all: hee commandeth *every one to examine himselfe, and so to eate of that bread, and drinke of that cup*, ver. 28. They forbid the Laytie to touch the cup: and call they this an imitation of the Apostle: is it not rather an immutation and violation of the Apostles holy precepts and practise: in these things they tread in the Apostles steps, as the Antipodes doe in ours, who are therefore so stiled, because their feet and steps are diametrally opposite to ours. Yea but saith *Flood, there are many things which S. Paul did, and wherein he did desire to bee followed, as chastening of his body, fasting and prayer, in which Protestants are not so well able to prove themselves followers of him, as Papists can doe.* P. 194. I answer, that although S. *Paul* in this place speaketh of no such thing, neither can his words reasonably bee stretched to the chastening and beating downe of his body to bring it in subjection, because hee addeth, *as I am of Christ bee ye followers of mee as I am of Christ.* Now wee reade not that Christ beate his owne body, or needed to endeavour to bring it into subjection, which was alwayes so from the beginning: yet let him rightly understand the Apostles practise in taming his flesh, and subduing his body, and he will find Protestants as ready to follow him as any the most austere Papist. For by taming his body hee meaneth not whipping or scourging, which Papists receive by tradition from the heretiques called *flagellantes* or the whippers: nor was his fasting an abstinence from flesh and feeding

ding on the daintiest fish, and powring downe the sweetest and strongest wines, but an afflicting his body by watching, continuall labour, and fasting from all kind of sustenance, and such fasts not only private Christians among us keepe often, but our whole Church in publike calamities by the command of supreame authoritie religiously observeth, and hath reaped singular benefits thereby.

Act. 28. 33. *Te have continued fasting, having taken nothing, wherefore I pray you to take some meate, for this is for your health.*

3

To the third. That the precept of S. *Paul, to tary one for another when they came to eate,* appertaineth to the Sacrament is evident, first by that hee calleth it the *Lords supper* which they came together to eate, *when yee come together in one place, this is not to eate the Lords Supper.* Now that by the Lords Supper, not the Agape which were not instituted by him, but the Sacrament is meant not only S. *Austin* and S. *Cyprian, tract. de cæn. dom.* and the Fathers generally quoted by *Casaubonus*, but *Baronius* and *Gregorius de Valentia*, and the Fathers in the Catechisme of the Councell of *Trent* expresly affirme. Secondly, it is evident by the coherence of the Apostles discourse in this chapter, who having reproved some abuses in eating the *Lords Supper*, to set an edge upon his reproofe relateth, *v.* 23. *& sequentibus* the institution of the blessed Sacrament, and from thence inferreth, verse the 33. and 34. *wherefore my brethren, when you come together to eate tary one for another, and if any man hunger let him eate at home, that ye come not together to condemnation.*

1 Cor. 11. 20.

Ep. 118.

*Exercit. 16. sect. 23.*

*Baron. annal. tom. 1. An. 34. Constat cœnam domini sic enim patres appellare consuevere institutionem sacratissimæ Eucharistiæ.*

*Greg. Valent. Tom. 4. disp. 6. q. 1. puncto 1. solet vocari hoc sacramentum cœna domini sicut appellavit*

tion. Yea but saith the Iesuit, *some among the Corinthians exceeded others, and some did want, some were drunke, and some went away hungrie, which could not pertaine to the Sacrament as every one knoweth.* I grant these abuses could not fall out in the very act of receiving the Sacrament in which every one had but some part of the Consecrated bread, and a draught also of the holy Cup in such a small measure and quantitie, as they could not bee distempered thereby: neither doth the Apostle taxe these abuses at the Lords Supper, but in their owne supper which they tooke before, *v.* 21. their disorders in these hee sharply reproves, not only as breaches of the Morall law, and acts of intemperance, but also as prophanation of the Sacrament, to which they ought to have come with a holy preparation before. Yea but saith the *Iesuit, the distribution of the Sacrament belonged to the Priests, not to the people who are here reprehended for their manner of making their suppers.* I answer, that albeit it appertaineth to the Priests to deliver the sacred elements, and the people to receive them from them: yet because the Priests cannot give, if none bee to take from them, the people who either absented themselves from the Communion, or came not together, but one after another, are justly reproved; because by this their negligence or disorder, the Sacrament could not bee so decently, or solemnly celebrated, as it ought. Now if the Apostle as the *Iesuit* will have it, requireth

*Apostolus 1 Cor. 11. & Chrysostomus, hom. 1. de cœna dom. quam sanè appellationem tanquã à veteribus patribus usurpatã commemorat quoq; catechismus Romanus. Catechis. Trid. pat. tract de sacram. Alt. sanctissimi patres Apostolorum authoritatem secuti cœnæ etiam nomine eucharistiam interdum vocârunt, quòd illâ vovissimâ cœnâ salutari mysterio à Christo domino sit instituta.*

reth the people *to tarry one for another*; before they began their feasts called *Agapæ*; how much more thinke you would hee require this dutie of expecting one the other before they began the Lords Supper? which is one of the chiefest and most publike Act and service, whereby we professe, and expresse the Communion of Saints. The neglect of the former dutie in not staying for their guests at their *Agapæ*, could bee at the most but a discourtesie or incivilitie; but the neglect in the later, as the Apostle teacheth, trenched upon their conscience, and hazarded their salvation, wherefore my brethren, saith the Apostle, v. 33. 34. *When you come together to eate, tarie one for another, and if any man hunger, let him eate at home that you come not together to condemnation.*

To the fourth. The text of the Apostle, *the cup of blessing, which wee blesse, is it not the Communion of the bloud of Christ? the Bread which wee breake, is it not the Communion of the body of Christ, for wee being many are one bread and one body, because wee are all partakers of that one bread*, is pertinently alledged by the *Knight* against priuate Masse, which is a *communion without communicants*; much like to *Cæsars* monument, which the Oratour fitly tearmeth *insepultam sepulturam*, an *unburied buriall*. How is the cup of blessing a *Communion* if none *pledge* as it were the one the other in it? how is the Bread a *Communion* if it bee *communicated* to none? How are the people made *one bread*, and *one body* by it, if they *partake*

4 1 Cor. 10. 16.

*Philippica.* 1.

*not of it.* I grant the union betweene the head and members, and Priest and people may remaine though the Priest say Masse, and the people receive not: as likewise it may remaine though the Priest say no Masse, nor communicate himselfe, because, there are other meanes of this Communion besides the Sacrament: yet because this Sacrament was ordained principally to confirme this union, and communion, and from thence taketh its name, they who impropriate a *common*, and of a publike communion make a priuate Masse, destroy both the name and nature of this Sacrament. Moreover, as the worthy participation of the Sacrament wonderfully confirmeth: so it was instituted by Christ to represent the union of the Priest with the people, which cannot bee done in priuate Masses wherein the Priest communicateth alone. For that representeth rather a distinction and separation of the Priest from the people, then an union. Yea but (saith the *Iesuit*) *if this argument of the* Knight *were good, it would follow that not only some, but all the people must receive together with the Priest, and that the people must not receive one without the other.* I answer, that it followeth indeed that all the people that are solemnly invited by the Priest, and come prepared, ought to receive together; and this the Apostles words strongly enforce, 1 Cor. 10. 17. *wee being many are one bread and one body, because wee are all partakers of that one bread,* marke it, *all partakers of one bread,* and therefore *all one*

*bread and one body.* How can Papists make this argument good out of their private Masses, wherein none partaketh of the Bread, or tasteth of the Cup but the Priest?

To the fifth. By the *Iurie of twelve men* true and honest in the *Iesuits* account, (for they all lived and died in the communion of the Church of Rome) all Priests that *say*, (I cannot say *celebrate*) private Masses *are cast* as transgressours of the traditions and customes of the primitive Church; Nay farther as novelists and innovators. For they all testifie and that joyntly, that the practise of the primitive Church is for our publike Communion, and against their private Masses, *true* saith the Iesuit, *they testifie concerning the practise of the primitive Church, but they affirme not that the contrary practise was unlawfull: the people then did communicate ordinarily with the Priest, but there was no necessitie so to doe.* Admit this answer were true, that the verdict of this Iurie passed for the practise and manner of the primitive Church, not for any Canon or precept so to doe: yet the *Knight* hath the better of the cause. For they all prove that for which hee produceth them, *viz.* that *by the confession of our Adversaries antiquitie is for us in this point*, and that there was a Church celebrating the Lords Supper as we doe, in the first and best ages when there was no Church extant in the world, either maintaining or practising private Masses. No man doubteth but that the constant and uni-

forme practise of the primitiue Church ought to sway more with all religious Christians, then any novell constitution or practise of any later Church whatsoever. If wee had nothing but their practise, that alone were of great moment. Yet wee have more, I meane their judgement. For sith *whatsoever is not of faith is sinne*, especially in actions of this nature, their constant and uniforme practise in this kind, may serve as a demonstration to any sober-minded man, that what they did, they thought most agreeable to Christs institution. But the Witnesses depose farther, for some come home to the point of unlawfulnesse of priuate Masses. Albeit *Cocleus* saith no more then that *anciently the Priests and people did communicate together*; and *Durandus*, *that all that were present at the celebration of the Masse did every day communicate*. And *Bellichius* and *Micrologus*, and *Tholosanus*, and *Innocentius* the Third, *that in the infancie of the Church, all that were present together at the Sacrament were wont to communicate*. Yet *Odo Cameracensis* goeth a step farther, saying, *in the Primitive Church they never had Masses without the convention of the people to communicate together*. *Iustinian* addeth to the practise of the primitive Church, the present practise of the Greeke Church backing them both with a good reason, *In ancient times*, saith hee, *which the Greeke Church useth at this day of one loafe of bread Consecrated, divers parts were distributed to each communicant, that by this their Communion their*

*De sacrific. Miss.*
*Dur. rat. l. 4. c. 53. in primitivâ ecclesiâ omnes qui celebrationi missarum intererant communicabant.*
*Bellith. in explicat can. c. 50*
*Micro. de eccles. observat.*
*Tolos de Ritibus c. 38. Innocent. 3. l. 6. myster. mis. c. 5.*
*Odo. in expos. can. antiquitùs nullæ missæ sine collectâ, hoc est, cætu aliquo modò offerentium, & sacramenta participantium agebantur.*
*Iustin. in 1 Cor. 10. olim quod nunc etiam Græci usurpant, ex uno eodemq; pane cõsecrato delibatæ particulæ singulis tribuebantur ut melius unio & conjunctio cum Christo atq; apertiùs significaretur.*

*union with Christ might bee more plainly expressed.* And *Hugo* out-strippeth him, saying, *it is therefore called the Communion, to teach us that we ought all to communicate of it,* or *because the people in the primitive Church did communicate every day together.* *Cassander* enforceth the Argument drawne from the name of this Sacrament yet farther against private Masses, *it cannot bee said properly a Communion, but where some people are partakers of the same sacrifice with the Priest.* And lastly *Iohannes Hoffmisterus* not only speaketh plainly, but *cryeth out* against your private Masses, *The thing it selfe doth speake and cry alowd, that both in the Greeke and the Latine Church, not only the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people did communicate togeither, and how this custome ceased it is to bee wondered, and wee ought to endeavour that it may bee restored againe in the Church.* Yea but saith the *Iesuit, Bellarmine* and *Durand* prove by manifest authoritie, that in the Easterne Church in the time of S. *Ambrose*, S. *Austine* and *Chrysostome*, the people did communicate but once a yeare: and yet S. *Chrysostome* even there where hee complaineth of the peoples coldnesse, saith of himselfe, that hee celebrated every day, though there were none to communicate with him. I answer, that the publike and solemne time at which all were bound to communicate in the Easterne Church, was but once a yeare, to wit at Easter: yet did the people in those dayes

*Hugo de S. Vict. in spec. eccles. post hæc dicitur communio quæ sic appellatur ut omnes communicemus, vel dicitur communio quia in primitivâ ecclesiâ populus communicabat quolibet die.*

*Cassand. de solitar. miss. propriè communio dici non potest nisi plures de eodem sacrificio participant.*

*Ioan. citat Cassand. consult de solit. miss. res ipsa clamat tam in Græcâ quàm in Latinâ ecclesiâ non solùm sacerdotes sacrificantes, sed & reliquos presbyteros, diaconos, nec non & reliquam plebem aut saltem aliquam plebis partem communicâsse, quod quomodo cessaverit mirandũ est, &c.*

*Bellar. li 2 de miss. c. 9 et 10 Durandus de hæret. l. 2. c. 4.*

dayes both at other times, and especially when they lay on their death-bed, receive the Communion: which was therefore called *Viaticum morientium*. As for S. *Chrysostome*; 'tis true that he *much complaineth of the backwardnesse of the people in comming to the Communion, and professeth for his owne part, that hee neglected not his dutie to celebrate the holy Sacrament, though hee were much discouraged therein by the paucitie and raritie of those, who presented themselves at the Lords Table:* yet I find not that he any where saith, that he celebrated the Communion when there was none to participate with him. For though it may bee at sometime especially on the weeke dayes, none of the people did communicate with him: yet alwayes some of the Clergie, who assisted that action communicated with him; and therefore the *Iesuits* inference, *that by our doctrine the Priest must not say Masse once in seven yeares, unlesse the people bee so devout as to receive with him*, is most absurd. For in all Colledges, and Cathedrall Churches, the Priests and Deacons communicate every moneth at the least, though none of the people sometimes receive with them. But in parish Churches it were a prophanation and a meere mockerie to administer the Communion without some of the people, to say, *Take, eate, and drinke you all of this*, when there is none to eate or drinke but the Priest himselfe, none, I say, neither Layk nor Clergie man.

6 To the sixt. The Canon of the Councell of

*Nants*

*Nants* is mounted against solitarie Masses; and what are solitarie Masses but private Masses? the Fathers in that Councell account it a ridiculous superstition in a Priest, to say, *the Lord bee with you, and lift up your hearts*, and *wee give thankes unto the Lord*, or *let us pray*, when there is none to make answer, or present whom hee inviteth to pray with him; and is it not altogether as absurd and ridiculous for the Priest to say as hee doth in all private Masses, *Take, eate, and drinke yee all of this*, when there is none to eate or drinke with him? Neither will *Innocentius* evasion serve the turne, that *wee are piously to beleeve that though there are no men present, yet that the Angels accompanie them that pray*; for neither can the Angels joyne in such formes of prayer as are used, *looke upon our infirmities, and deliver us from fornication and other deadly sinnes*: neither is it agreeable to sound Divinitie or Philosophie to bid Angels that are spirits *receive the body and blood of our Saviour*. Here for want of better answer the *Iesuit* picketh a quarrell with the *Knight* for not citing the Councell of *Nants* out of any originall but out of *Cassander, beyond whom and one or two more such fellowes*, saith he, *it seemeth his learning did not stretch*. I will repay him in his owne coyne. For the *Iesuit* himselfe citeth not the Councell of *Nants* out of any originall but out of *Bellarmine* and *Burchard, beyond whom, and one or two more such fellowes, it seemeth his learning did not stretch*. Is it no disparagement for *Flood*

*Concil Nan. c 30. & Cassand. p. 83.*

*De myster. missæ, c. 15. piè credendum est quòd Angeli dei comites assistant orantibus.*

*Flood. p. 197.*

P. 197. l. 27.

*Flood* a professor in Divinitie, and writer of Controversies to cite a Canon of a Councell out of *Bellarmine* his fellow-Iesuit, and is it a disparagement for a *Knight* no professed Divine, to cite a Canon of a Councell out of *Cassander* a most learned Doctour, and great Antiquarie in high esteeme when hee lived in the Roman Church? If the *Iesuit* answer that hee could not cite the originall, because that Decree is not now extant in any Councell of *Nants* that wee have, with one and the same answer hee justifieth the *Knight* as well as himselfe. It is no argument of Ignorance, but rather of faithfulnesse and sincerities when a man cannot come to the sight of a record himselfe to transcribe it out of others *verbatim*, who have seene it and avouch them for it.

7 To the seventh. The Councell of *Trent* like *Satyrus* in the Poet *bloweth out of the same mouth hot and cold*; or like the fountaine in S. *Iames*, *sendeth forth at the same place sweet water and bitter*, for the Councell accurseth them who say private Masses are unlawfull, and yet wisheth that there might bee no private Masses. It is true that it is one thing *to wish that the people would communicate because to heare Masse and receive withall, will bee more profitable*: another to say, if there bee none to communicate the Priest must not say Masse, or that such Masse is unlawfull, yet there is such affinitie betweene these two sayings, that a good argument may bee drawne from the one to the other. For hee that wisheth a reforma-

3. *V.* 11.

*c.6.can. 8. optaret quidem sacro-sancta synodus ut populus qui astat communicaret, quòd hujus sanctissimi sacrificij fructus uberior proveniret.*

tion

tion in private Masses, or (which is all one) that of private Masses they were made publike Communions, consequently acknowledgeth that private Masses are faultie, or defective: and if faulty so farre as they are faulty, unlawfull.

And thus the indifferent reader may see that the water of this *Flood* wants ashes and soap to bee mingled with it, *lavat enim non perluit*, for it washeth but scowreth not, nor fetcheth out foule staines in the Masse-priests linnen.

Having refuted his sophismes, I come now to retort his Sarcasmes. *Tigers if they heare a drum grow madde*: in this section the *Knight* sounded an alarum, and caused the drum to beate hard, at the sound whereof the *Iesuit* his adversarie after the manner of the Tiger groweth starke madde, and snappeth at every one hee meeteth. First hee falleth upon the Knight for creating a Cardinall, to wit, *Hugo de S. Victore, of his owne free goodnesse to make up the number of his Bishops and Cardinals*. I answer for the knight, that he created no supernumerall Cardinall: for he would not usurpe upon the Popes priviledge; but committed a small errour in an *hue and cry*, which was made after one *Hugh* in stead of *another*, yet peradventure it was not the *Knights* mistake, but the Correctors. For *Hugh* of S. *Victor*, though he hath his Cardinals hat in the margent, yet hee standeth bareheaded in the text (*it is called a Communion, because it is a common union of Priests and people, otherwise*, saith *Hugo, it is called a Communion, for*

*Lxmel. spongeles unguentorum fragrantiâ, & Tigres pulsu tympanorum in rabiem aguntur.*

*Flood p. 188.*

*Lynd safeway p. 119.*

*that the people in the primitive Church did communicate every day.*) But admit the *Knight* mistooke *Hugo de S. Victore*, for *Hugo Cardinalis*, as *Bellarmine* confesseth, that many learned men of his owne side mistooke *Anselmus Laudunensis*, for *Cantuariensis*; yet *Flood* should have pardoned or let passe and overseene this small oversight, because wee tooke him at a worse fault in the like kind in examining his last Section, wherein as I there shewed hee grosly mistaketh *Bertram* for *Elfrick*, and a collation of two Authours for a translation of one.

*Eras. Adag.* *Loripedem rectus derideat Æthiopem albus.*

P. 189. After this hee jeareth at the *Knight* for saying that the Councell of *Trent* wished well to our doctrine, *What*, saith hee, *have you Masses Sir Humfrey? take heed it may cost you money: an Informer that should heare this might catch you by the backe, and bring you in for so many hundred markes as you have received bits of bread in your Church, which truly might prove a deere ordinarie for you.*

*Cic. pro Cal.* The Orator said well, *nihil tam volucre quàm maledictam*, nothing is so easily cast out as a contumelious word, and I may adde nothing so easily returned backe. The *Knight* no where saith that wee have any Masses in our Church, but only that the Councell of *Trent* wisheth well to publike Communions wherein the people communicate with the Priest, which are not certainly your private Masses: but admit hee had said wee have Masses in our Church, hee might very well have

defended

defended this speech by my Lord of *Duresme* his distinction of *Christ his Masse*, and *the Pope his Masse*. Wee have Christ his masse at every communion, neither is any man merced for being present at it, but for being absent from it. For Masses are not sold with us, as they are with Papists where there is a price set for *drie Masses*, and *wet Masses*, for *low Masses* and *high Masses*; the ordinarie was but a groat for the one, and a testor for the other, but now it is raised; and so to speake in the *Iesuits* language the Priests Masses prove a *Deere ordinarie* for the Laitie. After this madde Tiger hath left the *Knight*, hee fastens his teeth upon our Communion Table, calling it an *emptie Communion, nothing but a morsell of bread, and a sup of wine, and a prettie service and good-fellow Communion.* *Flood* is the same full and fasting, in jeast and in earnest, for in both hee contradicts himselfe, which discouereth an idle and addle braine. If our Communion bee *emptie* and nothing but a *morsell of bread*, and a *sup of wine* what *good-fellowship* can there bee in it? But in good earnest how can the *Iesuit* call ours an *emptie Communion*, which is every way full, and fuller then theirs, both for the signes, and the things signified? for the signes, we have the substance of Bread and Wine, they nothing but *hungrie accidents* and *shewes*, a bit *of quantity*, and a *morsell of colours*, and a *soppe of figures*; neither have the Laitie among them so much as a *sup of the consecrated cup*. For the thing signified we teach that

*Tho. Mor. episc. Dunelm. l. titit.* Christ his Masse.

P. 190.

P. 199.

all communicants by faith feed on the very body and bloud of Christ, and all that so feed partake of all the benefits of Christs passion: they teach that Infidels and reprobates eate Christs body, and reape no benefit at all by it. As for his *good-fellow Communion*, let him take it to himselfe, for *Aquinas* noteth, that *sometimes their Priests are overseene by drinking the liquor in the Consecrated cup*, and the cautels of the Masse appoint what is to bee done in case *the Priest being drunke before cast up the host*. As for our Communion there can bee no excesse, or as hee tearmeth it good-fellowship in it. For the people have warning a weeke at least before to prepare themselves, and they receive alwayes fasting before, and the quantitie is so smal that it cannot distemper any, which this *bone Compaignion* could not bee ignorant of. But it seemeth hee tooke a cup of *vinum Theologicum* in the Taverne before hee set pen to paper in this section. For besides manifold contradictions before noted, hee tearmeth in it our *Communion sacrilegious*, not considering that they *sacrilegiously* take the cup from the Laity, and that we have restored it, and he concludeth the Section with *these words, here is enough of such an idle subject*. Now the subject as appeares by the argument of the Section, and the title he putteth throughout, is *Private Masse*. Nay which is a most certaine demonstration of his distemper; when hee wrote this Section hee forgot that hee was a Priest, and reckoneth himselfe among the Laitie, saying,

*Missal. in cautel. si in casu gulæ Eucharistiam evomuerit.*

P. 199.

the

*the union may remaine betweene us and t he Prieſt, though he ſay Maſſe, and wee not receive.*

P. 197. l. 1.

# Concerning the 7. Sacraments,

## Spectacles, paragraph. 4.

*a pag. 199. uſq; ad 242.*

THe Knight *unjuſtly chargeth* Bellarmine *for laying a foundation of Atheiſme, in ſaying that if wee ſhould take away the credit of the Roman Church and Councell of* Trent *(which decreeth the preciſe number of 7. Sacraments;) the Decrees of other Councels, nay even Chriſtian faith it ſelfe might be called in queſtion, for if ſuch a generall Councell may erre, the Church may erre; if the Church may erre, the faith which that Church teacheth may faile, and conſequently there can bee no certaintie. S. Gregorie the great, did often ſay, and write, that hee did hold the 4. firſt Councels in the ſame honour that hee did the 4. Goſpels, which is the ſame, as to ſay they could as little erre as the 4. Goſpels. And the Parliament lawes of* England *give as great authoritie to thoſe 4. firſt Councels, as S.* Gregorie *doth, acknowledging that for hereſie, whatſoever is condemned for ſuch by any of them, which is in other words to acknowledge them for a Rule of faith,*

I

*Concil. Trid. Seſſ. 7. can. 1. Bell. de effect. ſacram. l. 2. c. 25. ſi tollamus authoritatem præſentis eccleſiæ, & præſentis concilij, in dubiũ revocari poterunt omnium aliorum cõciliorum decreta & tota fides chriſtiana.*

1 Eliz. 1.

*and consequently of infallible authoritie: neither can any thing be said more against the present Church, and present Councell of* Trent, *then against the Church of that time, and the Councels of those times.*

2 You know that I have withdrawne nothing that was profitable v.27. I have not shrunke to declare unto you the whole counsell of God.

*The* Knight *impertinently alledgeth the testimonies of S.* Paul, Acts 20.20. *and* Bellarmine l.4. d.verb.Dei. *All those things are written by the Apostle, which are necessarie for all men, and which they preached generally unto all. For S.* Paul *speaketh not of the written word, but of the doctrine of Christ by him preached; neither doth* Bellarmines *saying helpe any thing, because though those things which are necessarie in generall for all to know, which are but few bee written, there bee yet many more not written, which are necessarie to bee knowne by some in the Church.*

3

*The* Knight *in praying that the Anathema decreed by the Councell of* Trent *might fall upon his head, if any Papist could shew the number of seven Sacraments to have beene the beliefe of the Church for a thousand yeares after Christ, is too forward to draw malediction upon himselfe; it will come fast enough to his cost. It is an heavier thing then he is aware of to have the curse of a mother, and such a mother as the Church which doth not curse without cause, nor out of passion. For as the Scripture saith,* maledictio matris eradicat fundamenta, *the malediction of a mother doth roote out the foundations.*

Eccles[illegible]cus 3.11.

4

*The* Knights *definition of a Sacrament, to wit, that it is a seale witnessing to our consciences, that*

Gods

Gods promises are true is senseless, and without ground, largely refuted by Bellarmine, and proved to bee most absurd. For how can the Sacraments bee seales to give us assurance of his words, when all the assurance wee have of a Sacrament is his word? this is idem per idem. Besides, what promises are these that are sealed? or if they be sealed, what need we more seales and Sacraments then one? if there may bee more, why not seven as well as two? Againe, how doe wee see the promises of God in the Sacraments? these are but foolish fancies bred in hereticall braines, and so to be contemned.

Bell. l. 1. de sac. in genere. c. 14. 16.

The Knights Argument against five of our Sacraments, that in them the element is not joyned to the Word, or they have not their institution from Christ, or they bee not visible signes of invisible saving grace, is frivolous. For confirmation and extreame Vnction have the element, and the Word, to wit, oyle and the forme: order and penance have institution from Christ, as is confessed in order the patten with an Host and Chalice with wine in it is the outward element: in penance humble confession with prayer, fasting, and almes deedes, are the outward element: in Matrimonie the bodyes of a man or woman are as much an outward element, as water in baptisme: and though Matrimonie might bee a naturall contract before the Gospell, yet was it exalted to the dignitie of a Sacrament by Christ, and though it bee an holy thing as order is, yet as order is forbidden to all women, so upon good reason Mariage is forbidden to all Priests: because it is good,

5

but

but of an inferiour ranke, and not so agreeable to the highest state of Priest-hood.

6 Aug. in Iohan. tract. 15. de latere in cruce pendentis lanceâ percusso, sacramenta ecclesiæ profluxerunt.

That S. Ambrose, Austine, Chrysostome, and Bede teaching, that out of Christs side came the Sacraments of the Church prove no more two then seven Sacraments. For they say not that they were then instituted, or that there were no more Sacraments instituted, or that other Sacraments did not issue from thence.

7 L. 2. de sacram. c. 24.

Saint Ambrose maketh expresse mention of the Sacrament of confirmation, and of penance, as Bellarmine sheweth: who also yeeldeth a reason why S. Ambrose in his bookes de Sacramentis mentioneth no more but three Sacraments, because his intent in that worke is only to instruct the catechumenie in those things which are to bee done at the time of Baptisme. For hee neither writeth to the beleevers of his age, but only to some beginners, as is manifest by the title of one of his bookes: neither doth he there speake of the Sacraments which the Church hath taught and declared, but of the Sacraments which those beginners that hee spake to, had newly received.

8 Respice ad munera ecclesiæ, munus sacramentorum in baptismo in Eucharistiâ, et cæteris sanctis sacramentis.

S. Austine in those places where hee speaketh of two Sacraments restraineth not the number to two only. For in his first Sermon upon the 103. psalme, hee saith, cast thine eyes upon the gifts, or offices of the Church in Baptisme, the Eucharist, and the rest of the holy Sacraments: and in his Epistle 118. having brought in the two Sacraments, Baptisme, and the Lords Supper, he addeth this generall clause,

and

and if there bee any thing else commended in canonicall Scriptures. Neither doth the place the Knight citeth out of the third booke de doctrinâ christianâ availe him any thing; for it is plaine by the word sicuti, that he bringeth in Baptisme, and the Lords Supper for example only, which doth no way restraine the number. Besides, his word in this place is not sacraments as the Knight citeth him, but signa signes, which is therefore a corruption of the Knights.

S. Cyprian de ablutione pedum, reckoneth but five Sacraments, not that hee thought there were no more: but that it pertained not to his purpose to speake of more in that place: his scope being only to speake of such Sacraments as had relation to our Saviours last Supper, and by ablutio pedum, that Authour meaneth the sacrament of penance, as appeareth by the words following, for this, O most benigne Lord, thou didst wash thy Disciples feet, because after Baptisme which may not be iterated, thou hast procured another laver which must never bee intermitted.

S. Isidore in his sixt booke of Etymologies cited by the Knight, doth not so much as intend to speake of any Sacrament at all, but his only intent is to treat of the names of certaine feasts, as the title of the chapter sheweth, to wit, of feasts and their names. Among which he putteth Christs Supper. Moreover, to shew that S. Isidore held more then the three Sacraments the Knight speaketh of, in his second booke de Eccleſiaſt. offic. c. 16. & l. 23. c. 19. he mentioneth

11

9

Cyp. de ablut. ped. propter hoc benigniſſime Domine, pedes lavas diſcipulis quia poſt baptiſmum quem ſine reverentia iterari non patitur, aliud lavacrum procuraſti, quod nunquam debeat intermitti.

10

12

neth two more, Penance and Matrimonie.

11 Alexander hales *in the place alledged by the* Knight *saith not, that there are no more then foure Sacraments, but on the contrarie concludes,* Par. 4. q. 5. n. 7. art. 2. *that there bee neither more nor fewer then seven Sacraments; tis true indeed that* Hales *was of opinion that the forme and matter which wee now use in the Sacrament of confirmation were not appointed by our Saviour, but by the Church in the Councell, at* Melda: *but this* Hales *saith,* sine præjudicio, *that is with leave, not stifly nor arrogantly maintaining his owne opinion.*

12 Hugo de Sancto victore *excludeth not Penance from being a Sacrament. For in his* 23. *chapter hee calleth Penance the second board after shipwrack, and saith, that if any man endanger his cleansing, which he hath received by Baptisme, he may arise, and scape by Penance. Moreover, the same* Hugo *in his Glasse of the mysteries of the Church saith, that there are seven principall Sacraments of the Church, whereof five are called generall, because they belong unto all, to wit, Baptisme, Confirmation, Eucharist, Penance, Extreame Unction; and two speciall, to wit, Matrimonie and Order.*

C. 12. Septem sunt principalia ecclesiæ sacramenta, &c.

13 *Although* Bellarmine *denieth that Extreame Unction can be deduced out of the last of S.* Marke: *and* Cajetan *out of the first of S.* Iames, *and although* Hugo, *and* Peter Lomberd, *and* Bonaventure, *and* Alensis, *and* Altisiodorensis *denie it to bee instituted by Christ: yet none of them all denie it to be a Sacrament.*

Beſſarion *the Cardinall ſaith not that there are but two Sacraments; for he was a great man in the Councell of* Florence, *wherein ſeven Sacraments are preciſely taught: but that we find theſe two Sacraments expreſly delivered, and that wee find none other, and none of the reſt ſo delivered, that is, ſo plainly.* 14

Soto, *though he denieth that ordination of Biſhops, is truly and properly a Sacrament: yet hee denieth not the Sacrament of order in the Church.* 15

Durand *ſaith indeed that Matrimonie is not a Sacrament univocally, agreeing with the other ſix: but all acknowledge it to bee an errour in him, and Divines of his owne time did note it for ſuch, though the matter then were not ſo clearely defined.* 16

Cajetan *ſaith indeed, that the prudent reader cannot inferre out of the words of* S. Paul, *Epheſ.* 5. hoc eſt magnum Sacramentum, *that Matrimonie is a Sacrament: yet hee denieth it not to bee a Sacrament. For though it bee not inferred from that place, it may be inferred from either; or if neither from that nor other, yet it may bee deduced out of tradition.* 17

Canus *telleth us that the Divines ſpeake ſo uncertainly of the matter and forme of Matrimonie, that hee ſhould bee accounted an unwiſe man, who in ſo great differences of opinion, would take upon him to eſtabliſh any thing certainly: yet hee denieth not Matrimonie to be a Sacrament. For theſe are his words, if the Lutherans argue that Mariage adminiſtred with ſacred Ceremonies, ſacred matter, ſacred* 18

*Locor. Theol. l. 8. c. 1. ſi Lutheram de hoc matrimoniorum genere diſceptare voluerint, intelligant ſe in ſcholæ diſceptationem incidiſſe, nec oportere catholicum ad eorum argumenta reſpondere: ſin verò argumententur matrimonium cum*

*sacris ceremonijs administratum Sacramentum ecclesie non esse tunc catholicus respondeat fidenter, securè contra pugnet.*

*cred forme, and by a sacred Minister, as it hath ever beene administred in the Roman Church, even from the Apostles time; if I say they argue that this is not a Sacrament of the Church, then let a Catholique answer confidently, let him defend stoutly, let him gainsay securely.*

19

Vasquez *doth not say, that Matrimonie is not a Sacrament properly so taken: but that S.* Austine *speaking of Matrimonie doth use the word Sacrament but in a large sense: This is true, but it is but* Vasquez *his private and singular opinion, not in a point of faith, but only in the meaning of one Father, in the use of a word, and in this his opinion he is contradicted by other Catholique Divines.*

20

*De Sacram. in Gen. l. 1. c. 9.*

Bellarmine *saith, that the Sacraments signifie three things, one thing past, to wit, the Passion of Christ; another thing present, to wit, sanctifying grace, which they worke in our soules; another thing to come, to wit, eteruall life. The signification of these three things is most apparant in Baptisme, and the Eucharist: but not so apparant in the rest. Thus farre the* Knight *quoteth* Bellarmine, *but leaveth out that which followeth*, tamen certum est implicitè illa omnia significari; *but it is certaine that the rest of the Sacraments signifie all these things at least implicitly.*

The

*The Hammer.*

Although the *Iesuit* was very angrie when hee wrote this Paragraph, as appeareth by his snarling at every passage almost; yet in his discretion hee thought good not to meddle with some things, which were too hard for his teeth. To *Theophylact*, *Euthem*, and *Paschasius*, and the last passage out of S. *Austine*, as also to the refutation of the popish arguments for their septenarie number of Sacraments, from *incongruous* and ridiculous *congruities*, hee replieth not a word, and three of their prime Schoole-men, *Durand*, *Vasques*, and *Cajetan*, hee lets shift for themselves, defend them he neither will nor can; yet for all this hee puts up as if hee had done wonders in this Paragraph, and filleth up the defect of solid answers with bragges, and swelling words of vanitie;

*Bullatis undiq; nugis*
*pagina turgescit.*

But these bubbles wee shall see will dissolve of themselves, in the particular answer to his twentie severall exceptions against the *Knights* discourse.

To the first. The *Iesuit* in this Paragraph thinketh that hee discourseth very profoundly, for page 201. he saith, *the* Knight *is not capable of it*; whereas his *chanel* here is so *shallow*, that any child instructed in his Catechisme, may *wade*

thorow it. *Without an infallible rule*, ſaith he, *there can be no certaine beliefe in God.* An extreame veritie, *without an unerring Pope no certaine rule of faith*, an extreame falſitie: the *Ieſuit* cannot ſee Chriſt for the Pope, nor the Scripture for the *Trent* Canons. Let him remove them out of the way; and if hee have an eye of faith, hee may clearly ſee both, and in them an infallible rule of faith, and certaine meanes to learne true beliefe in God. The occaſion of this diſcourſe of the *Ieſuit* was the *Knight* charging Cardinall *Bellarmine* for laying a foundation of Atheiſme in ſaying that if we ſhould take away the credit of the Roman Church and Councell of *Trent*, the Chriſtian faith it ſelfe might bee called in queſtion. The charge lieth heavie upon the Cardinall. For to diſparage the ſelfe-ſufficiencie of the holy Scriptures, and ſuſpend our Chriſtian faith upon the Decrees of a late factious conventicle, rejected by the greater part of the Chriſtian world, is a ready way to overthrow all Divine faith, and true religion. Yet the *Ieſuit* ſeeketh to cover the nakednesſe of the Cardinall with theſe *fig leaves*; *If a generall Councell may erre, the Church may erre; if the Church may erre, the faith which that Church teacheth may faile, and conſequently there can bee no certaintie.* How eaſily are theſe leaves plucked away, and torne in pieces? 1. Though ſuch a Councell as the Councell of *Trent*, conſiſting of a few Biſhops ſwaied by the Italian faction may erre, it would not from thence follow,

that the whole representative Church might erre. 2. Though the whole representative Church in a free and generall Councell lawfully called might erre, yet many millions in the Catholique Church may hold the orthodox beliefe, and consequently the faith of the Church not totally faile. Yea but saith the *Iesuit, take away the Infallibilitie of the Church there is no rule of faith.* This assertion of his is open blasphemie, as if God would not bee true, though all men were found liars: though the Roman Church and Pope erre a thousand times, yet the rule of faith remaineth unvariable in the holy Scriptures. Yea but S. *Gregorie* equalizeth the foure first generall Councels to the Gospel, and saith in effect, that they could as little erre as the 4. Gospels, and that upon the deniall of their authoritie the Christian faith might be shaken as well as by the deniall of the Gospels: and the like authoritie giveth your Parliament unto them. I answer, S. *Gregorie* equalizeth the foure first generall Councels to the foure Gospels, not in respect of authoritie, but in respect of the veritie of the articles defined in them: he saith not, *they could as little erre,* but *they did as little erre,* in their decisions, or to speake more properly that their doctrine was as true as Gospell, because the determinations in those first generall Councels against Heretiques are evidently deduced out of holy Scriptures. Our Parliament alluding to the words of S. *Gregorie* speaketh in the same sense, as hee doth. Yea but saith

saith the *Iesuit*, your Parliament lawes acknowledge that for heresie whatsoever is condemned for such in any of those Councels, which is in other words to acknowledge them for a rule of faith, and consequently to bee of infallible authoritie, and to joyne them in the same ranke with the Canonicall Scriptures. *Idem jungat Vulpes*; by the like reason the *Iesuit* might say we joyne the booke of Articles of Religion, and Homilies in the same ranke with the Canonicall Scriptures, because we condemne for heretiques all that obstinatly maintaine any doctrine repugnant to them: which wee doe not, because we hold the Decrees of a provinciall Synod, to bee of infallible authoritie: but because wee are able to prove all the Articles there established, to be consonant to the holy Scriptures. Yea, but further saith the *Iesuit* in the same statute, *you give power to the Court of Parliament, with the assent of the Clergie in their Convocation to adjudge or determine a matter to be heresie, which is the very same as to give it power to declare faith, or to be the rule thereof.* I answer, the statute giveth power to the Convocation, to declare faith, and determine heresie out of Gods word, and by the sentence thereof, and no otherwise. In such sort to declare faith, is not to be the rule of faith, but to judge and measure things by the rule. There is a maine difference betweene these two, (which yet the *Iesuit* here confoundeth as if they were coincident) to declare faith, and to bee the rule of

P. 203.

faith

faith every Iudge declareth the Law, yet is he not the rule of the Law. The Inquisitors in their *Indices expurgatorij*, and the *Sorbonists* in their censures declare what is heresie; yet they are not I trow the Rule of popish faith, every meater in the market declareth that such or such is the measure of corne and graine, yet is not every, or any corne-meater the Winchester standerd. It is one thing to be the rule, and another to measure by the rule, and declare what we have measured. But to retort the *Iesuits* phrase upon himselfe, hee is not *capable* it seemes of this discourse which yet every market-woman or boy is. Well, let the authoritie of generall Councels bee great in the Church, and of the foure first Councels greatest of all, *quid hoc ad Romhum?* what maketh this for the infallibilitie of the *Trent* conventicle? much saith the *Iesuit* every way, for *what*, saith hee, *can you say more against the present Church, and present Councell of Trent, then against the Church and Councels of those times?* What can we say? nay what can we not say? what have we not said? or what could all the Papists in the world answer to what wee have already said? After hee hath taken away the legall exceptions made against this conventicle by the Authour of the historie of the Councell of *Trent*, and of the *litterae missivae*, and *Iewel* his Treatise affixed to that Historie, and *Chemnitius* his Examen, and Doctor *Bowles* his latine Sermon preached to the Convocation, and lately printed: after hee hath

proved, which hee will never bee able, that the Assemblie at *Trent* was a free and generall Councell, and called by lawfull authoritie, and all the proceedings in it according to ancient Canons: yet it will still fall as short of the Councell of *Nice* in authoritie, as in antiquitie: that consisted of most eminent, learned, and holy Bishops and Confessors: this for the most part of hungrie animals depending on the Popes trencher as *Dudithius* a Bishop present at that Councell declareth at large in his letter set before the Historie of the Councell of *Trent*, to which I referre the reader.

2 To the second. The testimonies alledged by the *Knight* for the sufficiencie of holy Scriptures are ponderous, and weightie, and the *Iesuits* exceptions to them are sleight, vaine, and frivolous. To the testimonie out of the Acts, *I have kept backe nothing that was profitable unto you, and I*

Act. 20. 20. 27 *am pure from the bloud of all men, for I have not shunned to declare unto you all the Councell of God*, hee saith that S. *Paul* speaketh of the doctrine by him preached, not of the written word of God: as in like manner our Saviour saith, *that what hee heard from his Father hee made knowne unto them*, *Iohn* 15. 15. and yet delivered not one word in writing. It is true, S. *Paul* speaketh of the doctrine which he preached, but it is as true that the doctrine which he preached hee confirmed unto them by testimonie of Scripture. For S. *Luke* saith *Acts* 17. 2. that S. *Paul as his manner was, reasoned with them out of the Scriptures opening*

and

*and alledging that Iesus whom hee preached unto them was Christ, and they that receiued the word withall readinesse of mind searched the Scriptures daily, whether those things were so: and again I confesse that after that way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law, and the Prophets.* If the *Iesuit* had read the verse immediatly following, *testifying to the Iewes and Greekes repentance towards God, and faith towards our Lord Iesus Christ*: hee could not but haue seene the absurditie of his answer, wherein he denieth that S. *Paul* speaketh of the written word. For who knoweth not that repentance towards God, and faith towards Iesus Christ are written almost in every Sermon of the Prophets, and chapter of the Euangelists. What hee addeth for confirmation of his answer, (from the example of our Saviour, who made knowne to his Disciples whatsoeuer hee heard from his Father, and yet deliuered not one word in writing) no whit at all helpeth his cause. For albeit wee grant that our Saviour wrote nothing (except wee giue credit to a relation in *Eusebius* of a letter written by him to King *Abgarus*) yet hee commanded his Apostles to write those *things which they had heard and seene, what time hee left writing himself a booke, and send it to the seuen Churches*, and S. *Peter* saith, *that no Scripture is* priuatæ *interpretationis*, that is, as *Caluin* well rendereth the words *priuate impulsions, of priuate impulsion or motion: for the prophecie*

Act. 24. 14.

*Euseb. eccles. hist. l. 1.*

Apoc. 1. 11.

2 Epist. 1. 20.

came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt: and therefore *Irenæus* ſaith expreſly, that what the Apoſtles preached firſt *by word of mouth by the will of* GOD, *they afterwards delivered in writing to bee a pillar and foundation of our faith*: and S. *Auſtine affirmeth*, that what Chriſt would have knowne of his words and deeds as needfull to our ſalvation, that hee gave in charge to his Apoſtles to ſet downe in writing. If this ſuffice not, I will ſtop the mouth of this *Ieſuit* with the free confeſſion of a greater *Ieſuit* then hee, *Gregorie* of *Valence* in his eight booke of the Analyſis of faith the fift chapter, *minimè in ipſorum arbitrio poſitum fuit ſcribere, aut alio tempore aut alijs verbis ſcribere, the penmen of the holy Ghoſt were ſo guided by the ſpirit that it was not in their power, or at their choyce to write, or not to write, or to write at another time, or to write in other words then they did.* To the teſtimonie of *Bellarmine* the *Ieſuit* gives as ſleight an anſwer as to the former out of S. *Luke*, whereunto I need to reply nothing, becauſe in a caſe ſo cleere wee need not the Cardinals confeſſion, having ſuch expreſſe teſtimonie of Scripture and Fathers, as namely of *Eſay*, *to the law and to the teſtimonie, if they ſpeake not according to this word, it is becauſe there is no light in them*, of Moyſes, *yee ſhall not adde unto the words which I command you* (which to bee ſpoken of the written law is apparant by comparing this text with *Galathians*

*Adverſ. hæreſ. l. 3. c. 1. non per alios diſpoſitionem ſalutis accepimus quam per quos Evangelium ad nos pervenit, quod primum præconiaverunt, poſtea ſecundum Dei voluntatem in ſcriptis reliquerunt, columnam & firmamentum fidei futurum.*

*Euſeb. hiſt. eccl. l. 2. c. 14. fideles iteratis precibus impetrârunt à Marco ut monumentum illud doctrinæ quod ſermone, & verbis illis tradidiſſet, etiam ſcriptis mandatum apud eos relinqueret.*

Eſay 8. 20.

Deut. 4. 2. Curſed is every one that continueth not in all things which are written in

3.10. and *Deuteronomie* 31.9.) And the words of Christ, *Iohn* 5.39. *search the Scriptures, for in them you thinke you have eternall life.* And of S. *Iohn* his beloved Disciple, *Iohn* 20.31. *these things are written that yee might beleeve that Iesus Christ is the Sonne of God, and that beleeving ye might have life through his Name.* And of S. *Paul, if we or an Angel from heaven preach unto you any other Gospel then that yee have received;* (that is as S. *Austine* expoundeth it *præterquam quod in Scripturis legalibus & Evangelicis accepistis, if any preach unto you any Gospell beside that which is contained in the writings of the Law and the Gospell, let him bee accursed.* And, *thou hast knowne the Scriptures from a child which are able to make thee wise unto salvation through faith which is in Christ Iesus, for all Scripture is given by Divine inspiration, and is profitable for doctrine, for reproofe, for correction, for instruction and righteousnesse, that the man of God may bee perfect throughly furnished to all good workes.* And of *Tertullian, I adore the fulnesse of Scriptures; let* Hermogenes *prove what hee saith out of Scriptures, or otherwise let him feare the woe denounced against all such as adde any thing thereunto, or take there from.* And of S. *Cyprian; our brother* Steven *will have nothing to bee altered in the Church tradition: Whence is this tradition, is it from the Gospel, or the Acts of the Apostles, or their Epistles, if it be so then let this holy tradition bee kept, for God himselfe witnesseth that wee ought to observe those things that are written.* And of

the booke of the law to doe them.
And *Moses* wrote this law, and delivered it to the Priests which bare the Arke. Gal. 1.8. 2 Tim. 3.15.
*Adversꝰ. hermog. c. 22. adoro scripturæ plenitudinem: scriptum docent Hermogenes. Epist. ad Pomp: nihil innovetur inquit Stephanus, quod traditum est, unde est ista traditio? Vtrum de Dominicâ, & Evangelicâ authoritate descendens, an de Apostolorum mandatis, & epistolis veniens? ea enim facienda quæ scripta sunt Deus testatur, si ergo aut in evangelio præcipitur aut in Apostolorum epistolis aut Actibus continetur, observetur hæc sancta traditio.*

Athanasius, the holy Scriptures are sufficient to instruct us in the truth. And of S. Basil, it is a manifest falling away from faith, either to refuse any thing of those that are written, or to bring in any of those things which are not written. And of S. Chrysostome, all things that are needfull are manifestly set downe in holy Scriptures; And againe, in the holy Scriptures wee have a most exact ballance and rule of all things. And of S. Ierome, who maketh the Scripture a two edged sword cutting heresies on both sides, both in the excesse, and in the defect, We believe, saith he, because we reade in Scriptures, we believe not what we reade not. And of S. Austine, among those things which are openly set downe in Scriptures, all such things are to bee found out, as pertaine to faith and manners. And so of S. Cyril, all things which Christ spake and did are not written, but all are written which the writers of the Gospell thought to bee sufficient for doctrine of faith and manners. And of S. Vincentius Lyrinensis, the Canon of the Scripture is perfect, and over and above sufficient for all things. And of the prime of the Schoolemen Gabriel Biel, The Scripture alone teacheth us what we ought to believe and hope for, what things are to bee done, and what to bee

Athanas. orat. 1. cont. Arr. Sufficiunt per se inspiratæ Scripturæ ad veritatis instructionem. Basil. Serm. de fide: φάνερα ἐκπλωσις πίστεως ἀποστάγειν τι τῶν γεγραμμένων. Hom. 3. in 2. ad Thess. πάντα τὰ ἀναγκαῖα τὰ παρὰ ταῖς θείαις γραφαῖς δήλα. Et in 2. ad Cor. Hom. 3. ἀκριβῆ λόγον ἁπάντων ἔχοντες καὶ γνώμονα καὶ κανόνα τῶν θείων νόμων τὴν ἀπόφασιν. Ierom. advers. Helvid. c. 5. credimus quia legimus, non credimus quia non legimus. Augustin. de doc. Christ. l. 2. c. 9. in iis quæ perte posita sunt in scriptura invenientur illa omnia quæ continent fidem & mores. Cyril in Evang. Iohan. l. 12. c. 68. ea conscripta sunt quæ scribentes sufficere putarunt ad mores dogmatã. Vincen. Lyrin. advers. Hæres. hic requirat aliquis cum sit perfectus scripturæ canon sibiq; ad omnia satis superq; sufficiat. Biel in can. miss. lec. 21. quæ agenda, & quæ fugienda, quæ amanda, & quæ contemnenda, quæ timenda, & quæ audenda, & quæ credenda, & speranda, & cætera nostræ saluti necessaria, quæ omnia sola docet Sacra scriptura.

*shunned, and all other things that are necessarie to salvation.* And of *William Pepin, Dom. 2. advent* *sola haec scriptura docet perfectè & planè quid credendum, &c. The holy Scripture alone teacheth perfectly and plainely, what wee ought to believe as the articles of our Creed, what wee ought to doe, as all divine precepts, what wee ought to desire as heavenly joyes, what we ought to feare, as eternall torments.* And of *Scotus*; *The holy Scripture sufficiently containes doctrine necessarie for a wayfaring man, that is in his travell to heaven.* Howbeit, because Cardinall *Bellarmine* beareth downe all before him, the more to convince this *Iesuit*, and nonplus all Papists, I will examine what the *Knight* alledgeth out of him to our present purpose; *All things are written, saith he, by the Apostles, which are necessarie for all men to know:* If all things which are necessarie for all men to know, then all things which are necessarie for all Priests, Bishops, Cardinals, yea and the Pope himselfe to know, unlesse the *Iesuit* will prove them to bee no men. Assuredly the Apostles and the Fathers assembled at *Nice* and *Constantinople* set not downe a different Creed for the Priest, and for the people, but one for all Christians. Yet I grant, that as the measures of the sanctuarie were double to the common; so the learning of a Priest ought to bee double at least to that of the common sort: a more exact, full, and exquisite knowledge of all, both the principles, and conclusions of faith is required in them then in the other:

*In prim. sent. prol. lq. 2. sacra scriptura sufficienter continet doctrinam necessariam viatori.*

other: yet nothing is required of them as necessarie to salvation, which may not bee drawne out of holy Scriptures, in which are contained *all the treasures of wisdome and knowledge*. The Apostle saith not only *they are able to make wise unto salvation* indefinitely, *but that the man of God, that is the minister of God*, may be wise & not only *wise unto salvation, but furnished to every good worke*; that is, as S. *Chrysostome* and *Oecumenius* expound it, *fully accurately, and exactly instructed*. And for ever to seale the *Iesuits* mouth; thus much *Gregorie* the thirteenth Pope of *Rome* in his letters to *Philip* King of *Spaine*, freely confesseth thus expuriating in the praises of holy Writ, as for *Theologie which is the prime Philosophie or metaphysick in these bookes (speaking of the Bible) all the mysteries of our religion, and divine knowledge are unfolded, and as for that part which is tearmed morall; from hence all precepts to all vertues are gathered, and on these two parts depend all the course or meanes of our salvation and happinesse.*

2 Tim. 3. 16. 17.

Oecum. & Chrys. in hunc locum πεπληροφόρησε μετ' ἀκριβείας

Lit. ad Phil. Hisp. reg. Nam quod ad Theologiam attinet quæ summa Philosophia est, his libris omnia nostræ religionis, & divinitatis mysteria explicantur: quod verò attinet ad eam partem quæ moralis nominatur, hinc quoq; omnia ad omnes virtutes præcepta colliguntur, quibus quidem duabus partibus omnis nostræ salutis, & felicitatis ratio continetur.

3. To the third. What *Dominicus Banes* wrote of certaine Divines in his time, *that were so free in their censures of other men, that they became a laughing-stock to all men of judgement*, may bee truly applyed to the Bishops assembled at *Trent*, who are so free in casting their thunder-bolts of anathemaes against all that differ from them in judgement, that the learned and judicious account divers of their *Canons* no better then *Bulgars*. As arrowes that are shot bolt upright fall downe

Banes in 1. p. Tho. q. 1. art. 8. concluf. 1. omnia quæ non consonant judico eorum

downe upon their heads that shoot them, unlesse they carfully looke to it: so causeleſſe curses fall alwayes upon the cursers themselves, and hurt none else. This made the *Knight* so much sleight the *bruta fulmina* of your *Trent* Councell. Yea but saith the *Iesuit*, *It is a heavie thing to have the curse of a mother, and such a mother which doth not curse without cause.* The Church of *Rome* I grant is a mother, but *mater fornicationum*, as shee is tearmed *the mother of fornications and abominations of the earth*; but shee is none of our mother, *Ierusalem*, or to speake more properly the catholike christian Church *is our mother*, the *Roman* Church must speake us very faire; if wee owne her for a sister, even this sheweth her to bee no Mother, that shee is ever cursing us: the true Mother would by no meanes suffer her child to bee divided. This cruell Stepdame not only suffereth those whom shee would have taken for her children to be cut in sunder, but her selfe as much as in her lieth by her curses, divideth them from God, and all the members of Christs mysticall body, yet wee spare to apply the words of the Psalmist unto her; *shee loved not blessing, and therefore it shall bee farre from her; shee delighteth in cursing, and therefore shall it enter like oyle into her bowels, and like water into her bones.* Howsoever wee are not feared with the bugbeare, the *Iesuit* goeth about to fright us withall; *Maledictio matris eradicat fundamenta, the curse of a Mother doth roote out the foundation*; For first the

*gravioribus censuris inurunt idq; tanta facilitate ut meritò irrideantur.*

Apo. 17. 5.

Ps. 109. 17. 18

booke out of which he citeth this text is not Canonicall. Next we denie that the text any way concerneth us, who are blessed and not cursed by our Mother the true Catholike Church; as for the *Roman* Church shee can in no sence bee tearmed *our mother*. For we had Christian Religion in this Island, before there was any Church at *Rome* at all, as I have else-where proved at large. Lastly, the text the *Iesuit* alledgeth is falsly translated, he should have rendred the Greeke thus; *A Mother in dishonour or defamed, is a reproach to her children*, such a Mother wee grant the Church to be *a reproach to all her children*.

Ecclesiasticus 3.11.

4 To the fourth. The number of Sacraments we prove two manner of wayes, first ἀναλυτικῶς, 2 συνθετικῶς; first by demonstrating our two; secondly, by refuting the five they adde thereunto. Howsoever the *Iesuit* here as also *Baylie* the antagonist of *Rivet* insult upon us, as if it were unpossible to prove the precise number of two Sacraments and no more, because neither the name, nor the number of Sacraments is any where set downe *in terminis* in Scripture: yet they shall find that wee faile not in proofes of this point, but they in their answers. For to reserve the refutation of their five to the next Paragraph, we demonstrate our two by arguments drawne first from the name, secondly from the definition of Sacraments, thirdly from the example of Christ, fourthly from the end of the Sacraments, fiftly from the testimonies of the ancient Doctours of the Church.

1. From the name, *Sacramentum* is derived from the verbe *ſacrare*, to conſecrate, and ſignifieth a holy thing, a holy Rite whereby wee are conſecrated unto God. Now it is evident that by Baptiſme wee give our names to Chriſt, wee take our *militare ſacramentum*, to fight under his banner, and that thereby wee are *ſanctified and conſecrated to his ſervice:* the like wee may obſerve in the Lords Supper, wherein *wee offer our bodies and ſoules, as a holy and lively ſacrifice unto God*, we are incorporated into Chriſts body, and *made one bread and one body, becauſe wee partake of one bread, the bread which we breake; Is it not the Communion of the body of Chriſt? the Cup of bleſſing which wee bleſſe, is it not the Communion of the bloud of Chriſt?* In the reſt which our Adverſaries tearme Sacraments, there cannot bee given the like reaſon of the name. For by them wee neither put on Chriſt, as in Baptiſme: nor are made members of his myſticall Body, as by the Lords Supper.

2. From the definition of Sacraments; every Sacrament of the New Teſtament is a ſeale of the new Covenant. Now it is agreed on all parts that he only hath authoritie to ſeale the charter, in whoſe authoritie it is to grant it. But wee find that Chriſt in the New Teſtament ſet only two ſeales, Baptiſme, the Inſtitution whereof wee have, *Teach all nations baptizing them, in the name of the Father, and of the Sonne, and of the holy Ghoſt*; and the Lords Supper, the inſtitution

Rom. 4. 11.

Math. 28. 19.

whereof wee have, *hee tooke bread and brake it, saying, this is my Body, doe this in remembrance of mee.* In these Sacraments wee have all the conditions required, first an outward and visible sign, in Baptisme water, in the Eucharist bread and wine. Secondly, an Analogie or correspondencie betweene the signe and the thing signified, betweene Water which washeth the body, and the spirit which washeth the soule; betweene bread and wine which nourisheth the body, and Christs body and bloud which nourisheth the soule. Thirdly, a promise of sanctifying and saving grace, to all that use the outward rite according to our Lords institution: the promise annexed to Baptisme wee find, *Hee that beleeveth and is baptized, shall be saved*; to the Eucharist wee find, *this is the bloud of the new Testament, which is shed for you, and for many, for the remission of sinnes, and if any one eate of this bread hee shall live for ever.* When our adversaries shall prove in each of their five supernumerarie sacraments, these three conditions wee will subscribe to their whole number of seven, till then wee content our selves with our two.

Luk 22.19.

Mar.16.16. Mtch.26.28.

Iohn 6.51.

2

3. From the example of Christ. Christ our head consecrated in his owne person all those holy rites, which hee instituted for his owne members. This Christ himselfe intimateth, when being repelled by S. *Iohn* from his baptisme, saying, *I had need to bee baptized of thee, and commest thou to mee?* He answered, *Suffer it to bee so now,*

Mat. 3.15.

*now, for thus it becommeth us to fulfill all righteousnesse.* And S. *Austine* saith therefore *Christ would bee baptized, because hee would doe that which hee commanded all others to doe, that as a good master hee might not so much insinuate his Doctrine by words, as exhibit it by acts.* But this *our good Master exhibited by acts* the doctrine of two Sacraments only, whereof hee participated himselfe: of Baptisme, *Math.*3.16. *And Iesus when he was baptized, went up straight way out of the water*: of the Eucharist; *Matth.*26.29. *I will not drinke hence-forth of this fruit of the vine, untill the day when I drinke it new with you in my Fathers kingdome.* Which words necessarily imply that before hee uttered them, *hee had drunke of the cup which hee gave to them*, saying, *Drinke yee all of this.*

*Serm. de Epiph. baptizari voluit quia voluit facere quod faciendum omnibus imperabat, ut bonus magister doctrinam suam non tam verbis insinuaret quam actibus exerceret.*

4. From the end of the Sacraments. We need but two things to instate us in grace, remission of our sinnes, and ablution; no more to maintaine us in our christian life, but birth, apparell, food and physick: but all these are sufficiently represented, and effectually conveied unto us by two Sacraments. For we receive ablution by the one, absolution by the other: wee are bred by the one, wee are fed by the other: wee are clothed by the one, wee are healed by the other.

4

5. From the testimonies of the ancient Doctours of the Church, *S. Anstine, Christs side was strucken, as the Gospell speaketh, and presently there issued out of it water and bloud, which are the*

*L. 2. de Symb. ad catechumenos. c. 6. percussum est latus ut Evangelium*

*two twin Sacraments of the Church, water whereby the Spouse is purified, and blond wherewith shee is endowed.* S. Isidore, *the Sacraments are Baptisme and Chrisme, the body and blond of Christ.* Rupertus, *which and how many are the chiefe Sacraments of our salvation?* Hee answers two, *holy Baptisme and the holy Eucharist of the body and bloud of Christ, the double gift of the holy Ghost.* Paschasius, *the Catholique Sacraments of the Christian Church, are Baptisme and the body and bloud of Christ.* Fulbertus, *the way of Christian religion is to beleeve the Trinitie and veritie of the Deitie, and to know the cause of his Baptisme, and in whom the two Sacraments of our life are contained.* Of all these arguments brought by Protestants the *Iesuit* could not be ignorant. Yet hee glaunceth only at one of them, to wit, the second which he would make us beleeve to bee an absurd begging the point in question; *How can,* saith he, *Sacraments bee Seales to give us assurance of his Word, when all the assurance we have of a Sacrament is his Word?* This is *idem per idem,* or a fallacie called *petitio principij.* As S. *Austine* spake of the Pharisees, *Quid aliud eructarent quàm quo pleni erant, What other things should these Pharisees belch out, then that wherewith they were full:* wee may in like manner aske, what could wee expect for the *Iesuit* to belch out against the *Knight,* then that which he is full of himselfe, sophismes and fallacies. That which hee pretends to find in the *Knights* argument every man may see in his, to wit,

loquitur & statim manavit sanguis, & aqua quæ sunt ecclesiæ gemina Sacramenta; aqua in quâ sponsa est purificata; sanguis ex quo invenitur esse dotata. Isid. l. Origin. sunt autem Sacramenta baptismus & Chrisma corpus & sanguis Christi. Rupert. de vict. verb. l. 12 c. 11. quæ & quot sunt præcipua salutis nostræ sacramenta? Sacrũ baptisma, sancta corporis ejus, & sanguinis Eucharistia geminum spiritus sancti datum. Pasc. l. de cœna dom. sacramenta Christianæ Ecclesiæ Catholicæ sunt baptismus, & corpus, & sanguis Domini. Fulbert. ep. 1. lib. part. Tom 3. tertium est noscere in quo

wit, a beggarly fallacie called *homonymia*. For the *Word* may be taken either largely for the whole Scripture, and in that ſenſe wee grant the Sacraments are confirmed by the *Word*, or particularly for the word of promiſe, and the Word in this ſenſe is ſealed to us by the Sacrament: and this wee prove out of the Apoſtle, againſt whom I truſt the *Ieſuit* dare not argue; what Circumciſion was to *Abraham* and the Iewes, that Baptiſme ſucceeding in the place thereof, is to vs: but Circuncision was a *Seale to them of the righteouſneſſe of faith promiſed to* Abraham *and his poſteritie*: therefore in like manner Baptiſme is a *ſeale unto us* of the like promiſe. What *Bellarmine* urgeth againſt our definition of a Sacrament to whom the *Ieſuit* ſendeth us, is refuted at large by *Molineus Daneus, Rivetus, Willet*, and *Chamier*, to whom in like manner I remand the *Ieſuit*, who here deſiring, as it ſeemed, to bee catechiſed aſketh, what promiſes are ſealed by the Sacraments? I anſwer, of regeneration and communion with Chriſt. His ſecond *quare* is, what need more ſeales then one? or if more, why not ſeven as well as two? I anſwer, Chriſt might adde as many Seales as hee pleaſed, but in the new Teſtament hee hath put but two, neither need wee any more, the firſt ſealeth unto us our new birth, the ſecond our growth in Chriſt. If I ſhould put the like queſtion to the *Ieſuit* concerning the King, what need he more Seales then one? or if he would have more, why not ſeven as well as two?

*duo vitæ ſacramenta continentur.*

Rom. 4. 11.

I know how hee would answer, that the King might affix as many seales to his Patents, and other grants as hee pleaseth: but *quia frustra fit per plura quod fieri potest per pauciora*, because two seales are sufficient, the *Privie seale*, and the *broad seale*: therefore his Majestie useth no other. Which answer of his *cuts the wind-pipe* of his owne objection. His last question is a *blind one, how may wee see*, saith he, *the promises of God in the Sacraments?* S. *Ambrose* and S. *Austine* will tell him by *the eye of faith*, *Magis videtur*, saith S. *Ambrose*, *quod non videtur, that is more or better seene, which is not seene with bodily eyes*; *Sacraments*, saith S. *Austine*, *are visible words, because what words represent to the eares, that Sacraments represent to their eyes, which are anointed with the eye-salve of the spirit.* In the Word we heare, the bloud of Christ cleanseth us from our sinnes, in the Sacrament of Baptisme we see it after a sort in the washing of our body with water: in the Word wee heare Christs bloud was shed for us: in the Sacrament of the Eucharist after a sort we see it, by the effusion of the Wine out of the flagon into the Chalice, and drinking it; In the Word wee heare, that *Christ is the bread of life, which nourisheth our soules to eternall life*: In the Sacrament after a sort wee see it by feeding on the Consecrated elements of Bread and Wine, whereby our body is nourished, and our temporall life maintained and preserved.

5 To the fift. In the former Paragraph we han-

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dled those Arguments which the Logicians tearme Dicticall, in this we are to make good our Elenctical; in the former we proved positively two Sacraments in this privatively we are to exclude, and casheere all that the Church of *Rome* hath added to these two, which deviseth Sacraments upon so weake grounds, and detorteth Scripture in such sort for the maintenance of them, that a learned Divine wisheth, that as for the remedie of other sinnes, so there were a Sacrament instituted as a speciall remedie against audacious inventions in this kind, and depravations of holy Scripture to countenance them. For of an Epiphonema *this is a great mysterie*, they have made a Sacrament, the sacrament of Matrimonie: of a promise, *whose sinnes yee remit, they are remitted*, they have made a second Sacrament the sacrament of Penance: of an enumeration of the Governours and Ministers of the Church, *Ephes.* 4. 11. *And hee gave some, Apostles: some Prophets: some, Pastours: some, Evangelists: some teachers*, a third Sacrament, the sacrament of Order: of a relation what the Apostles did, *Acts* 8. 17. *In laying hands on them, who received the gift of tongues*; a fourth Sacrament, the sacrament of Confirmation: Of a Miracle in restoring the sick to their former health by *anoynting them with oyle in the name of the Lord*; a fift Sacrament, the sacrament of Extreame Vnction. A child cannot be *bishopped*, a single partie *contracted*, a Priest or Deacon *ordained*, a penitent *reconciled*, a dying

δεικτικὰ ἐλεγκτικὰ.

Ephes. 5. 32.

Iohn 20. 23.

man *dismissed in peace*, without a sacrament, the sacrament of Extreame Vnction. If they take Sacrament in a large sense, for every divine Mysterie, holy Ordinance, or sacred Rite, they may find as well seventeene as seven Sacraments in the Scriptures: if they take the Word in the strict sense for such a sacred Rite, as is instituted in the New Testament by Christ, with a visible signe or element representing and applying unto us some invisible sanctifying and saving grace; I wish the *Iesuit* might but practise one of their Sacraments, that is, doe *penance* so long till hee found in Scripture that, and the other foure Sacraments which they have added to the two Instituted by Christ. To begin with them in order, and give *Order* the first place, wee acknowledge the ordination of Priests and Deacons by Bishops to be *de jure divino*, and we beleeve where they are done according to Christs Institution, that grace is ordinarily given to the party ordained, but not sacramentall grace, not *gratia gratum faciens*, but *gratia gratis data*, a ghostly power for the good of others, not a necessary grace of the Spirit sanctifying and saving the soule of the ordained. Besides, this Sacrament of order is out of order. For it hath no element added to the sanctified forme of words. Yes that it hath (saith *Flood*) *the Host, Chalice, and Patent, or Letters of order. The Bread and Wine*, I grant are elements appointed by Christ, but in another sacrament the Eucharist, not in this, and tis confessed

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on all sides, that as in the Sacraments of the old Law, so of the New, the elements must not bee confounded. Neither doth Christ any where command that in the ordination of Bishops, or Priests, such a Rite or Ceremonie should be used: neither doth the Host or Chalice signifie or represent the invisible Grace, or Ghostly power then given. And as for the instrument it is a parchment, but no element; it is a legible writing testifying the party is ordained, but no visible signe of an invisible grace; no Seale of the new Covenant. For the Patent, Chalice, and Bible, they are not, as before was said, any sacramentall signes of divine grace, but only ensignes and tokens of their severall offices and functions, or instruments that are to bee used in their ministration, besides, every one of these orders is conferred by words and Ceremoniss cleane differing one from another, whereupon it followeth, that either none of them is a Sacrament properly so called, or that each of them apart is a Sacrament, and so the number of Sacraments will bee neere doubled. *Bellarmines* evasion *De Sacram. ordin. l. 1. c. 8.* to wit, that they are all *unum genere*, and referred to one end will not serve the turne, for so all the other six Sacraments are *unum genere*, and all referred to one end, to wit, to unite the receivers some way to Christ, or derive some grace from Christ to them, and yet they are not one Sacrament, but as they teach, six distinct species.

For *Confirmation*, we allow of it as an Apostolicall tradition, not as a Sacrament of Divine Institution. For where doth Christ command that those who have beene baptized, should bee after confirmed by a Bishop? Where is an element or forme of words prescribed by Christ as in Baptisme and the Lords Supper? The *Iesuit* answereth that the element in this Sacrament is chrisme, or oyle. But this cannot bee: because in divers Sacraments there ought to bee divers elements, and therefore sith Chrisme and oyle is the element in Extreame Unction, which taketh the name from thence, it cannot bee the matter or element in Confirmation. *Accedit verbum ad elementum*, saith *S. Austine*, *& fit Sacramentum*, the word of promise being added to an element appointed by God maketh a Sacrament. In this we have neither Word nor Element, therefore as the Greeke Oratour spake of the evill lawes enacted in histime, *Ari stot. Rhet. l. 2.* οἱ νόμοι δέονται νομῷ ἐπανορθώσαντος, *the lawes need a law to mend them*: so we may say of this Sacrament of Confirmation, it needeth confirmation and better proofe for it, then yet we see.

For *Penance*, as it is practised at this day in the Roman Church, it is not of divine institution: as it was practised in the Primitive Church, and is at this day in ours is a *Divine ordinance*, but yet no Sacrament: because we find in it no outward element with a forme of words prescribed by Christ: no visible signe of invisible grace. No

(saith

(saith *Flood?*) *is not the true sorrow of heart declared by humble confession, together with prayer, fasting, and Almes-deeds, an outward element, or thing to bee perceived by sense?* I answer, that every thing perceived by sense, is not presently an element in a Sacrament, it must bee as the Schooles out of S. *Austine* define *a visible signe of invisible grace*. Confession and prayer are indeed audible, but not visible: Fasting and Almes-deedes are visible, but visible workes of pietie and charitie, not visible elements in the Sacraments: they are morall duties, not sacramentall Rites. For what correspondencie is betweene these, and absolution or remission of sinnes? how doth Fasting or Almes exhibit to the eye this invisible grace? Contrition of the heart of which hee speaketh, is no visible or sensible signe, Confession is sensible, but not visible, nor ordained as the elements are in Sacraments to signifie the grace of God, but to aske it: The sacred signes ought to be administred by the Priest, but Confession is made by the penitent. The same may be said of corporall satisfactions which are accomplished by the sinner, and commonly in his house by fastings, or whippings, or abroad by pilgrimages, whereas sacred signes are to bee administred by the hands of the Priest, and ordinarily in the Church; Absolution also cannot bee a sacred signe of the grace of God, seeing that if it bee good and available, it is the grace of God; besides this Absolution, is not an

element, nor a visible signe of an invisible grace, for the words are not seene: if it be said that it is sufficient, that it is significantly the grace of God, by the same reason the preaching of the Word should bee a sacrament, for it is significantly the grace of God. In all Sacraments the Word must bee joyned to the element; but here they will have the Word to bee an element: the imposition of the Priests hands on the penitent is a visible action, but not a visible element, nor is it instituted by Christ. When the *Trent* Councell, and the Roman Catechisme come to assigne the matter of this Sacrament, they doe it very faintly with a *quasi materia*, *Sess.14. de pœnit.c.3. & Catechis. Rom. part.2.c.5.* They say the actions of the penitent are, *quasi materia*, and such as the matter is, such is the Sacrament *quasi sacramentum*.

For *Matrimonie*, it is a holy ordinance of God, but more ancient then the New Testament, and therefore can be no seale of it: it was instituted by God in Paradise, not by Christ in the Gospell: yea but (saith the *Iesuit*) though it were before a naturall contract, yet might it not be exalted by Christ to the dignitie of a Sacrament? I answer, the *Iesuit* must not dispute what Christ might doe, but what hee did; When hee proveth out of the Evangelists or Apostles, that Christ exalted it to the dignitie of a Sacrament, wee will hold it in that high esteeme, but this hee can never doe: for none of the Evangelists relate that hee altered the Law, or nature of Matrimonie:

nie: but only that hee confirmed it, and honoured it with his presence, and the first Miracle which hee wrought. Other exaltation wee find not in the Gospell; And as *S. Ierome* speaketh in the like kind, *quia non legimus, non credimus*, because wee reade it not, wee beleeve it not.

Our second exception against the Sacrament of Matrimonie is, that in it there is no outward element sanctified by the Word of promise. To this the *Iesuit* answereth; the bodies of men and women, are they not as much as an outward element? Yes surely as much in quantitie and more too: but none ever before this *Iesuit* and his Master *Bellarmine* maketh mens bodies outward elements in any Sacrament: the bodies of men and their soules are either the Ministers, or receivers in every Sacrament, not the elements or materiall parts thereof. The element in every Sacrament hath the denomination of the whole, as when wee say the sacrament of Circumcision, of the Passeover, of bread and wine: but who ever heard of the sacrament of men and womens bodies. Our third exception against the sacrament of Matrimonie is that if it bee a sacrament conferring grace, as they teach, *ex opere operato*, why doe they deprive Priests of it? and make them take a solemne vow against it? The *Iesuit* answereth, *that though Mariage bee a holy thing, as Order also is, yet as Order is forbidden to all women, so upon good reason Mariage is forbidden all Priests.* Tis true, I grant that all holy things in themselves

*Bell. l. 1. de matrim. c. 6. Si matrimonium consideretur. Vt jam factum & celebratum conjugati sunt materiale Symbolum & externũ cujus refutat. vid. apud Chamierum Panistrat. Cathol. de sacr. l. 4, c. 27.*

selves are not fit for all ages, sexes, and callings. In particular it is no way fit that women should be admitted into holy Orders, because they are
1 Cor. 14.34 *forbidden to speake in the Church*; and it seemeth to bee against the law of nature, that the weaker and more ignoble sex should be appointed to instruct and governe the stronger and more noble: but there is not the like reason in Order and Matrimonie. For the Scripture saith,
Heb. 13.4. *Mariage is honourable among all*; but not that the order of Priesthood is commendable in all men much lesse women. Yet the *Iesuit* saith, that upon good reason Mariage is forbidden Priests, because *it is not agreeable to the high and holy estate of Priesthood and religious life.* A strange thing that a sacrament should not bee agreeable to the most sacred function, that a holy Rite conferring grace should not bee agreeable to a religious life. If Marriage were any disparagement to the holinesse of priesthood, why did God appoint married Priests under the law? and Christ chose married Apostles in the Gospel? *Eusebius* saith of *Spiridion*, that though hee were married, and brought up children, yet that hee was nothing thereby
Sozom. Eccles. hist. l. 1. c. 11. Chrys. in Gen. 5. 22. ἧττων πρὸ τὰ θεῖα *hindered or disparaged in his sacred function*, and *S. Chrysostome* in his Homilie upon those words, Enoch *walked with God, noteth it that it is said twice for failing, Enoch walked with God, and begat sonnes and daughters to teach us that marriage is no impeachment to holinesse, or the highest degree of perfection, whereby*

wee

*we are said to walke with God.* To shut up this point concerning Matrimonie, Cardinal *Bellarmine* teacheth us, that the *seven Sacraments answer seven Vertues*; Baptisme answereth to Faith, Confirmation to Hope, the Eucharist to Charitie, Penance to Iustice, Extreame Vnction to Fortitude, and Matrimonie to continence or temperance; if so, then certainly Matrimonie is most agreeable to the office of a Bishop or Priest; *For a Bishop must bee continent and modest*, and as it there followeth, *the husband of one wife*; and unlesse the rules of Logick faile, if Matrimonie hold correspondencie with temperance, the prohibition thereof, and forced single life must needs answer to intemperance, as the testimonie of all ages proveth it. 1 Tim. 3. 2.

For *Extreame Vnction* the *lagge* of all their Sacraments little or nothing can bee said. For it wanteth all the three conditions requisite to a Sacrament: it hath neither element, nor forme of words prescribed by Christ, nor any promise of saving & sanctifying grace. The Apostles indeed used oile, but as a medicine to heale the body, not as a sacrament to cure the soule. As the Apostles used oyle, so Christ spittle in restoring sight to the blind: will they hereupon make spittle an eighth sacrnment? Sacraments ought to be of perpetual use in the Church, whereas the Unction whereof the Scripture speaketh, wherby the sick were miraculously cured, is ceased long agoe; if the *Iesuit* will not give eare to us, let him yet yeeld so much

respect to Cardinall *Cajetan*, as to peruse what he commenteth on that text of Scripture on which the Church of *Rome* foundeth this Sacrament; *Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anoynting him with oyle in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if hee have committed sins they shall bee forgiven him.* On these words thus *Cajetan* inferreth, *it cannot bee gathered either from the words, nor from the effect here mentioned, that the Apostle speaketh of sacramentall or Extreame Vnction, but rather of that anoynting which Christ appointed in the Gospell to bee used in healing the sick, for the Text saith not, is any man sick unto death, but simply is any man sick; and the effect hee attributeth to this anoynting is the ease or raising of the sick; of remission of sinnes he speaks but conditionally, whereas Extreame Vnction is given to none but at the point of death, and directly tendeth to remission of sinnes as the forme importeth. Adde hereunto that S.* Iames *commandeth many Elders to be sent for, both to pray and anoynt the sick, which is not done in Extreame Vnction.*

Iames 5. 14. 15.

*Cajet. com. in hunc locum neque ex verbis, neque ex effectu, verba hæc loquuntur de Sacramentali Vnctione, seu sacramento Extremæ Vnctionis sed magis de Vnctione quam instituit Dominus Iesus in Evangelio d discipulis exercendâ in ægrotis: textus enim non dicit infirmatur quis ad mortem? sed absolutè infirmatur quis? & effectum dicit infirmi alleviationem & de remissione peccatorum non nisi conditionaliter loquitur, cum extremâ Vnctio non nisi propè articulum mortis detur, & directè ut ejus forma sonat, tendit ad remissionem peccatorum adde quod Iacobus ad unum ægrum multos presbyteros tum orantes, tum Vnguentes mandat vocari, quod ab Extremæ Vnctionis ritu alienum est.*

To the sixt. The *Knight* having shot two *arrowes* out of *S. Austines quiver*, the one with a head, the other without, yet sharpe pointed: the *Iesuit* quite concealeth the one, and endeavours to blunt the other. The former hee drew out of S. *Austine* his treatise *de symbolo ad catechumenos*, where speaking of Baptisme and the Lords Supper, he saith, *hæc sunt Ecclesiæ gemina Sacramenta, these are the two twin Sacraments of the Church.* To this the *Iesuit* answereth, *negry quidem.* To the other taken out of the 15. tract vpon S. *Iohn, that out of the side of Christ the Sacraments of the Church issued*, he would seeme to answer something. First he quarrelleth at the quotation, saying, I doe not thinke you will find in *Chemnitius* your good friend S. *Ambrose* and *Bede* cited; Whereunto I answer, that though the *Knights* good friend *Chemnitius* cite not *Ambrose* and *Bede*, yet the *Iesuits* good friend Card. *Bellarmine* citeth them both, his *words are*, Ambrose *in his tenth booke upon S.* Luke, *and* Bede *in his comment upon the* 19. *of S.* Iohn *understand by blood which issued out of our Saviours side the price of our redemption, by water Baptisme.* Next the *Iesuit* endeavoureth to *untwist* this *triple cord*, by saying that these three Fathers speake of Sacraments issuing out of Christs side, but no way restraine the number to two. Whereunto I reply, that though the word *Sacramenta* for the number may bee as well said of seven as two Sacraments: yet where S. *Austine* alludeth to the same text of

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*De latere in cruce pendentis lancea percusso sacramenta Ecclesiæ profluxerunt.*

*De Sacram. in gen. l. 2. c. 27. Amb. l. 10. in Luc. & Bed. c. 19. Ioh. intelligunt per sanguinem qui è latere efflux-it redemptionis pretium, & per aquam baptismum.*

Scripture, and falleth upon the same conceite, he restraineth the number to two, saying, *there issued out of Christs side water and blood, quæ sunt Ecclesiæ gemina Sacramenta.* Now I would faine know of the *Iesuit* where ever hee read *gemina* to signifie seven, or more then two? Were the *Dioscuri* which are commonly knowne by the name of *gemini* seven, or two only, to wit, *Castor* and *Pollux*? As for S. *Ambrose* and *Bede* though they say not *totidem verbis*, that the two Sacraments of the Church issued out of Christs side, as S. *Austine* doth: yet they can bee understood of no more then two Sacraments: for there were but two things which issued out of our Saviours side, to wit, water and blood, whereby they understand Baptisme and the Lords Supper. Had there issued out of our Saviours side, together with water and blood Chrisme or *balsamum*, or had a rib beene taken from thence, the *Iesuit* might have some colour to draw more Sacraments out of it: but now sith the Text saith there issued onely *two things, water and blood*; and the Fathers say the Sacraments of the Church are thereby meant: it is most apparant that by *Sacramenta* they meant those two only: which they there name in expresse words, Baptisme and the price of our redemption, that is Christs blood in the Eucharist.

To the seventh. The authoritie of S. *Ambrose* is as a thorne in the *Iesuits* eye, for it cannot but bee a great prejudice to their cause, that so learned

ned a Bishop as S. *Ambrose*, writing six bookes professedly of the Sacraments omitteth the Romish five, and spendeth his whole discourse upon our two. If the Church in his time beleeved or administred seven Sacraments, hee could no way be excused of supine negligence for making no mention at all of the greater part of them: it were all one as if a man professing to treate of the elements, or the parts of the world which are foure, or of the *Pleiades* or the *Septentriones*, or the Planets which are seven should handle but two of that number. *Bellarmine* therefore and after him *Flood* pluck hard at this thorne, but cannot get it out (saying that S. *Ambrose* his intent was to instruct the *Catechumeni* only, as the title of one of the books sheweth.) For first S. *Ambrose* hath no booke of that title, *viz.* An *instruction to them who are to bee catechized, or are beginners in Christianitie.* The title of that booke is *De iis qui initiantur, of those who are initiated or entred into holy mysteries.* Secondly, this is not the title of any of the six bookes *de sacramentis* alledged by the *Knight*, but of another tractate. Thirdly, admit that S. *Ambrose*, as S. *Austine* and *Cyrill* wrote to the *Catechumeni*, and intended a Catechisme: yet they were to name all the Sacraments unto them, as all Divines usually doe in their Catechismes: because the Sacraments are alwayes handled among the grounds, and principles of Christian religion. And though the *Catechumeni* are not presently admitted unto all, yet they are to learne

what they are, that they may bee the better prepared in due time to receive them. Fourthly, it is evidently untrue (which the *Iesuit* saith) that *S. Ambrose* writeth not to the beleevers of that age, but only to some beginners. The very *front* of his booke proves the *Iesuit* to bee *frontlesse*. For *S. Ambrose* his first words are, *I will begin to speake of the Sacraments which wee have received, &c. In Christiano enim viro prima est fides, for the first thing in a Christian man is faith.* And as hee writeth to all beleevers not beginners only, so hee speaketh also of the chiefe Sacraments of the New Testament, and not of those only which the *catechumeni* received, as is apparant out of the fourth chapter of the first booke *De sacramentis*. Wherein hee proveth according to the title of that Chapter, *Quòd sacramenta Christianorum diviniora sint, & priora quàm Iudæorum, That the Sacraments of the Christians are more ancient and more divine then those of the Iewes*; and hee instanceth especially in the Sacrament of the *Lords Supper*. Lastly, the *Iesuit* in this answer apparantly contradicteth himselfe, first, saying that *S. Ambrose* intent in that Worke was only to instruct the *catechumeni* in those things that were to be done *in the time of Baptisme*, and within a few lines after he saith, that he *writeth of the Sacraments whereby they were so initiated which are three, Baptisme, Confirmation, and the Eucharist*. So true is *Budæus* his observation, That lyes dash one with the other, and truth breakes out of

P. 210.

*Bud. de asse, Veritas nonnunquam invitis erumpit ac fallens inter mendacia ab*

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the mouth of the lyar ere hee is aware. Who ever heard of the Eucharist to bee administred in the time of Baptisme, or that the Eucharist was administred at all to the punies or *catechumeni* whilest they were such, certainly if the *catecumeni* or younger beginners, to whom hee saith S. *Ambrose* wrote, were capable of the doctrine of the Eucharist, containing in it the highest mysteries of Christianitie, they were much more capable of Penance, Matrimonie, and Extreame Unction, which are easie to bee understood by any novice in Christian religion.

*audientibus demum agnoscitur cum interim loquentes adhuc se habere in potestate putent.*

To the eight. That it may appeare what was the judgement of S. *Austine* in this maine point of difference, betweene the Reformed and the Roman Church, I will weigh what is brought on both sides, first what the *Iesuit* alledgeth for seven: and then what the *Knight* for two. S. *Austine* having written divers Catechisticall treatises, in which hee had occasion to name and handle the Sacraments: yet no where defineth the number of them to bee seven, neither nameth all of them either joyntly or severally: this the *Iesuit* knowing well enough, bringeth no one testimonie for the proofe of their seven Sacraments out of him, but forceth only some sentences to prove out of them that hee held more then two, as namely out of his first Sermon upon the 103. Psalme, *Cast thine eyes upon the gifts or offices of the Church in Baptisme, the Eucharist, and the rest of the holy Sacraments*, and *Epist.* 118. having

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Aug. 8. 123. 8

having brought in two Sacraments, Baptisme and the Lords Supper, hee addeth such a generall clause, *and if there bee any thing else commended in holy Scriptures*; which words of his import that hee held more sacraments then Baptisme and the Lords Supper, in that very sense wherein those two by him named are called Sacraments. I answer, S. *Austine* in neither of these places taketh the word Sacrament in a strict sense: but in a large for every sacred rite commended in Scripture, or gift and office of the Church. As for the word *cæteris*, the *Iesuit* insisteth upon; it importeth only a generical convenience and similitude not a specificall; and so wee acknowledge that there are many sacred rites in the Church, which agree with Baptisme and the Lords Supper in the genericall notion of Sacraments: but not in the specificall as the word Sacrament is taken for a peculiar seale of the New Testament, having thereunto annexed a promise of justifying grace. Now let us weigh what the *Knight* alledgeth out of S. *Austine* for two Sacraments only, *our Lord* (saith that Father) *and his Apostles have delivered unto us a few Sacraments in stead of many, in performance most easie, in signification most excellent, as is the Sacrament of Baptisme and the Lords Supper.* To disappoint this testimonie, the *Iesuit* first layeth corruption and falsification to the *Knights* charge, because S. *Austines* words are *signa pauca*, not *sacramenta*. Which is nothing but a meere cavill, for *signa* and *sacramenta* are in

*De doct. Christ. l. 3. c. 9.*

S. *Austine*

*S. Austine* no other then *synonima*, by *signa* hee can meane no other then *sacramenta*. For he instanceth there in no other, neither did Christ deliver unto us any other *signa* or *sigilla* but these two. *Yes*, saith the *Iesuit*, *for it is plaine by the word* sicut, *that hee bringeth in Baptisme and the Lords Supper for example only, and doth not restraine the* signa *to these two.* It is not plaine, for *sicut* bringeth in an example be it one, or more, neither can wee from thence inferre that there are more. For *S. Iohn* speaking of our Saviour saith, *vidimus gloriam ejus sicut unigeniti filij Dei, Wee beheld the glorie as of the only begotten Sonne of the Father.* Will the *Iesuit* from thence inferre that God had more only begotten sonnes? but to expound *S. Austine* out of himselfe those signes or Sacraments which here hee calls a few, in his 118. Epistle hee tearmes *most few* (*Sacramenta is numero pauciſſimis*) surely seven Sacraments are not *numero pauciſſima*, fewest in number, but two are so: and therefore in his booke *De ſymbolo ad catechumenos*, he tearmeth them *gemina Eccleſiæ ſacramenta*, which passage the *Iesuit* taketh no notice of, because hee could give no answer at all unto it, yet hee setteth a good face upon the matter saying, this may suffice for such testimonies as were alledged out of *S. Austine*. Of all the Roman Captaines I cannot liken him fitter to any then to *Terentius Varro*, who though hee fought so unhappily against *Hannibal* at *Canna*, that hee lost 40000. men upon the place, yet hee

seemed to bee little daunted therewith, and the Roman Senat sent him publike thankes, *quòd de republicâ non desperâsset*, that *hee despaired not of the Common-wealth.*

9 To the ninth. The authour of the treatise *De ablutione pedum*, who was farre later then *S. Cyprian*, mentioneth indeed five sacraments which are more then two, yet lesse then seven, and for those five hee nameth, it is evident hee intended not that they were Sacraments in a strict sense. For one of them is *ablutio pedum*, which if it bee a Sacrament in the proper sense, then hath the *Iesuit* an eighth sacrament as himselfe is *sapientum octavus*. *Not so*, saith hee, for *ablutio pedum* which that Authour meaneth is the sacrament of Penance. Then belike *Peter* and the Apostles did *Penance* whilest *Christ washed their feet*. Although there may lie hid some mysterie in that ablution, and therefore it may bee tearmed a Sacrament in a large sense, as *Bellarmine* expoundeth that authour. Yet our Lord himselfe revealeth unto us no other mysterie, nor maketh any other inference from it then a patterne of humilitie, *If I your Lord and Master have washed your feet, ye also ought to wash one anothers feet.* Yea but (saith *Flood*,) the authour speaketh of another Laver after Baptisme, and what can that bee other then Penance? He speaketh of another *laver*, not of another *Sacrament*, which laver is no other then the laver of penitent teares. But *dicis causâ*, let *ablutio pedum* be *Penance*, yet wee have but foure

L. 12. *de sac.* c. 24.

Ioh. 13. 14.

Sacraments

Sacraments mentioned by this Author, what becommeth of the other three? To this hee answereth that *the Authour mentioned not them, because his scope was in that place to speake of such Sacraments as had relation to our Saviours last Supper.* A ridiculous evasion, for what relation hath Baptisme, or Penance, or Confirmation, or order to our Lords Supper? But the *Iesuit* like a Lawyer that hath taken his fee of his Client, thought himselfe bound in conscience to speake something in behalfe of this Authour, though nothing at all to the purpose, like *Erucius* in *Tully*, *Ego quid acceperim scio, quid dicam nescio.* Cic. pro Rosc. Amer. 10

To the tenth. The *Iesuit* in his answer to *S. Isidore* bewrayes extreame negligence. For the *Knight* quoting *S. Isidore* at large in his first book, and not naming any chapter, this *Desultorius Miles* posting through one chapter, and finding not the words there, chargeth the *Knight* with falsification; whereas in the chapter immediatly following, to wit, the 19. according to the later edition of *S. Isidore* (but in the 18. according to the former) the testimonie alledged by the *Knight* is found in expresse words, and *Baptisme, Chrisme, and the Lords Supper reckoned by him for the Sacraments of the Church there*, without addition of any other; If hee had held seven sacraments, questionlesse in that place hee would have named all, or at least the major part of them. The *Iesuit* applieth a plaister to this sore, to wit, that else-where the same Father mentioneth Penance

and Matrimonie. But the plaister is too narrow, and the salve of no vertue at all. First, it is too narrow, for though Penance and Matrimonie be added to Baptisme, Chrisme and the Lords Supper, we have yet but foure (or if we take Chrisme not for a Ceremonie used in Baptisme but a distinct Sacrament from it) at the most, but five: wee are still out of our reckoning, wee heare nothing of Order and Extreame Vnction. Secondly, as the plaister is too narrow, so the salve spread on it is of no vertue at all. For though S. *Isidore* compareth Penance to Baptisme in respect of the effect thereof, *viz.* washing away of sinne, yet he maketh not thereby Penance a Sacrament. Whatsoever washeth away sinne is not therefore a Sacrament, Faith *purifieth the heart*, as the Apostle speaketh; and Christ himselfe saith, *doe Almes, and all things shall bee cleane unto you*; Yet doth it not from thence follow, that either Faith or Charitie are Sacraments. For Matrimonie he saith indeed *there are three boones or good things in it*, or as the *Iesuit* translateth the words, *three goods of it*, *fides*, *proles* & *sacramentum*, faith, issue, and a Sacrament, but by sacrament there hee understandeth the great mysterie of the union of Christ with his Church, whereof Matrimonie is a signe, and hee alludeth to the words of the Apostle, τὸ μυστήριον τοῦτο μέγα ἐστίν, *this is a great mysterie*, which the Latine interpreter translateth *sacramentum*, as hee doth also the *sacrament of the woman*, and as strongly might they conclude out

Acts 15.9.

Luk. 11.41.

Ephes. 5.34.

Apoc. 17.17. *I will tell thee the mysterie of the woman and of the beast.*

of

of him, that the *Whore of Babylon is an eight Sacrament*, as Matrimonie is the seventh. In our booke of Homilies Mariage is called a *Sacrament* as all sacred Rites may in a large sense. The Iesuit should have proved according to his undertaking pag. 202. that Mariage is a *Sacrament in a strict sense*, but his proofes are as his honestie is large.

To the eleventh. *Hallensis* lived in a darke age, yet in this point hee saw some light through a chinke, whereby he discovered that three of their supposed Sacraments, to wit, Order, Penance, and Matrimonie had their being before the New Testament, and consequently were not to bee said properly the Sacraments of the new Law: and hee giveth us also a sufficient reason to exclude the fourth, to wit, Confirmation; because as hee teacheth, *the forme and matter thereof were not appointed by our Saviour, but by the Church in a Councell held at* Melda. Yea but saith the Iesuit hee addeth, *sine præjudicio dicendum*, *let this bee spoken with leave*, adding, *let us heare but such a word from the* Knights *mouth, and hee shall see the matter will soone bee ended.* For answer whereunto I say, first, that the words of *Hallensis*, *sine præjudicio*, no whit prejudice the truth of his assertion: but only shew the modestie of the man. Next, for the *Knight*, whosoever peruseth his Booke with the Preface, shall find that hee speaketh farre more modestly and submissively then *Hallensis* here doth, *Sed tamen Iesuitæ non capit illius modum.* What *Hallensis* concludeth that

So S. *Aug. de pecc. meriti & remiss. l. 1. c. 26* calleth bread which was given to the *Catecumeni* an holy Sacrament, and in *Psal. 44.* the mysteries of Christian religion *Sacramenta doctrinæ.*

II

*Part. 4. q. 5. memb. 2.*

*Part. 4. q. 5. memb. 7. art. 2.*

there be neither more nor fewer then seven Sacraments, maketh little against us, for he neither addeth Sacraments properly so called, nor Sacraments of the new Law, *in quibus vertitur cardo quæstionis*; if the *Iesuit* so expound *Hallensis* he maketh him contradict himselfe, and so utterly disableth his testimonie. For all Sacraments properly so called of the new Law must be instituted by Christ, the authour of the new Law, which *Hallensis* denieth of Confirmation. Againe, they must have their being by the new Law, not before which hee affirmeth of three of the seven Sacraments as I shewed before.

12 To the twelfth. Whereſoever the *Knight* maketh mention of *Hugo*, the *Iesuit* maketh an hideous noise like an hue and cry; *you say*, saith the *Iesuit*, *of Hugo, that hee excludeth Penance from the number of the Sacraments and admitteth holy water. For both which Sir* Humphrey *a man may hold up his finger to you, and wagge it, you know what I meane, &c.* The *Knight* knoweth well what you meane, and also what manner of men they are, *who hold up their finger in such sort*, viz. fooles or mad-men, *utrum horum mavult accipiat.* Is it a matter that deserveth such hooting to alledge *Hugo de sancto victore* out of Master *Perkins* in his Problemes a most learned worke, against which never a Papist yet durst quatch. How many hundred testimonies doe *Bellarmine* and *Baronius*, and this *Iesuit* alledge *at the second hand?* Were the allegation false, Master *Perkins* must

P.231.

beare

beare the blame, who misquoted *Hugo*, not the *Knight*, who rightly alledgeth Master *Perkins*, but the *Iesuit* neither doth nor can disprove the allegation, but out of another booke of *Hugo* he alledgeth a passage for seven Sacraments, which yet as I shall shew hereafter may well stand with that which Master *Perkins* alledgeth out of him against Penance. But before I expound *Hugo*, I wish the reader to observe in the *Iesuit*, how true that is which the Naturalists relate concerning Serpents, that the more venemous they are, the shorter sighted they are. Hee who odiously and malitiously chargeth the *Knight* with a false quotation in this very place falsly quoteth the same Authour himselfe. For the words hee alledgeth out of him, to wit, that *there are seven principall Sacraments of the Church*, are not found in the booke he quoteth, *viz. speculum de myst. Eccles. c.12.* It is true such like words are found in another Treatise of his, to wit *de sacramentis*, but this neither excuseth the *Iesuits* negligence, nor helpeth at all his cause. For he that saith there are *seven principall Sacraments*, implieth that there are more then seven, though lesse principall. Either *Hugo* taketh the word Sacrament in a large or strict sence: if in a large, he contradicteth not us; if in a strict sence, he contradicteth the *Iesuit* and the *Trent* Fathers, for they teach there *are no more then seven Sacraments*, whether principall, or not principall. *Hugo* reckoning seven as *principall* tacitly admitteth other as *lesse principall*.

*Plin. l.8.c.23. Aspidi hebetes oculi dati, eosq; non in fronte sed in temporibus habet.*

Yet

P. 231. Yet the *Iesuit* singeth an *Iôpæan* to himselfe, and most insolently insulteth upon the *Knight*, saying, *Because you may lesse doubt of Penance, whereof for thus abusing your authour and reader you deserve no small part, he hath a particular Chapter, wherein hee calleth it as wee doe with S. Ierome the second board after shipwracke, and such that if a man endanger his cleansing which hee hath received, by Baptisme he may rise and escape by Penance. How say you to this Sir* Humfrey? *have I not just cause to tell you your owne?* Agreed, *sauue euig*, let the *Iesuit* tell the *Knight*, and I will tell the *Iesuit* his owne; the *Knight* neither holdeth with the doctrine of Merit, nor the sacrament of penance; the *Iesuit* who holdeth both may by his beliefe merit their holy *sacrament of Penance*, for egregiously abusing *Hugo de Sancto Victore*, and S. Ierome and his reader, by making a Sacrament of a metaphor, and out of them arguing thus *woodenly* against the *Knight*. *Hugo* hath a particular chapter wherein he calleth Penance as wee doe with S. *Ierome*, the *second board after shipwracke*, *Ergo*, Penance is a Sacrament of the new Law; doth he not deserve for concluding so absurdly, to have the character of his owne sacrament indelebly imprinted upon his flesh?

13 To the thirteenth. The *Knight* alledgeth not *Bellarmine* nor *Hugo*, nor *Peter Lombard*, nor *Bonaventure*, nor *Hallensis*, nor *Scotus*, nor *Suarez* himselfe, as if they approoued in the testimonies denied Extreame Vnction to be a sacra-

ment; this they doe not, neither as things stood with some of them might doe safely, the Roman Church having defined the contrarie. Yet so great is the force of truth, that what in words they affirme they consequently deny; and thus much *Suarez* ingenuously confesseth; *some*, saith hee, *have denied that this Sacrament was instituted by Christ, whence it followeth by plaine consequence that it is no true Sacrament.* Yea but saith *Flood*, *if those Schoole-men had lived in this age, they would have said that Christ did institute it.* Whereunto I answer, that all Iudgements proceed *ex allegatis & probatis*, not *allegandis & probandis* upon things alledged, and proved not upon things to be alledged and proved in future times, neither is it likely that they would have altered their opinion, upon notice of the *Trent* decision, for if the Church of *France*, and divers other Romish Catholiques, as they tearme them, submit not at this day to all the Decrees of that Councell: much lesse may it bee thought that those ancient and acute schoole Divines, who bare the greatest sway in their times, would have suffered themselves to be baffled by the pretence of a pettie Councell, *charging her canons with nothing but paper-shot.* Every Sacrament of the New Testament is supported with two pillars, institution by Christ, and a promise of justifying grace annexed to the due receivers thereof set downe in Scripture, the former pillar the ancient Schoolemen take from Extreame Unction: the later *Bellarmine*

*Suar. tom. 4. disp. 39. sect. 2. nonnulli negârunt hoc sacramentum fuisse à Christo institutum ex quo planè sequebatur non esse verum sacramentum.*

larmine and *Cajetan*, how then can it ſtand? The *Ieſuit* anſwereth upon a third pillar *unwritten tradition*. But this I have proved before to be a weak and rotten one: and to ſpeake the truth it ſerveth Papiſts as *pons Aſinorum* did the ancient Logicians to which they fly for ſhelter, when all other helpe faileth them. Albeit they bragge much of Scripture, yet upon examination of particulars it will appeare, that their new *Trent* Creed conſiſting of twelve ſupernumerarie Articles, hath no foundation at all in Scripture: and therefore they are forced for their ſupport to fly to *verbum Dei non ſcriptum*, an unwritten word of God, which I would faine know of them how they prove to be Gods word? Whether by Scripture, or by unwritten tradition? by Scripture they cannot ſay, for it implies a flat contradiction, that *verbum non ſcriptum* ſhould be *ſcriptum*, that unwritten traditions ſhould be found in, or founded on Scripture; if they ſay they prove it to bee Gods word by tradition, then they prove *idem per idem* the ſame thing by it ſelfe, and build their faith upon a ſillie ſophiſme called *petitio principij*, the begging the maine point in queſtion.

14 P.225. To the fourteenth. In the allegation of Cardinal *Beſſario* the *Ieſuit* chargeth the *Knight* with ambiguous tranſlation, and ſo placing the words, that they may have a double ſence, the one to deceive the ſimple, and the other to excuſe himſelfe againſt the objections of the learned: and for this he pronounceth a woe againſt him, *ve*

*peccatori*

*peccatori terram ingredienti duabus vijs, Woe to the sinner going on the earth two wayes:* But the truth is, as *Pentheus* after he was distracted, imagined, *duplices se ostendere Phœbos*, that hee saw two Sunnes, when yet there was but one in the skie: so the *Iesuit* in a *fit of frantick malice*, imagined the *Knight* to goe two wayes whereas hee goeth but one, and that a faire and streight way, for he setteth the Latine words of the Cardinall without any adition or detraction in the margent, *hæc duo sola sacramenta in Evangelijs manifestè tradita legimus*, and hee translateth them faithfully: *wee reade that these two Sacraments only were delivered us plainly in Scriptures*; hee rendereth not the words we reade plainly in Scriptures, that there were two only Sacraments delivered unto us, which had beene a misplacing of *Bessarions* words, and mis-interpretation of his meaning, but *wee reade that these two only were plainly delivered in the Gospell*; there is no more ambiguitie in the translation then in the originall, which though it denieth not that other Sacraments may bee delivered in the Gospell, yet it affirmeth that *these two only are plainly delivered there*, and consequently that these two only are, *de fide*, matter of faith, and upon paine of damnation to be beleeved; for as I proved before out of S. *Austine*, and S. *Chrysostome*, *all things that concerne faith and manners, and are necessarie to salvation are plainly delivered in holy Scriptures.*

*Oresles apud Euripidem Electram sororem appellat Furiam, quòd eam ne fureret in lecto constringeret.*

To the fifteenth. Some Papists as *Flood* confesseth 15

P. 234.

fesseth, denie the foure inferiour Orders to be Sacraments, and *Soto* denieth the superiour, what a *confusion* is here in your sacrament of *order*? If the ordination of Bishops be not truly and properly a Sacrament, as *Dominicus Soto* acknowledgeth, neither is the ordination of Priests a Sacrament; for what can be alledged more for the one then the other? and if the ordination of Priests be no sacrament, much lesse Deacons, or subdeacons or Acolytes or Exorcists. Whether there be the same character imprinted in the ordination of Bishops, and Priests, it is not materiall to our present question, for if it be the same, then it followeth according to the doctrine of the Schooles, that they are one and the selfe-same Sacrament: if a diverse character bee imprinted by the one, and by the other, then are they two distinct Sacraments. If they are the same Sacraments, then *Soto* denying the one, consequently denieth the other to bee a Sacrament: if they are distinct Sacraments, then there are eight Sacraments. Yea but saith the *Iesuit*, *Whether there bee a new character in a Bishop, or the same extended is no matter of faith, and therefore wee are not to dispute with you of it, but keepe you off at the staffes end, or rather out of doores: when you are once admitted into the Catholique Church, wee may admit you to speake of a Schoole-point or else not.* Wee know well that yee are loath that we should heare of your differences among your selves: but the fire of contention cannot bee kept within the

walls

walls of your Schooles, *quis enim celaverit ignem? Lumine qui semper proditur ipse suo*, it breaketh out, and if ye looke not to it, it will set on fire the whole fabrick of your Romish *Babel*. Meane while the *Iesuit* giveth us great incouragement to desire to bee admitted into the Roman Church, because then forsooth wee shall have leave to *tread the endlesse mazes of scholasticall disputes*.

To the sixteenth. If *Soto* come short, *Durand* commeth home to the point in question, for hee affirmeth that which is alledged by the *Knight*, and confessed by the *Iesuit*, that Matrimonie is *not a Sacrament univocally*, if not *univocally*, not truly and properly, but *equivocally* or *analogically*. Yea but saith the *Iesuit*, *all acknowledge it for an error in Durand*: hee saith all, but hee names none. Surely the Divines of the reformed Church acknowledge it for no error in *Durand*, but defend it for a truth: and for such Romish Divines that adhere to the Councell of *Trent*, they are but a faction in the Church, nor is their authoritie more to be urged against the Doctours of the reformed Churches, then the authoritie of the Doctours of the reformed Churches against them: which yet if any should produce against any of the Articles of their new Creed, they would not vouchsafe them so much as a looke. For the definition of the Church in the Councel of *Florence*, which the *Iesuit* toucheth upon, it is of little or no authoritie, because that Councell 16

was not generall, nor called by lawfull authoritie, but by the schismaticall Pope *Eugenius* the fourth, who was deposed by a generall Councell held at *Basil.*

17 To the seventeenth. Because the *Iesuit* is forbidden by the Popes law to tast of the fruits of Matrimonie, at which it seemes *his mouth waters*, hee is content to let the tree fall to the ground, for want of support. To Cardinal *Cajetan* who gave a strong push at it, by denying that it can be proved to bee a Sacrament. Out of the words of S. *Paul* Ephesians the fift, hee answereth nothing but with ifs, if it be not proved out of that place it may be out of others, if out of no other, yet out of tradition to his *ifs* I returne *fies*; fie for shame that they should bind all their followers under paine of a heavie curse to beleeve this Sacrament of Matrimonie, and yet know not where to ground this their beliefe, upon Scripture or tradition. If it may be proved to bee a sacrament out of S. *Paul*, their most learned Cardinal *Cajetan* is out: If it may not be proved out of those words, Cardinal *Bellarmine* and almost all Papists that wrote since *Cajetan* are in an errour. The *Iesuit holdeth a Wolfe by the eare*: hee dares neither hold with *Cajetan*, nor against him: but puts the matter off with an iff. If it cannot be proved to bee a Sacrament out of that passage, as *Cajetan* affirmeth, yet it may bee out of other texts. What texts? why doth he not name them? it is a signe hee feareth his *coyne is counterfeit*, that

Ephes. 5.

bee dare not bring it to the *test*. If that place which seemeth to make most for his Romish tenet, make nothing at all, as the acute Schoolman, and most learned Cardinal *Cajetan* confesseth there is no likelihood that other texts which have lesse appearance will stand them in any stead, and therefore for his last refuge he flyeth to unwritten traditions, as the old Dunces as I noted before, *ad pontem asinorum*.

To the eighteenth, *Canus* puts a strong sharpe weapon in our hands to wound your *Trent* doctrine concerning Matrimonie, but withall forbiddeth us to strike with it, as the Iesuit *Flood* telleth us, as if we were at his beck, and might not use our weapons as wee list. But let him know, though he be so foolish as to give advantage, wee will not bee so childish as to leave it. If that bee true which he writeth, *that the Divines of Rome write so uncertainly of the matter and forme of Matrimonie, that it were folly in any to goe about to reconcile these differences, and determine any thing certaine in the point*: we will inferre upon him that it is likewise *folly* to define Matrimonie to be a Sacrament, for if the matter and forme of Matrimonie bee so unknowne as hee saith, the *genus* of it must needs be unknowne. For the *genus* as *Porphyrie* teacheth, *is taken from the matter, and answereth thereunto as the difference is taken from the forme*. If the *genus* be uncertaine, how can it bee an article of faith, that *matrimonium* is *species sacramenti*. The whole nature of a thing consisteth

18

*Canus loc. Theol. l. 8. c. 5. in materiâ & formâ hujus Sacramenti, viz. Matrimonij statuendâ adeò sunt inconstantes & varij, adeò incerti & ambigui ut ineptus futurus sit qui in tantâ illorum varietate, & discrepantiâ rem aliquam certam, constantem, & exploratam conetur afferre.*

*L. de prædicab. c. de genere.*

consisteth of matter and forme, which if it bee unknowne, the specificall essence is unknowne, and if the specificall essence be unknowne, how can it be ranked in its predicament under its proper *genus*? what Papist soever therefore defineth Matrimonie, and putteth it under a Sacrament as the proper *genus*, *Canus* putteth the foole upon him take it off when you can.

19

To the nineteenth. *Vasquez* giveth the *Iesuits* cause not so light a blow (as hee imagineth) in saying that where S. *Austine* calleth Matrimonie a sacrament, hee taketh the word Sacrament in a large sense, and not in the strict and proper: for if S. *Austine* bee so to be understood, he held not Matrimonie a sacrament properly so called, but in a large sence onely, and if that were his judgement, we have a great advantage of our Adversaries in the cause. For S. *Austine* carrieth a great stroake, not only because hee is held the acutest of all the ancient Fathers, and father of all the Schoolemen: but especially, because the Pope in the Canon law professeth *Augustinum sequimur in disputationibus, Wee follow for the most part*, saith Pope *Gelasius*, S. *Ierome in the interpretation of Scripture, S. Gregorie in matter of moralitie, but S. Austine in point of controversie.* Yea but saith *Flood, this is but* Vasquez *his private and singular opinion concerning* S. Austine. Neither doth the *Knight* otherwayes urge it then as the singular opinion of a singularly learned *Iesuit* enforced by evidence of truth, to give over

their

their chiefest hold of antiquitie in this point the authoritie of S. *Austine*. Well, be it so saith *Flood*, *Vasquez* is so farre for you, yet *we have an* Oliver *for a* Rowland, Bellarmine *for* Vasquez; *for this opinion of* Vasquez, *is contradicted by other Catholique Divines, and by* Bellarmine *in particular*. Where is then the unitie our Adversaries so much bragge of? two of the greatest Champions of the Pope *Vasquez* and *Bellarmine* strive about S. *Austine*, and the one refelleth the reasons of the other, so that it seemeth our popish Divines are as ill resolved about the proofe of their doctrine, as I shewed before out of *Canus*, that they were in a wood concerning the doctrine it selfe. Moreover I adde, that though *Bellarmine* may goe in *equipage* with *Vasquez*: yet *Vasquez* against them more disparageth their cause, then *Bellarmine* for them helpeth it. For a testimonie from an enemie is of more force for us, then the testimonie of a friend, or rather sworne vassall to the Roman Church can be for them.

To the twentieth. Sithence signification is of the essence of the Sacrament, and *Bellarmine* will have this signification necessarily to *containe in it three things, the Passion of Christ, sanctifying grace, and eternall life*. And whereas farther he confesseth *that the signification of these three things is most apparant in Baptisme and the Lords Supper*. The *Knight* strongly concludeth out of him that our doctrine concerning two Sacraments is more certaine and evident, then theirs 20

concerning ſeven, and conſequently that our beleefe is ſafer in this point then theirs. As for that which the *Ieſuit* addeth out of *Bellarmine*, that the reſt of the Sacraments ſignifie all theſe things at leaſt *implicitly* were it true, yet wee had the better of the cauſe. For our two Sacraments, as it is confeſſed, ſignifie theſe things *plainly and evidently*; theirs obſcurely and *implicitly*; but indeed it is not true that they ſignifie or repreſent thoſe things at all. For what repreſentation is there betweene impoſition of hands in orders, or joyning of hands in Matrimonie, or confeſſing ſinnes in penance, or chriſme in Confirmation, or oyle in Extreame Unction, and the Paſſion of Chriſt, and eternall life? What the *Ieſuit* addeth for concluſion, that the reſt of the *Knights* ſection is nothing but ſuch fooliſh ſtuffe as hee is wont to talke, without rime or reaſon, needeth no other anſwer then this that the *Knight* indeed from p. 157. to 161. taketh an inventorie of a great deale of fooliſh ſtuffe, but it is theirs, not the *Knights*, to wit, that *Chriſt ſatisfied the people with five loaves and two fiſhes which make ſeven, and that which* Andrew *ſaid, there is a boy here which hath five loaves and two fiſhes, muſt be underſtood of the ranke of S.* Peters *ſucceſſors, and that which is added; make the people ſit downe, ſignifieth that ſalvation muſt bee offered to them, by teaching them the ſeven Sacraments.* Againe, *there are ſeven Vertues, ſeven mortall ſinnes, ſeven Planets, the Lord reſted the ſeventh day, ſeven dayes*

Tyraboſc. par: *Ven. vid. Gentilet examen concil. Trid. l. 4.*

*dayes thou ſhalt eate unleavened bread*; Balak *offered ſeven Bulls, and ſeven Rams*: *and in the Apocalips wee reade of ſeven Candleſticks, ſeven Seales, ſeven Trumpets, ſeven Angels*: *Ergo*, there are *ſeven Sacraments properly* ſo called, or rather *properly* ſo proved.

*Spectatum admiſſi riſum teneatis amici?* Are ſuch argumemts the reaſons of men, *ſobriæ & vigilantis fidei*, as S. *Auſtine* ſpeaketh, are they not rather dreames of the ſeven Sleepers? or as *Epictetus* ſpake of arguments againſt the truth, *Hæc ſunt infernorum ſomniorum Phantaſmata.* *Ex Hnmfr. in Vit. Iuelli.*

# Concerning the Communion in both kindes. Spectacles, chap. 9. Section 5. *a pag.* 242. *uſq; ad* 259.

THe Knight *in alledging the Councell of* Conſtance *touching Communion, in one kind tranſlateth the Latine falſly and abſurdly. I confeſſe that under one kind only all and whole Chriſt, and the true Sacraments are received, as if the Councell had ſaid,* omnis & totus Chriſtus, *whereas the words are,* totus atq; integer Chriſtus, *that is, whole and entire Chriſt.* 1.

*In bringing this Decree, hee hath brought a ſtaffe* 2.

to beate himselfe withall, for the non obstante which hee would joyne with Christs Institution in both kindes, as if the Councell forbid it in both kindes, notwithstanding Christ did so institute it, is not so joyned in the Councell, but otherwise thus; Though Christ did Institute this venerable Sacrament after supper, and administred it in both kinds, yet notwithstanding this, the approved custome of the Church hath observed, and doth observe, that this Sacrament is not to bee Consecrated after Supper, nor to bee received by the faithfull but fasting; which Decree I suppose the Knight will not condemne.

3. This was no new thing begun by that Councell, but it being growne to bee a generall practise to communicate in one kind, which also from the beginning was somewhat practised, and certaine heretiques arising, and condemning the practise and beliefe of the whole Church; this Councell condemned them, and commanded the former custome to bee still retained.

4. Though Christ did institute the Sacrament in both kindes, yet it is lawfull to receive in one: neither doth the Councell decree any thing against Christs Precept by establishing the Communion in one kind, for Christ may institute a thing without commanding it. For example, hee did institute Mariage, yet commanded not every man to marry.

5. The Councell of Trent doth not any way contradict Christs institution or practise as the Knight would have it: but inferreth only thus much, though

Christ

*Christ did institute and deliver the blessed Sacrament to his Apostles in both kindes in the last Supper, yet is Christ contained whole and entire in one kind, and a true Sacrament received, wherein saith hee, I would faine see, what opposition the subtiltie of the* Knights *wit can find? what reason can hee give? why it may not stand with Christ his institution in both kinds, that he be whole under one, and if whole, why not also a true Sacrament?*

6. *The words,* Drinke yee all of this, *and* doe this in remembrance of mee *were spoken and appertaine only to the Apostles, and in them to Priests, as appeareth more plainly by S.* Mark, *who sheweth all which our Srviour meant of when hee said,* Drinke yee all of this, *for saith S.* Marke, *and they did drinke all.*

7. *Though Christ at his last Supper did institute a Sacrament in both kindes, and so gave it to his Apostles: yet Christ might at some other time after his resurrection communicate some of his Disciples in one kind; and some Fathers thinke hee did his two Disciples at* Emmaus.

8. *The* Knight *needeth not to produce ten or eleven Authours to prove it to have beene the practise of the primitive Church, to communicate in both kinds: for that would have beene granted him without all that labour: but hee should have proved that the practise was grounded upon some divine precept indispensable, or else it followeth not, but that it is in the power of the Church to alter the practise in the use, and administration of the Sacrament.*

9. Bellarmine *bringeth six severall Rites or practises of the ancient Church which Protestants cannot deny, evidently convincing the frequent use of one kind.*

10. *The Nazarites among the first Christians in* Ierusalem *did communicate in one kind, for they were forbid to drinke wine, or even eate a grape or reisin.*

11. *The* Knight *in alleaging* Tapperus *against the Communion in one kind, leaveth out the principall verbe, and one halfe of the sentence answering the former, which of it selfe was imperfect, which was the Authours absolute judgement and determination for the whole sentence of* Tapper, art. 16. *is this, it were more convenient if wee regard the Sacrament, and the perfection thereof to have the Communion under both kindes, then under one: for this were more agreeable to the Institution thereof, and to the integritie of a corporall refection, and the example of Christ; but in another consideration, to wit, of the reverence which is due to the Sacrament, and to the end wee may avoide all irreverence, it is lesse convenient, and no way expedient for the Church, that the Christian people should communicate in both kindes.*

12. *In the lawes of King* Edward *the sixt revived and confirmed by Queene* Elizabeth, *it is ordained that the Communion bee delivered to the people under both kindes with this exception, unlesse necessitie otherwise require.*

13. *That it is not requisite that every article of faith*

have

*have ſufficient and expreſſe proofe of Scripture, for as S.* Ierome *teacheth, although the authoritie of holy Scripture were wanting, the conſent of the whole world on this ſide ſhould have the force of a Precept.*

*Dial. 2. cont. Lucifer. etiamſi ſacræ ſcripturæ authoritas non ſubeſſet, totius orbis in hanc partem conſenſus inſtar præcepi obtineret.*

*The Hammer.*

IN this Section the *Ieſuit* beginneth merrily *with a fiddle*, but endeth *ſadly*, and every where anſwereth *ſorily*. For to omit his omiſſion of ſome things that pincht him ſhrewdly, as namely, firſt *that the Councell of* Conſtance *by reaſon the firſt Seſsions judged the Councell above the Pope, is condemned, and rejected by the Councell of* Florence *and laſt Councell of* Lateran; *but for the laſt Seſsions wherein the halfe Communion is eſtabliſhed contrarie to Chriſts precept, and holy inſtitution, it is allowed by Pope* Martine *the fift, and rectived of all Catholiques; whereby it appeares that Papiſts are more tender of the Popes ſupremacie, then Chriſts honour*; Secondly, that *Bellarmine* ſaith, *that it is not to be doubted; but that is beſt and fitteſt to bee practiſed that Chriſt hath done.* Now it is evident out of Scriptures, and confeſſed by the Fathers in the Councell of *Conſtance* and *Trent*, that Chriſt inſtituted and adminiſtred the Sacrament in both kindes: Laſtly, *that the Papiſts in this point apparantly contradict themſelves, for they require antiquity, univerſality, and conſent, as the*

*De Euchars l. 4. c. 7.*

*the proper markes of Catholique doctrine, and yet confesse that in this the practise of their Church is contrarie eo the practise of the Primitive Church, nor was it ever received in the true Church, till a-*
Dichotomized. *bove a thousand yeares after Christ.* To let passe these his preteritions, all that hee saith in replie to other passages of the *Knights* may be *dicotomized* into idle cavils, and sophisticall evasions, as shall appeare by the examination of each particular,

To the first. The *Iesuit* as it should seeme tooke *Ennius* the Poet for his patterne, who as *Horace* obserueth, *Nunquam nisi potus ad arma prosiluit, &c.* never undertooke the description of a warre, or set himselfe to write *strong lines* before hee had comforted his heart with a cup of *strong liquour*. For if the French wine had not assaulted his *Capitoll*, as the Frenchmen did sometimes the *Roman*: if a strong fume had not made his head so dizzie, that he thought all things before him went *round*, hee would never in so serious a subject as is the Sacrament of Christs blood use such light and comicall saracasmes as he doth; against *this* saith he, *hee bringeth two places of Scripture, and the practise of the Primitive Church, and so concludeth the antiquitie and universalitie of his Church, this goeth round with a fiddle Sir* Humfrey: *if hee* had a purpose to make sport to his reader in the merrie pin hee was set on, hee should rather have said your *Creed Sir* Humfrey *goeth round with a crowd*. But crowde

P.243.

or

or fiddle whether hee please to tearme the learned discourse of the *Knight*, I hope it will prove like *Davids* Harpe, and conjure the evill spirit out of the *Iesuit*. To fall upon the particulars in order, whereas in the first place hee chargeth the *Knight* with false and absurd translation of the Decree of the Councell, rendering *totus Christus*, all Christ, not whole Christ, and would make us beleeve that all can in no sense bee attributed to Christ; hee forgot that text of the Apostle that Christ is *all in all*. Surely it should seeme this *Iesuit* is descended from Pope *Adrian*, who was choaked with a fly, for what a silly fly choaketh him here? The *Knight* to avoid a tautologie in translating *totus & integer Christus*, whole and whole Christ, rendereth the word *all and whole Christ*, and what falsitie or absurditie is there in this? doth not every punie know that *omnis* in Latine, and all in English is often taken *collectivè*, as when wee say *Lazarus* was covered all over with sores, doe not the Papists themselves sometimes so render the word *totus*, as namely in those places, *I have stretched my armes all the day long to a rebellious people? and all the day long have I beene punished, and all Scripture is given by divine inspiration, and is profitable for doctrine for reproofe, for correction, for instruction in righteousnesse that the man of God may bee perfect, throughly furnished to all good workes*: In which passages it is most evident that *all* is taken for whole, and so the best interpreters render *omnia*,

*tota ſcriptura*, that is the *whole Scripture*.

2. To the ſecond. The *Knight* in bringing the Decree of the Councell of *Conſtance*, hath not *brought in a ſtaffe to beate himſelfe withall*, but to beate all ſuch Romiſh curres as *barke at the light of the Sunne*. I meane the cleare words of Chriſts inſtitution, *Drinke you all of this*. Yet ſaith that Councell to the Laitie, none of you drinke of this. If Chriſt had ſaid in like manner, receive you the Communion after ſupper, we would never receive it faſting. It is true that he inſtituted it the night he was betrayed after ſupper, which circumſtance yet bindeth us not now to receive it at that time: but the argument no wayes followes from the change of a circumſtance to the change of a ſubſtantiall act: the Church may diſpence with the one, not with the other. Wee argue not barely from the practiſe of Chriſt and his Apoſtles, but from their doctrine and practiſe. *What Chriſt did and taught*, as S. *Cyprian* ſoundly collects, muſt bee perpetually obſerved in the Church: but he taught and practiſed the Communion in both kindes, *fecit & docuit*, hee both did ſo, and taught us ſo to doe; but for the circumſtances of time, number of Communicants, & geſture ſitting or leaning, though at that time he uſed ſuch circumſtances: yet he cõmanded not us to uſe them, and therefore wee may adminiſter the Sacrament at another time, to a greater or leſſer number then twelve, we may receive it alſo with another geſture then Chriſt or his Apoſtles

Seſſ. 13.

ſtles uſed, becauſe he no where tieth us to thoſe circumſtances, but wee may in no wiſe adminiſter or receive it in one kind, becauſe he commandeth us to communicate in both, *ſaying, drinke ye all of this*; and what though the Councell joyne not the word *notwithſtanding* to Chriſts inſtitution in both kindes, but to his adminiſtring after ſupper: yet this no way excuſeth the Fathers in it from confronting Chriſt, and abrogating his commandement by their wicked Decree: for notwithſtanding Chriſts command, *drinke you all of this*; that Councell by a countermaund forbiddeth any Prieſt under a great penaltie to exhort the people to communicate in both kindes, or to teach that they ought ſo to doe.

To the third. If the *Ieſuits* forehead had not beene made of the ſame metall which hee worſhipeth in his images, hee would have bluſhed to utter ſo notorious an untruth contrary to the Records of all ages, and the confeſſion of all the learned of his owne ſide. Never any before this *Ieſuit* durſt to ſay, that the halfe Communion was the beliefe, and practiſe of the whole Church before the Councell of *Conſtance*, for beſides *Salmeron*, *Arboreus*, *Aquinas*, *Tapperus*, *Alfonſus a Caſtro*: the Councell of *Conſtance*, *Bellarmine* and *Caſſander* alledged by the *Knight*, I could adde *Eſtius* the Sorboniſt, *Eccius* the great adverſarie of *Luther*, *Suarez* their accompliſhed *Ieſuit*, *Soto* their acuteſt Schoole-man, and *Gregorie de Valentia*, who of all other hath moſt

*See grand Sacrileg. Sect. 17.*

mok laboured in this argument, all not only affirming, but some of them also confirming that the Communion in both kindes was anciently, and universally administred to the people. It is well knowne that the Easterne Churches in *Greece* and *Asia*, and Southern in *Africa*, and Northerne in *Muscovia* have ever, and at this day doe administer the Communion to the Laitie in both kindes: and in *the Westerne and Roman Church it selfe for a thousand yeares after Christ and more, the Sacrament was delivered in both kindes to all the members of Christs Church*, which is manifest saith *Cassander*, *by innumerable testimonies of ancient Writers, both Greeke and Latine.* And when the new custome of communicating in one kinde began a little before the Councell of *Constance*, it was impugned not by heretiques, as *Flood* would beare us in hand, but by good Catholiques, as *Soto* a man farre before *Flood* ingenuously confesseth.

*Cassand. consult. art. 22.*

*Soto artic. 12. q. 1. in dist. 12. non modo inter hæreticos verùm inter Catholicos ritus ille multo tempore invalnit.*

4.

To the fourth. Albeit I grant there is some difference betweene an institution, or constitution, or command: yet our argument drawne from Christs institution in both kindes is of force against the Romish halfe Communion. For a command is, as the *genus*, and an Institution is as the *species*, every command is not an institution: but every institution is a command; for what is an institution, but a speciall order or appointment in matter of Ceremonie or Sacrament? was not the institution of Circumcision an expresse command

command to circumcise every male child? was not the institution of the Passeover a command for every familie to kill a Lambe, and eate it with sowre herbes? Was not the institution of Baptisme a command to *Baptise all Nations in the name of the Father, Sonne and holy Ghost?* Was not the institution of the Lords Supper by words imperative, *Take, eate, doe this in remembrance of mee,* and *drinke yee all of this?* Yea but the *Iesuit* instanceth in Mariage, which we acknowledge to be instituted by God, yet not commanded. I answer, all sacred Rites (and namely the ordination of Mariage) are injunctions and commands to the Church, or mankind in generall, though they bind not every particular person, but such onely as are qualified for them; if *crescite & multiplicamini, bee rather a benediction upon Mariage, then a command to marrie,* yet certainly those words used in the Institution of Mariage, *therefore shall a man leave his father and mother, and shall cleave to his wife, and they shall bee one flesh,* containe a direct command not to every man simply I grant, but to every one that hath not the gift of continencie. To *avoide fornication,* saith the Apostle, *let every man have his owne wife,* and let *every woman have her owne husband.* And againe, if they *cannot containe let them marry, for it is better to marry then to burne.*

Gen. 2. 24.

1 Cor. 7. 2.

V. 9.

To the fift. There needs no subtiltie of wit to find out the opposition betweene the Decree of the *Trent* Councell and Christs institution; the dullest

5.

dulleſt wit cannot but ſtumble upon it. For if whole Chriſt be received in either kind, why did Chriſt who doth nothing ſuperfluouſly, inſtitute the Sacrament in both kindes? If the Sacrament can no otherwiſe exhibit Chriſt unto us then by vertue of his Inſtitution, how can wee be aſſured that whole Chriſt is communicated unto us, when we violate his inſtitution adminiſtring the holy Communion but by halfes? the Sacrament exhibiteth nothing but what it ſignifieth, but the bread ſignifieth Chriſts body not his blood: the wine ſignifieth his blood, not his bodie; therefore accordingly the one exhibiteth only his body, the other his bloud. Againe, if Chriſt bee whole in either kinde, then a man might receive whole Chriſt in drinking of the cup only, though he eate not at all of the bread, and conſequently a man may without ſinne at the Lords board drinke only of the Conſecrated cup, and not eate of the bread which yet no Papiſt to my knowledge ever durſt affirme.

6. To the ſixt. This evaſion of the *Ieſuit* is exploded by *Philip Morney, & Chamierus tom. 4. reſp. Bellar. & in D. F.* his conference with *Everard p.* 256. and divers others. This may ſuffice for the preſent, for the overthrow of this generall anſwer of all Papiſts to the words of the inſtitution, *Drinke you all of this, viz. (that by all in S.* Mathew *and S.* Marke, *Prieſts only are to be underſtood.)* Firſt I note at this time the Apoſtles were not fully ordained Prieſts. For as yet

De Euch. l. 1. c. 10.

Chriſt

Christ had not breathed on them, nor given them the power of remission of sinnes: next admit they were Priests, yet in the institution of this Sacrament they were *non conficients*, supplying the place of meere communicants, and therefore consequently whatsoever Christ commanded them, hee commanded all receivers after them. Thirdly, Christ commanded the same to *drinke*, to whom before hee said, *Take, eate, this is my body*; but the former words, *take, eate*, are spoken to the Laye-people as well as Priests, therefore the words *drinke you all of this*, are spoken to them also, *those things which God hath joyned together let no man put asunder.* Math. 9. 6. Fourthly, I would faine know of our Adversaries when Christ saith, *This is the cup of the New Testament which is shed for many for the remission of sinnes*, who are those *many*? will they say Priests only? have the Laytie no sinnes, or no remission of sinnes by Christ bloud? if they have, as all professe they have, why do they forbid them that which Christ expresly commandeth them, saying, *Drinke ye all of this, for it is shed for you and for many.* All worthy communicants are to drinke Christs bloud for whom it was shed, thus much Christs reason importeth; but it was shed for the Laytie as well as the Clergie, they therefore are alike to drinke it. If the Laytie expect life from Christ, they must drinke his bloud as well as eate his flesh, *for except a man eate the flesh of the Sonne of man, and drinke his bloud, hee hath no life in him.* Iohn 6. 53.

Lastly,

1 Cor. 11. 28

Lastly, when the Apostle enjoyneth *all to examine themselves* before they receive the holy Communion, I desire to bee informed by our Adversaries, whether this Precept of examination concerneth not the Laytie especially? I know they will say it doth, because the people most need examination, that they may confesse their sinnes, and receive absolution for them before they presume to communicate: let them then reade what followeth in the same verse, and *so let them eate of that bread, and drinke of that Cup, let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup*: the coherence of the members in this sentence inferreth, that as none are to be admitted without precedent examination: so that all who have examined themselves are to be admitted to the Lords table, both to eate of that Bread, and drinke of that Cup.

7. To the seventh. There is no force at all in the inference which the *Iesuit* would make from Christ his breaking of bread with the two Disciples at *Emmaus*, to prove the Communion in one kind, for neither is it likely Christ instituted any supper after his last Supper, neither was the place fit for a Communion being a common Inne: neither reade wee of any preparation on the Apostles part, nor of any words of institution used then by Christ: neither could the *Iesuit* alledge any one Father, who saith that Christ at that time administred the Communion to those two Disciples in bread only. For it is well knowne to all

that

that are acquainted with the language of *Canaan*, that *breaking of bread* in Scripture by a *Synecdoche* is taken for making a meale, and it is very unlikely that the disciples travelling at that time of the yeare in so hot a countrey as *Iudea* is, when they came to their Inne for a repast, should call for bread only and no drinke.

8. To the eighth. Though the *Iesuit* make many a bravado here, and else-where: yet upon the matter in granting to the *Knight* that the generall practise of the primitive Church was to communicate in both kindes, he yeeldeth up the bucklers. For the maine scope of the *Knight* in this and other Sections is to prove the visibilitie of our reformed Church in former ages by the confession of our Romish adversaries: this hee doth in the point of the Communion in both kindes abundantly in this Section, and the *Iesuit* cannot denie it; it followeth therefore that in this maine point of controversie betweene us and the Church of *Rome*, wee have antiquitie, universalitie, and eminent visibilitie, and the Roman Church none of all: whereby any understanding reader may see that the *Knight* hath already wonne the day; Yet for the greater confusion of the *Iesuit* I adde that what the primitive Church did uniformly, they received it from the Apostles, and what the Apostles did joyntly, no doubt they did by the direction of the holy Ghost, according to our Lords will: and so their example amounteth to a Precept. Againe, the

practise of the Catholique Church is the best expositour of Scripture, therefore the question being concerning the meaning of that text of Scripture, *Drinke you all of this*, whether they concerne the Laytie, or Clergie only, that must bee taken for the true exposition which the Catholique Church by a constant and *uniforme* practise hath allowed. Lastly, either this practise of the Catholique Church was grounded upon some divine Precept, or it is a meere will-worship which the *Iesuit* dare not say: if it be grounded upon any divine precept undoubtedly upon this, *Drinke yee all of this*, that is, *as well Ministers as Laye people*, as *Paschasius* commenteth upon the words.

9. To the ninth. The arguments of *Bellarmine* drawne from six ancient Rites to prove the frequent use of Communion in one kind are answered at large by *Philip Morney*, and *Chamierus*, in the places above mentioned, and they are every one of them retorted against *Bellarmine* himselfe by *D.F.* in his booke intituled the *Grand sacriledge*, *cap.14. accipe quomodo das si tibi machera est, & nobis vervina est*, if it be sufficient for him to object by *proxe*, why may not we answer by *proxe*?

10. To the tenth. To the instance in the *Nazarites*, I answer first, that I read of no other *Nazarites* since Christs time in the writings of the ancient Fathers, then certaine Heretiques so tearmed of the sect of Ebionites, who went about to cloath the Gospell with *the beggarly rudiments*

of

*of the Law*, upon whom S. *Austine* passeth this verdict, *that whilest they laboured to bee both Iewes and Christians, they became neither Iewes nor Christians, but a sect of heretiques, partly judaizing, partly Christianizing.* Secondly, if there were any *Nazarites* that sincerely imbraced the Gospell, questionlesse they communicated in both kindes: for though they had vowed against drinking of wine, yet either their Vow was to be understood of drinking it civilly not sacramentally: for their corporall refection, not for their spirituall repast: or if their vow were absolutely against wine, yet Christs command, *Drinke yee all of this*, implied a dispensation for their Vow in that case. A private vow of any man must give place to a publike command of God: even now adayes those who upon any great distemper of body or mind by wine, vow to abstaine from it, yet make no scruple of conscience to take a small quantitie of it physically for the recoverie of their health: how much more ought they to doe so notwithstanding their vow, if it bee prescribed by the heavenly physician for the cure and salvation of their soules?

*L. De hæres. ad quod vult Deum dum volunt Iudæi esse & Christiani nec Iudæi sunt, nec Christiani.*

To the eleventh. Concerning *Tapperus* the *Knight* no way misquoteth him though hee leave out some passages in him; for the truth is *Tapperus halteth betweene two opinions*, he speaketh some words *plainly in the language of Canaan*, and others hee *lisseth in the language of* Ashdod, where he speaketh in the language of *Canaan*, as

II.

hee doth most plainly in those his words (*if wee regard the Sacrament and perfection thereof, and the integritie of corporall refection, and the example of Christ, it were more convenient to have the Communion under both kindes*) the *Knight* hearkeneth to him: but where hee *lispeth in the language of Ashdod*, saying, (*that in consideration of the reverence due to this Sacrament it is ill and inconvenient to communicate in both kindes*) the *Knight* had reason to turne a deafe eare to him, for it is cosin germane to blasphemie to say that is ill and inconvenient, which Christ and his Apostles, and the whole Church in all places for more then a thousand yeares practised: the *Knight* might well say to *Tapperus* in the words of him in the Poet, συσσωφρονεῖν σοὶ θέλω ἀλλ' οὐ συμμαίνειν, *I will be sober with you, but I will not runne madde with you.*

12. To the twelfth. For the statute made in the dayes of that Phoenix of his age, King *Edward* the sixt, the meaning is, unlesse among the people there bee some that either by a naturall antipathie to wine or other infirmitie, cannot receive the Sacraments in both kindes, it is ordained that it be delivered to every one in both kindes, *cessante ferreâ necessitate obtinet hac aurea regula*, that all receive the whole Sacrament in which the Statute, and the articles of Religion, published first in the reigne of this blessed Prince, fully accord; For so wee reade Article the thirtieth, *both parts of the Lords Sacrament by Christs ordi-*

nance

*nance and command ought to bee miniſtred to all Chriſtian people alike.*

To the thirteenth. That every article of faith ought to have ſufficient proofe out of Scripture is proved by innumerable teſtimonies of antiquitie produced by *Philip Morney* in his Preface to his booke *De Euchariſtia*, *Bilſon* of Supremacie part the fourth *Abbot* againſt *Biſhop*, chapter the ſeventh; and *Laurentius de diſp. Theolog.* Neither doth S. *Ierome* any way contradict them or us, for wee beleeve that the conſent of the whole Chriſtian Church is an infallible argument of truth. Albeit wee teach that any particular Church, as namely the Roman or the French, or the Dutch or the Greeke Church may erre: yet we denie that the catholique Church univerſally hath ever erred, or can erre in matter of faith neceſſarie to ſalvation: and further I adde for concluſion, that as the words of S. *Ierome* alledged by the *Ieſuit* make nothing againſt us, ſo if they bee applied to our preſent ſubject they make moſt ſtrongly againſt him, being propounded after this manner. Although the authoritie of holy Scripture were wanting for the Communion in both kindes, (which is not ſo) yet the conſent of the whole world, on this ſide teſtified by their uniforme practiſe confeſſed by Papiſts themſelves, ought to have the force of a divine Precept, and ſo there would bee an end not only of this Section as the *Ieſuit* ſpeaketh, but of this whole Controverſie. 13

# Concerning Prayer in an unknowne tongue. Spectacles, Sect. 6. a pag. 259. usq; ad 283.

THe Knight *falsly chargeth the Councell of* Trent *with approving prayer in the vulgar tongue: for though the Councell saith that the Masse containeth great instruction, yet it doth not say that it ought to bee in the vulgar tongue; nay contrarily it pronounceth an anathema against any whosoever shall say that the Masse ought to bee celebrated in the vulgar tongue.*

*It hath beene the generall practise and custome in the Church of God, of having the Masse, and the publike office in Latine, all over the Latine and Westerne Church, both in* Italie, Spaine, France, Germanie, England, Africa, *and all other places, and so likewise in Greeke in the* Græcian *or Easterne Church, though it were as large in extent, and had as much varietie of languages in it as the Latine Church hath.*

*Vniformitie which is fit to be used in such things and unitie of the Catholique Church is excellently declared, and also much maintained by this unitie of language in the Church office.*

The

The use of vulgar tongues in the Masse or Church office would cause not only great confusion, but breed an infinite number of errours by many severall translations. 4.

The use of vulgar language in such things would breed a great contempt of sacred things, with prophanenesse and irreligiositie, besides the danger of heresie, which commeth no way sooner then by misunderstanding of holy Scripture. 5.

The place of Scripture alledged by the Knight concerning announcing our Lords death, is not understood by words but by deeds, as is most plaine by the circumstances. 6.

The text of S. Paul where he asketh how hee that understandeth not the prayers shall say Amen, is not of the publike prayers of the Church which no man can doubt of, either for the truth or goodnesse, and therefore he may confidently say Amen to them, but of private prayers made by private and Laye men extempore in an unknowne tongue. 7.

Haymo requireth not that all that are present at Divine service should understand, but only that he that supplieth the place of the idiot or Laye-man in answering for the people, should bee so farre able to understand, as to answer Amen at the end of every prayer. 8.

Iustinian the Emperour is ordinarily taxed for taking too much upon him in Ecclesiasticall matters: yet all that hee saith may bee well maintained without prejudice to the present practise of the Roman Church, for in the Decree alledged by the Knight, 9.

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*hee requireth nothing more, but that Bishops and Priests should pronounce distinctly and clearely that which according to the custome of the Easterne Church was to bee spoken aloud.*

10 *The Canon law* capite quoniam in plerisq; *requireth only that where divers Nations are mingled, that the Bishop of the Citie should substitute one in his roome to celebrate the divine Office, and administer the Sacraments according to their owne rites and language: for indeed it is a matter of necessitie in administration of some Sacraments to use the vulgar language, as in Mariage and Penance, but not so of other things.*

11 Lyra, Belithus, Gretzer, Harding, Cassander, *and the rest of the Authours quoted by the Knight say indeed, that in the beginning, Prayers were in the vulgar tongue, but the reason was because those three holy languages, Hebrew, Greeke, and Latine dedicated on the crosse of Christ, were then most vulgar, none of them speake a word of any Precept.*

12 *There is no precept in the Scripture commanding prayers in a knowne tongue, or forbidding in an unknowne, whose authority or example can you bring for your selfe in this matter? name him if you can.*

13. *It was more needfull in the Primitive Church that the people should understand, because they were to answer the Priest, which now is not so as* Bellarmine *noteth, because that belongs only to the Clarke.*

14. *That the* Knight *contradicteth himselfe in one place, saying That the alteration of the Church service was occasioned by certaine Shepheards, who in*

*the dayes of* Honorius *having learned the words of Consecration by heart, pronounced them over their Bread and Wine in the fields, and thereby Transubstantiated them into flesh and bloud, and for this prophane abuse were strucken dead by the hand of God. In another place hee saith, that the alteration was brought in by Pope* Vitalian *about the yeare 666. which cannot well agree with his former observation; for* Honorius *the first was the sixt Pope before* Vitalian, *by which computation the alteration must have beene foure score, or a hundred yeares before* Vitalian.

*The Hammer.*

AMong the knowne errours of the Roman Church, there is none more grosse or palpably absurd, then this concerning Prayers in an unknowne tongue; For as *Velleius* the Epicure in *Tully*, goeth about to maintaine by reason that it had beene better a man had not beene indued with reason then with it: so in this argument our Adversaries in good earnest strive *cum ratione insanire*, to prove by *reasons*, that it is best to exhibit to God an *unreasonable* service to speake understandingly for speech without understanding, and that in the publike worship of God: to perswade civill men that in their prayers the *Priest ought to bee a Barbarian to the people, and the people to the Priest*; In a word, to enforce

the people instead of offering the *calves of their lippes to God, to offer to him the lippes of calves* bellowing without understanding. The *Knight* therefore upon very just reason taketh the Church of *Rome* to taske for this unsufferable abuse, and undeniable aberration from the Primitive, and catholique Church. Wherein he confoundeth all Papists not only with pregnant testimonies of Scripture, and ancient Fathers, but also with the confession of the learnedest of their side. Yea, but *Floud* the Iesuit maketh great brags that he *will reckon with him for it*; and reckon he doth according to his best skill in Arithmeticke, but to halves, for the *Knight* presseth the Romanists with the historie of the Councell of *Trent*, and the contradictions of their Bishops there, and other passages of moment which the *Iesuit* silently passeth by, being willing to charge himselfe with no more then he thought he was fairely able to put off. What he saith either by way of objection against the practise of the reformed Churches, or in answer to our arguments shall be particularly discussed in my replie to his particular heads.

1. *Concil. Trent. Sess. 22. c. 8.*

To the first. The *Knight* saith not that the Councell of *Trent* approveth in expresse and direct words the practise of our Church, but that by consequence it doth so in saying the *Masse containeth great instruction for the common people, and commanding that the Masse-Priest, or some other should frequently expound or declare unto them*

*them the mysteries of the Masse*; for if the Masse containe as the Councell saith great instruction for the people, and for that end ought to bee expounded unto them, by the same reason it ought to be translated into the mother-tongue, and so read unto them; Unlesse they will say that the people receive as much instruction from that they understand not, as from that they understand. Which none will say but he that were a degree below S. *Pauls idiot*. Doubtlesse that which was written and appointed to bee read before the people for their instruction, and edification, ought to be delivered unto them in a language which they understand: but the Masse was written and appointed to bee read before the people for their edification and instruction (as the Councell agnizeth) therefore it ought to be celebrated in a knowne tongue. This reason alone prevailed so far with two Roman Cardinals, *Cajetan* and *Contarenus*, that they subscribed to the doctrine of the reformed Church in this point. The former his subscription is in these words, *It were better for the edification of the Church, that the publique prayers which are made in the audience of the people should bee said in a tongue common to the Priest and people, then that they should bee said in Latine.* The other in these words, *The people that prayeth in an unknowne tongue, wanteth that fruit which they might reape, if they understood those things which they pronounce with their lips, for they ought in a speciall manner apply their*

*In 1. ad Cor. c. 14. melius ad edificationem ecclesiæ est orationes publicas quæ audiente populo dicuntur dici linguâ communi clericis & populo quam dici latinâ.*

*Contar. in catec. interrogat ult. populus linguâ non intellectâ orans caret eo fructu quem perciperet, si orationes eas quas ore proferunt, etiam intelligerent nam & speciatim intenderent animum, & mentem in deum, ut ab eo impetrarent etiam speciatim ea quæ ore petunt,*

& magis ædificarentur ex sensu pio earum orationum quas ore proferunt.

*mind to God, that they might obtaine of him those things which they pray for especially, and they would bee more edified by a godly feeling of those prayers which they utter with their mouth.*

2. To the second. The generall practise and custome of the Westerne Church, having their publike service in Latine, and of the Easterne Churches, having their service in Greeke, maketh for us, not against us. For the Latine service was generally understood in the Westerne Church, and the Greeke in the Easterne; when and where it was not so generally understood they had their service in their Mother-tongue, as namely among the Syrians, Armenians, Russians, Egyptians, Æthiopians. While the Roman Empire flourished, and the Imperiall lawes bare the sway, as namely in *Italie*, *Spaine*, *France*, *Germanie*, *England*, *Africa*, and whersoever the divine service was celebrated in the Latine tongue, the people generally understood the Latine. If the *Iesuit* speake of later times after the inundation of Gothes and Vandals, when the Latine tongue was corrupted and degenerated into severall languages, as Italian, Spanish, and French, in such sort, that the people in those parts understood not the Latine: God stirred up in these Westerne parts many religious and learned men, who turned the Bible, and the common prayers into the vulgar tongue, and the Bishops of *Rome* were very much to blame, who commanded not the like to be done throughout all their jurisdiction, and it

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is worth the obſervation that *Ireneus* teacheth, that *the number 666. containeth the name latinus*, and that in that very yeare of our Lord Pope *Vitalian* commanded the Latine ſervice generally to be received in the Weſterne Church, though at that time in moſt parts few of the people underſtood it. L. 5. c. 30.

To the third. We are not ſo much to regard uniformitie in the Church ſervice, as conformitie to the will and word of God, which requireth that all *things in the Church bee done to edification, that we pray with the ſpirit, and with underſtanding alſo, that the people joyne with the Prieſt in all parts, as well prayers as giving of thankes and teſtifie it by ſaying Amen.* Which cannot be done if prayers be ſaid in a tongue which people underſtand not. Moreover, as diverſitie of inſtruments tuned together marreth not the muſicke, but maketh it ſweeter: ſo diverſitie of languages, in which the ſame prayers are ſaid, breeds no deformitie at all, but uniformitie rather. Sith it is not the different ſound of words, but of ſenſe that makes a difference either in the beliefe or practice of the Church. There was never more unitie then in the Apoſtles time, *when all the beleevers were of one mind* yet then they praiſed God in divers languages, *Parthians and Medes, and Elamites, and the dwellers in Meſopotamia, and in Iudea and Cappadocia, in Pontus and Aſia, Phrygia and Pamphylia, in Egypt and the parts of Lybia, about Cyrene and ſtrangers of Rome, Iewes* 1 Cor. 14. 15, 16. 26. Acts 2. 46. Acts 2. 9.

*and Proselites, Cretes and Arabians, wee doe heare them speake in our tongues the wonderfull workes of God.*

4. To the fourth, The diversitie of translations either of the Scriptures or the Church office breedeth no inconvenience at all, provided care be taken that the translations bee revised by the learned, and licenced by authoritie: nay on the contrarie the Church reapeth much benefit by it for languages have beene therby improved, and the Scriptures much opened. For oftentimes that which is obscure in the originall, is cleared in a good translation. An unknowne tongue is like a vaile before a beautifull picture, or a filme before the eye, which by a good translation is taken away. If it were either unlawfull or inconvenient to translate the holy Scriptures, or choyce parts of them in the Church Liturgie into vulgar languages; why did *Severus* translate them into the Syrian, S. *Ierome* into the Dalmatian, S. *Chrysostome* into the Armenian, *Vlphila* into the Gothian, *Methodius* into the Slavonian? *Bede* into the British, and the Divines of *Doway* and *Rhemes* of late into the English? Nay, why did the Pope himselfe signe and subscribe unto the Petition of *Cyrill*, and *Methodius* Monkes sent to convert the slaves, and Dalmatians who in behalfe of their Converts, desired of his holinesse, that he would give leave to say service unto them in the Slavonian tongue, which the Pope consented unto upon their much pressing him with that text of holy Scripture,

*Æneas Sylvist. Bohem. c. 30.*

Scripture, *Let every thing that hath breath praise the Lord*, and let every tongue confesse unto him. Psal. 150. vlt.

To the fift. If there were any force in the *Iesuits* reason at all, it would prove that neither the Scriptures of the Old Testament should have beene delivered to the Iewes in the Hebrew, nor the New Testament to the Greekes in the Greek. For Hebrew was then the vulgar tongue of the Iewes, and the Greeke of the Gentiles, yet wee find that neither the writing the Old Testament in the Hebrew, nor the New in the Greeke, which were then the vulgar languages to those people, bred any contempt of sacred things with prophanesse and irreligiousnesse, but the cleane contrarie effects. The use of Scripture in a vulgar tongue is not the cause why any disesteeme or undervalew it, but want of instruction in heavenly mysteries, and careleſse and superficiall reading without searching into the bottome of the spirituall meaning, where Orient Pearles lie. A counterfeit stone if it bee often handled is discovered to be false, and thereby looseth its valew, whereas a rich Diamond though it be worne every day on the finger, loseth nothing of the price, or valew of it. If the publike use of Scriptures would have derogated any thing from the worth and valew of it, God would never have commanded the children of Israel to *rehearse the booke of the Law continually to their children, to talke of it when they tarried in their house, and when they walked in the way, when they lay downe,* Deut. 6.7,8,9.

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*and when they rose up, to bind the words of the law for a signe upon their hand, and as frontlets betweene their eyes to write them upon the posts of the house, and upon the gates.* Worldly wise men seeke to improve their knowledge by concealing it, or at least impropriating it to some few: but God contrariwise valeweth his wisdome by making it common. Earthly commodities the rarer the dearer, but heavenly Iewels the more common they are, the more pretious: of other liquour the lesse wee tast, the more we thirst after it, but heavenly wisedome thus speaketh of her selfe, *Hee that drinketh of me, the more he drinketh the more hee shall thirst.* As the comfortable beames of the Sun which shineth daily upon us are not lesse valewed, then the raies of those starres that seldome appeare in our horizon: so the word of God which is the light of our understanding issuing from the *Sunne of righteousnesse* loseth nothing of the reverend estimation, and religious respect due unto it by the frequent irradiation thereof at the preaching and reading of Scripture, nay it gaineth rather with all hearers in whom there is any sparke of grace. As for danger of heresie, indeed *Claudius Espenceus* writeth, that a friend of his in *Italie* told him, that in that countrey they made shie of reading Scripture, for feare of being made heretiques thereby, but by heretiques hee meaneth such as S. *Paul* was, *who after the way which they call heresie worshipt the God of their Fathers, beleeving all things*

*Rain. l. 1. de Idol.*

Acts 24. 14.

which

*which are written in the Law and the Prophets*, for otherwise if hereſie bee taken in the proper ſence for erroneous doctrine in point of faith, it is as abſurd to ſay, that the frequent uſe of Scriptures is a cauſe or occaſion to bring men into hereſie, as that the often taking of a ſoveraigne antidote againſt poyſon, is the ready meanes to poyſon a man. S. *Chryſoſtome* in his Homilie *de Lazaro* exhorteth all his Chriſtian hearers to the frequent reading of Scriptures, as a ſpeciall meanes to preſerve them from errours and hereſies. For all errours in point of faith ariſe from the ignorance of Scriptures, as our Saviour teacheth the Saducees, ſaying, *Yee erre, not knowing the Scriptures*. Aſſuredly there is leſſe danger of falling into hereſie by reading Scriptures, then any other booke whatſoever, partly becauſe they alone are free from all poſſibilitie of errour, partly becauſe God promiſeth a bleſſing to thoſe that reade and meditate on them: yet our Adverſaries ſuffer all other bookes to bee tranſlated out of the learned Languages into the vulgar, only they forbid the tranſlation and publike uſe of the Scriptures, which containe in them moſt wholſome receipts, not only againſt all the maladies of the will, but of the underſtanding alſo: not onely againſt all morall vices, but alſo all intellectuall errours in matters of faith which wee call hereſies.

εἰς τὸν λαζαρὸν, λογχολιχεῖ γενόμενος τῆ τῶν θείων γραφῶν διαγνώσει συνεχῶς ἐνδιατρίβητε. *Chryſ. tom. 5. Matth. 22. 29.*

To the ſixt. Had the *Ieſuit* but an *ounce* of diſcretion and common underſtanding hee would never tranſlate εὐαγγελίζειν to *announce*, which is

no

no English word at all, neither is hee of sufficient authoritie to coyne new words at *Doway* or Saint *Omers*, and make them currant in *England*. For the matter it selfe it is false which hee saith, that the Actions at the Lords Supper without the words shew forth, or as he speaketh, *announce* the death of our Lord, for Bread is broken, and Wine poured out at common meales, yet our Lords death is not thereby declared: both must concurre, mysterious rites, and sacred formes of words lively to present Christs death. The *Knights* argument therefore standeth firme. The Sacraments ought so to bee celebrated, that by them the Lords death might bee shewed forth: but it cannot be shewed forth, unlesse the Evangelicall storie, and especially the words of the Institution be pronounced in a language that may be understood. For to speake Latine to the people that understand it not, is *surdo narrare fabulam*, to tell a tale to a deafe man, or to set a beautifull picture before him that is blind, or in the *Knights* phrase to *speake to a wall*; at which notwithstanding the *Iesuit* ridiculously carpeth, saying, *I never heard before, that it was all one to speake Latine, and to speake to a wall*, were hee according to our English proverbe *as wise as a wall*, hee could not but understand what was the *Knights* meaning, to wit, that to speake Latine prayers and exhortations, as Papists doe at their Masse to those who understand them not, is no better then to speake to so many walls, when the

Apostle

Apoſtle touching upon the ſame ſtring the *Knight* doth, tearmeth the uttering words in an unknowne tongue, as *ſpeaking into the ayre*; This *Ieſuit* in the ſpirit of *Lucian* might in like manner have jeared at the Apoſtle, ſaying, *I never heard that to ſpeake in an unknowne tongue, bee it Greeke, Latine, or Hebrew, is to ſpeake to the ayre.* The meaning of both phraſes, to *ſpeake to a wall, and to ſpeake into the ayre*, is all one to loſe a mans breath to ſpeake idlely and unprofitably, or to no end and purpoſe, when no man is the better for it, as the *Ieſuit* afterwards confeſſeth, ſaying, *The other reaſon from the Apoſtle is, that thoſe which heare a prayer in a ſtrange language, are nothing the better for it, nor can ſay Amen unto it.* What then can the common people bee the better for hearing popiſh Mattens or even-ſong, which are chaunted in Latine, a language which they underſtand not. 1 Cor. 14.9.

To the ſeventh. Admit the Apoſtle in that place ſpake not of publike prayers, but rather of private extemporarie devotion: yet the reaſons he there uſeth againſt prayer in an unknowne tongue, are as forcible againſt publike as private ptayers. For if wee may not pray without underſtanding, or *ſpeake into the ayre* in our private devotions, much leſſe in our publike. But the truth is, the Apoſtle ſpeaketh evidently of publike prayers, and all the parts thereof; firſt of petitions *v.* 15. ſecondly, of giving of thanks *v.* 17. thirdly, of prophecying and interpreting of Scrip- 7.

Scriptures *v.*4. fourthly, of singing Psalmes *v.*15. and all this when the whole Church bee come together in one place *v.*23. Moreover, he speaketh of prayers made in the Church, *v.*19. of the edification of others, *v.*12.26. and of blessings also wherein the people are to joyne with the Priest *v.*16. and what can such prayers, benedictions, hymnes, and thankes-givings bee other then parte of the publike Liturgie in the Church in those dayes? *Yea*, but saith the *Iesuit*, *hee cannot speake of the publike prayers of the Church which no man can doubt either for the truth or goodnesse of them, and therefore hee may confidently say Amen to them, though they bee uttered in an unknowne tongue.* I answer, that the Apostle here speaketh not of *confidently saying Amen, but understandingly saying it*, which no man can doe, who is utterly ignorant of the tongue in which the Priest prayeth. And howsoever none of the *coliers implicite circular faith* can make any doubt of the truth or goodnesse of the prayers said in the Masse: yet those whose eyes are not put out with the Romish *coale dust*, may very well doubt of them; first they may well doubt whether the Church of *Rome* which appointeth them may not erre as other Churches have done, especially considering what the Apostle speaketh expresly of that Church, *that if shee continued not in her goodnesse, shee should be cut off.* Secondly, hee may doubt whether all those corruptions and abuses which the Fathers in the Councell of

*Trent*

*Hos. de verb Dei.* I beleeve what the Church beleeveth, the Church beleeveth what I beleeve.

Rom. 11.22. *Vid. Bull. præfix breviar. Rom. Melchior loc. theol. l. 11. c. 5. nec enim animum est tueri*

*Trent* complaine to *have crept into their Masse* are reformed. Thirdly, he may doubt whether the Priests booke may not bee some-where false printed. Lastly, he may doubt whether the Priest alwayes reades true; surely that Priest who baptized a child, *in nomine patria filia, & spiritua sancta*; and another who read in the Doxologie *glia pri: flo: & spui sco scutrat in primpo scla sclarum, Amen*, said Masse by rote, and could not have skill of brachygraphy, nor well spell Latine, and can no man then doubt of the truth and goodnesse of any of the prayers that are said by your Masse-priests?

*omnes historias quæ passim in ecclesiâ lectitantur.*

*Claudius Espen in 2. ad Tim. c. 4. digres. 2. nostri quantum me pigeant falsa in ecclesia Dei cantica canentes quanto magis canore mihi audibiles? in uno hymno præter ineptitudinem sententiarum mendacia ad falsa in laudem*

*minus 24. reperi. Petrus Pistau: tp. 22. conqueritur ineptias Sancti Mauri super aquas currentis affictas.*

8.

To the eighth. The shaft which the *Knight* draweth out of *Haymo* his quiver, flieth home. For first he expressly teacheth that S. *Paul* speaketh of publike prayers, and among other reasons used by the Apostle against the conceiving of prayers in an unknowne tongue, hee insisteth upon that

1 Cor. 14.

*v. 16. when thou shalt blesse with the spirit, how shall hee that occupieth the Roome of the unlearned say Amen at the giving of thankes, seeing he understandeth not what thou sayest?* adding *if one knoweth that onely tongue wherein hee was borne and bred; if such an one stand by thee whilest thou dost solemnly celebrate the mysterie of the Masse, or make a Sermon, or give a blessing, how shall hee say Amen at thy blessing, when hee knoweth not what thou sayest? for asmuch as hee understanding none*

but

*but his mothers tongue, hee cannot tell what thou speakest in that strange and barbarous tongue.* Hereunto the *Iesuit* answereth, that if wee take *Haymo* altogether, wee shall find hee doth not require, that all that are by, shall understand, but that hee that supplieth the place of the *idiot*, or laye-man in answering for the people shall understand. An answer befitting an *idiot* indeed, for doth not *S. Paul*, and after him *Haymo* speake indefinitly of any that occupie the place of the unlearned, or standeth by at Service or Sermon in an unknowne tongue? or is it lesse absurd for any other man to be present at a prayer which he understanderh not, then for a Parish-Clarke whom alonehee will have here to be understood. Who is very much beholding to him for bestowing the name of *Idiot* upon him, and truly such a Clarke as the *Iesuit* here describeth, may very well take the *idiot* in the worst sence to himselfe. For he requireth no more in a Clarke *then that hee understand the Service so farre, as to bee able to answer Amen.* But it seemeth the *Iesuit* tooke his holy orders *per saltum*, and skipt over the Clarke. For if hee had well considered what belongs to the Clarkes office, he should find that he hath more in his part then to say only Amen; for in all ancient and later Liturgies that I have seene, many short sentences or responds are to be said by him, as namely *Christe eleeson & cum spiritu tuo, & habemus ad Dominum*, and the like, neither can hee say Amen to any prayer in the

1 Cor. 14. 16.

P. 265.

Apostles

Apostles sence, unlesse hee perfectly understand it: for to say Amen, is not only to utter the word which a Parret or Popenjay may doe, but to joyne in prayer with the Priest, and to give his assent to every clause.

9. To the ninth. The Iesuits answer to *Iustinian is lame on both feet.* For whereas hee taxeth him for taking too much upon him, it will appeare to any who perusseth the *Code* & *Digests*, that hee taketh no more upon him then God commendeth to Princes, to wit, *the custodie of both tables*: he did no more then S. *Austine* affirmeth appertaineth to Christian Kings, *to command those things that are just and honest not only in civill affaires, but also in matters of religion*; for what he did, hee had many excellent precedents before him in *David*, *Salomon*, *Hezekiah*, and *Iosiah*, Kings of Iudah; and *Constantine* and *Theodosius*, and other Christian Emperours, as is declared at large by *Bilson* in his defence of the oath of supremacie, and Doctor *Crakenthorpe* in his most learned Apologie of this Emperour. Next what he saith that the Decree of this religious Emperour may well stand with the present practise of the Romish Church is most false. For the words of the Emperour are generall, commanding all Bishops and Priests to celebrate the sacred oblation of the Lords Supper, and prayer used in Baptisme, not in secret, but with a lowd and cleare voyce, that the mindes of the hearers might bee stirred up with more devotion, to expresse the prayses of God.

10. *Novel. constit. 123.*

Gosl. Now I would faine know to what end all Bishops and Priests are commanded to pronounce their words clearely and distinctly, both at the administration of Baptisme, and the Lords Supper; but that their hearers might understand what they say, and bee affected with those things they heare; which cannot be if the Priest speak to them in an unknown tong? For how can the lowd pronouncing of words in a strange language stirre up the devotion of the people to praise God for his benefits, which the Emperour here requireth under a great penaltie, saying: *Let the Bishops and Priests know that if they neglect to doe according to our princely command, they shall yeeld an account in the dreadfull judgement of the great God for it, and wee having information of them will not leave them unpunished.*

10. To the tenth. After the Imperiall Decree the *Knight* alledgeth a text out of the Canon law, not to *shew his skill in both lawes*, as the *Iesuit* would have it, but to demonstrate that the practise of the Roman Church in this point of prayer in an unknowne tongue, is against all law both Ecclesiasticall and civill, and that *the walls of the Romish Babell are battered by her owne canons*; for though the Decree of Pope *Gregorie* were made upon a speciall occasion; yet it is grounded upon this generall rule, that Service and Sacraments must bee said and administred to the people in a language they understand, which the *Iesuit* himselfe confesseth in part, saying, *that it is a matter*

Tit. 3. de Offic.

of

*of neceſsitie in the adminiſtration of ſome Sacraments to uſe the vulgar tongue, as in Mariage and Penance*; as for the Councell of *Lateran*, and the Pope in his Decree, they ſpeake indefinitely of holy Service and Sacraments, and the Logitians rule is that indefinite propoſitions *in materia neceſſaria* are to be taken for univerſals, and by the ſame reaſon, which the *Ieſuit* alledgeth for Penance and Mariage to be celebrated in a knowne tongue wee may conclude, that Baptiſme alſo, and the Lords Supper ought to bee ſo celebrated. For in both, queſtions are put to the people, to the godfathers in the one, and communicants in the other, and anſwers are expected from them.

To the eleventh. The *Ieſuit* is like them taxed by the Apoſtle who knew not *what they ſpake, nor whereof they affirme.* Our queſtion is not, whether divine Service ought alwayes to bee ſaid in the mother tongue, for wee our ſelves doe otherwayes in divers Colledges: but the point in controverſie is, whether the ſervice ought alwayes to be ſaid in a tongue underſtood by thoſe that are preſent: this all the Authours alledged by the *Knight* affirme, and therefore they make for us, and aſſuredly if for ſeven or 800. yeares the publike prayers of the Church were offered to God in a language underſtood by the people, as is confeſſed: queſtionleſſe in many places the prayers were turned into vulgar languages. For it cannot be imagined that all the people in the Chriſtian world before Pope *Vitalians* time un- 11

derstood Hebrew, Greeke, or Latine, neither is it a point much materiall, whether the Authours alledged by the *Knight* speake of any Precept of praying in a knowne tongue or not, it is sufficient, that they confesse that it was the generall practice of the Primitive Church, to performe their devotions in the vulgar tongue. For certainly what they generally practised in their divine Service, they thought to be fittest and most agreeable to Gods commandement. If wee had nothing but their practise for us, it alone would prove the visibilitie of our Church in this maine point, wherein wee stand at a bay with the Roman Church; but the truth is, though the *Iesuit* would bee loath to heare it, his owne witnesses *Cassander*, *Belithus*, *Waldensis*, and *Aquinas* speake home to the point even of a Precept; the words of *Cassander* are, *the Canonicall prayers, and especially the words of Consecration of the body and blood of our Lord; the Ancients did so read that all the people might understand it and say Amen according to the precept intimated by the Apostle*, 1 Cor. 14. 16. The words of *Belithus* are, *that in the Primitive Church it was forbidden that any should speake with tongues, unlesse there were some to interpret: for what saith hee, should speaking availe without understanding?* *Waldensis* saith more then that, in the Apostles time, the giving of thankes was in a knowne tongue, he confirmeth the practise with a reason, saying, *There was reason it should bee so, because in those times not only the Priests, but the people*

*Lyra in 1 Cor. 14. in primitiva ecclesia benedictiones, & cætera fiebant in linguâ vulgari.*

*Gretz. def. Bel. l. 2. de verb. Dei linguâ auditoribus non ignotâ omnia peragebantur, & consuetudo tunc ferebat ut omnes psallerent. Harding. apud Iewel. in 3. art. divis. 28*

Verely in the primitive Church prayers were made in a common tongue knowne to the people.

*Liturg. canonicam precem, & in primis dominici corporis, & sanguinis consecrationem ita veteres legebant, ut à populo intelligi, & Amen acclamari possint. Iohan. Belit. in sum. de divin. offic. in primitiva ecclesia prohibitum erat ne*

*people alſo were wont to anſwer Amen.* *Aquinas* goeth a ſtep farther, that it *was madneſſe in the Primitive Church for a man to have prayed in an unknowne tongue, becauſe then the people were rude and ignorant in Eccleſiaſticall rites.* Now if the *Ieſuit* thinke that it was not prohibited in the Apoſtles time, to doe any madde act in time of divine Service, he himſelfe is bound for the *Anticyra.* Now for that the *Ieſuit* addeth for the imbelliſhing of his former anſwer, that none of the vulgar languages but the three learned, to wit, the Hebrew, Greeke, and Latine, were Dedicated on the croſſe of Chriſt, and conſequently that they being the beſt and perfecteſt of all languages were fitteſt for divine Service to be ſaid in them: it is more plauſible then ſubſtantiall. For though I grant that every devout ſoule ſo affecteth the perſon of our Lord and Saviour, that ſhee loveth the very ground hee trod upon, and honoureth thoſe languages above all other in which his titles were proclaimed, for the greater advancement of his kingdome: yet the reaſon holdeth not in our preſent caſe. For though a golden key bee ſimply better then a key of iron, yet a key of iron which will open to us a caſket of moſt pretious Iewells, is better for that uſe then a key of gold which will not open the lock. Admit the originall languages of Greeke and Hebrew are ſimply perfecter, and better then any other which are derivatives from them, yet the Mother-tongue, or vulgar language, is better and fitter

*Quis loqueretur linguis niſi eſſet qui interpretaretur quidenim prodeſſet, &c. Wald. in doct. art. eccleſ. tit. 4. c. 31. fuit ergo ratio talis benedictionis in eccleſiâ tempore Apoſtoli cui reſpondere ſolebat non tantùm clerus ſed omnis populus.*

*Aquinas lect. 4. ideò erat inſania in primitivâ eccleſiâ quia erant rudes in ritu eccleſiaſtico.*

for the congregation in time of divine Service, because it answereth the *wards of their understanding*, and *openeth* to their capacity the Divine mysteries then celebrated, which the learned languages cannot doe. As for *Pilats* writing over the Crosse, it is certaine he had no end therein to honour the three Languages, with this title: but to dishonour our Saviour thereby, and put a scorne upon him; and therefore that inscription in the three languages was rather a pollution then a Dedication of those tongues. If *Pilats* action herein bee of any force it maketh rather against then for our Adversaries. For *Pilat* therefore commanded the title to be written in those three languages, that it might be understood of all, or the greater part of those that then were at *Ierusalem*. By which reason people of divers languages ought to have their mysteries (for so the *Iesuit* calleth this title) celebrated in their owne severall languages. S. *Hilarie* who is alledged by *Baylie* the Iesuit for the consecration of these tongues, neither saith that these tongues were consecrated by that inscription, nor that Christs kingdome is to be proclaimed in them only. His words are *in these three languages, especially the mysterie of Gods will, and the expectation of his blessed kingdome is preached; and hence it was that* Pilat *wrote our Lord Iesus Christ King of the Iewes in those three tongues*. This testimonie cutteth the throate of our Adversaries, for the adverbe *maximè* or chiefly implieth that the mysteries of Christs kingdome

*Præf. in psal. his maximè tribus linguis sacramentum voluntatis Dei, & beati regni expectatio prædicatur ex eoq; illud Pilati fuit, ut in his tribus linguis regem Iudæorum Dominum nostrum Iesum Christum esse præscriberet.*

kingdome were to be preached in other tongues, though in these especially, because these were then, and are some of them at this day most generally knowne and understood. *Lyra* and S. *Ierome* harpe upon this string, *God would have* saith *Lyra*, *that the cause of Christs death should bee written in divers tongues that every tongue might declare the trecherie of the Iewes*, and which marreth all the *Iesuits* musick, the Popes *Diapason* soundeth out the same *note*, for so wee reade in Pope *Iohns* Epistle to the King of *Moravia*, we *commend the Slavonian letters found out by* Constantine *the Philosopher*, *whereby those of that countrey set forth the due prayses of God, and we command that the preaching and workes of Christ our God bee declared in them, for we are admonished by the Divine authoritie which commandeth*, saying, *Prayse the Lord all yee Gentiles, to prayse the Lord not in three tongues only, but in all, for hee who made the three principall languages, Hebrew, Greeke and Latine; hee created also all other for his glorie.*

*In c. 15 Marc. Deus voluit ut causa mortis Christi variis linguis scriberetur quo ab omnibus intelligeretur. Et Hieron. ib. hæ tres linguæ in crucis titulo conjunctæ ut omnis lingua commemoraret perfidiam Iudæorum.*

*Baron. tom. 10 Anno Chris. 880. ep. 147. literas Slavonicas, à Constantino philosopho repertas quibus Deo laudes debitas resonent jure laudamus, & vt in eadem lingua Christi Dei nostri præconia, & opera enarrentur, jubemus: neque enim tribus tantùm linguis, sed omnibus Dominum laudare authoritate sacrâ monemur, quæ præcepit dicens, laudate Dominum omnes gentes: nec sanè fidei vel doctrinæ aliquid obstat sive missas in eadem Slavonica lingua canere, sive sacrum evangelium, vel lectiones divinas N. & V. Testamenti benè translatas, & interpretatas legere, aut alia horarum officia psallere quoniam qui fecit tres linguas principales Hebræam scilicet Græcam, & Latinam, ipse creavit & alias omnes ad laudem & gloriam suam.*

To the twelfth. To this insolent interrogation of the *Iesuit* wee answer, that in generall, prayer in an unknowne tongue is commanded in all those texts of Scripture, which require us to come neere unto God, and pray unto him with our heart. For by the heart the understanding as well as the will and affections are meant, as appeareth by that prayer of *Solomon, Da mihi cor intelligens?* in particular and expresse words it is commanded in the 1 *Cor.* 14. chapter through the whole, out of which wee thus argue, if it be better in the Church to speake five words with understanding, that by our voyce wee may teach others, then a thousand words in an unknowne tongue: then certainly the publike Service of the Church ought to be in a knowne tongue; but it *is better in the Church to speake five words with understanding to instruct others thereby, then a thousand words in an unknowne tongue*, v. 19. Therefore the publike Service of the Church ought to bee in a knowne tongue. If all things ought to be done in the Church to edification, then ought the publike Service to bee in a knowne tongue; (for *hee that speaketh in an unknowne tongue edifieth not*, v. 5.) but in the Church all *things ought to bee done to edification*, v. 26. *Ergo*, the publike Service ought to bee in a knowne tongue: If in the prayers of the Church the people are to joyne with the Priest, and testifie their consent with him by saying *Amen* to his prayers, and giving of thankes: then ought the publike Service

to

to be in a knowne tongue: But in the prayers of the Church, the people ought to joyne with the Prieſt, and teſtifie their *conſent by ſaying Amen* to his prayers, and giving of thankes. *Ergo*, the publike Service ought to bee in a knowne tongue. If in the Church prayers wee ought to pray and ſing with underſtanding, then ought Church ſervice to bee in a knowne tongue (*for if wee pray in an unknowne tongue our ſpirit prayeth, but our underſtanding is unfruitfull*, v.14.) But in the prayers of the Church wee ought to pray and ſing with underſtanding, *v.*15. *Ergo*, the publike Service ought to bee in a knowne tongue. Neither can the *Ieſuit* ſhift off theſe paſſages with a wiſh, ſaying that S. *Paul indeed adviſeth and wiſheth, that when any prayer is made in an unknowne tongue, there ſhould bee ſome to interpret, but that hee requireth no ſuch thing to bee obſerved as a divine precept:* for *v.*37. hee addeth, *if any man thinke himſelfe a prophet or ſpirituall, let him know that the things which I write unto you, are the commandements of God.* To conclude, when S. *Iames* commandeth, *that whoſoever prayeth, aske in faith, nothing doubting but that hee ſhall receive what he asketh*, hee neceſſarily implieth, that wee ought to pray to God in a knowne tongue. For how can hee beleeve that hee ſhall receive what he prayeth for, if he knoweth not what himſelfe ſaith in his prayers, or what an other prayeth for him, to whoſe prayers hee ſaith *Amen*. To the *Ieſuits* ſecond *quære*, where prayer in an unknowne

Iames 1.6.

knowne tongue is forbidden. I answer, *Esay* 29. 13. and *Marke* the 7.10. Well *Esay* prophesied of you hypocrites, *this people honoureth mee with their lips, but their heart is farre from mee:* and 1 *Cor.*14. where the Apostle professedly disputeth against speaking in the Church in an unknowne tongue. But the *Iesuit* excepteth, that S.*Paul* in that chapter condemneth not simply prayers in an unknowne tongue, though hee preferreth prophecie. By which his ignorant exception, it should seeme that hee read that chapter in an unknowne tongue; for hee speaketh so wide from the matter as if hee understood never a word in it. It is true that the Apostle in that chapter comparing the gift of tongues, and prophecie together condemneth neither of them, but preferreth the gift of prophecie; and in prosecution of the comparison falleth upon those who used the gift of tongues in publike prayers in the Church, and hee expresly condemneth that practise of them, because they that prayed in such sort uttering words that were not understood, *spake not to men, because no man understood them,* v.2. *spake into the ayre,* v.5. *edified not by those prayers,* v.12.17. because others could not joyne with them in their prayers, nor *say Amen to their thankes,* v.15. Now if the Apostle reproved the use of the miraculous gift of tongues (which redounded so much to the honour of God) in the Church, without an interpreter, *v.*28. saying, *if there bee no interpreter, let them keepe silence in the Church;*

*Chnrch*; How much more may wee conceive would he have forbidden the uſe of an unknowne tongue acquired by humane induſtrie? To his third *quære*, what authoritie we can bring for our ſelves, or example? I anſwer, that the *Knight* hath brought the authoritie, and example of the catholique Chriſtian Church for 700. yeares at the leaſt, and becauſe he calleth upō us to name any Father, who teacheth as we do, that the ſervice of the Church ought to bee in a knowne tongue, I name S. *Chryſoſtome*, who in his Commentarie upon the 14. chapter of the firſt to the *Corinthians* ſaith that *the Apoſtle teacheth, that we ought to ſpeak with our tongues, and withall to minde what is ſpoken, that wee may underſtand it*; and S. *Auſtine* willeth, *that wee underſtand what wee ſing like men indued with reaſon, and not chatter like birds, for ouſels, parrats, crowes, pies, and ſuch other birds, are often taught by men to ſound out that which they know not, but to know what they ſing, or ſing with knowledge and underſtanding, is by Gods will peculiarly given unto man.* I name alſo *Iuſtine Martyre*, and S. *Baſil*, and many other ancient Doctours, whoſe teſtimonies are plentifully alledged by Biſhop *Iewell*, Article the third, and *Bilſon* of Supremacie, part the fourth, and not yet anſwered by any Papiſt to my knowledge.

*Expoſit. in pſal. 18. vult ut qnod canamus intelligamus ac humana ratione non, quaſi avium voce canamus nam, & pſittaci, & corvi, & picæ, & hujuſmodi volucres ſæpè abhominibus docentur ſonare quod neſciunt ſciunter autem cantare naturæ hominis divina bonitate conceſſum eſt.*

To the thirteenth. The obſervation of Cardinall *Bellarmine* concerning the different cuſtome of the ancient Church, and the preſent Roman, maketh rather againſt the Ieſuits then

13

for

for them. For who will not attribute more to the uniforme practise of the primitive Church, then to the heteroclyte practise of later Churches? assuredly the practise of the primitive Church wherein the people answered the Priests, and not the Clarke only, is most agreeable to the doctrine of S. *Paul*, and conformant to reason. For publike prayers were instituted especially for three ends, first, for the most solemne worship of God, when thousands of hands are at once lifted up to him, and as many tongues confesse his name: secondly, for the stirring up of greater devotion, when many hundreds praying and blessing, and singing together, like so many coales on the same hearth kindle one the other, and increase the flame. Thirdly, for more prevalencie with God, when we *offer violence*, as it were to heaven, and send up our united devotions like a *vollie of shotte to batter the walls of it*; They who pray in a tongue which the people understand not, and therefore cannot joyne with them in their prayer, faile of all these ends. Yet to *sodder* all, the *Iesuit* beareth us in hand, that *the Masse being the same continually, the people understand it sufficiently for the exercise of their devotion, though not to satisfie vaine curiositie*; which speech of his is partly senceleſſe, and partly blasphemous: it is senceleſſe to imagine that a man who never learned his Grammar, nor ever was taught Greek or Latine, by hearing onely the Masse read over, though a thousand times should come to understand

stand

ſtand it; ſecondly, it is blaſphemous to ſay that to deſire to underſtand the particular contents of the Epiſtles and Goſpels read in the Maſſe, or the pſalmes of *David*, ſung in the Church is vaine curioſitie, or hereticall pride. Loe here *Flood* his channell falleth againe into the Stygian lake.

To the fourteenth. There is no contradiction at all in the *Knights* obſervations. For though this ſtory of the ſhepheards abuſing the words of Conſecration, and ſtrucke dead for it, might peradventure occaſion ſome alteration in thoſe Churches, where it was beleeved, yet there was no generall command for the practiſe of the Latine Service, in all Chriſtian Churches before *Vitalians* time; who in the yeare 666. verified the number of the name of the beaſt in himſelfe, which according to the interpretation of S. *Irenæus*, who flouriſhed within two hundred yeares after Chriſt, is *lateinos*, as before I noted. But for mine owne part I have no faith at all in that legendarie fable of the Sheepheards: Firſt becauſe thoſe that coyned it, agree not in their tale, for ſome ſay, that the Bread and Wine were tranſubſtantiated into fleſh and bloud, and the ſheepeheards for their prophane abuſe ſtrucke dead: others tell it otherwiſe, that neither the Bread nor the Wine were tranſubſtantiated, but conſumed by fire from heaven, nor the ſheepheards ſtrucken dead, but onely laid for dead. As for the Authour of the booke called *Pratum ſpirituale*, hee

14.

*Caſſand. liturg. c. 28. Honorius in Gem. animæ, Bellar. l. 2. de Miſ. c. 22.*

is

is of no credit at all. For in his *Spiritual meadow*, as hee tearmeth his worke, there are many such *Eutopian flowers*, as this is, where I leave the *Iesuit* to gather him a *nosegay*, till I have leisure to meete with him in the next Section.

## Concerning worshiping of Images. Spectacles, Sect. 7. a pag. 283. usq; ad 319.

1. THe text of Scripture which the Knight *quoteth, maketh not any mention of Image-worship, but Idoll-worship, which hee could not but know to bee a different thing having beene so often told it.*

2. *It followeth not the Iewes might not adore Images*; Ergo, *wee may not: for the Iewes might not eate blood nor swines flesh, nor many other things which wee may.*

3. *If the second Commandement were morall, and now in force, the* Knight *could not have his wives picture, nor shee his, without breach of that Commandement: therefore in that sence hee cannot urge it more against our pictures, then wee against his.*

4. Cornelius Agrippa *was a Magician, and therefore no heed to be given to what he testifieth against the Roman Church.*

Philo

Philo Iudæus *saith nothing, but that the Iewes admitted no image into the Temple, which is true: for God cannot bee painted, neither could they have the Image of any Saint: for there was none as yet which might have that honour, to have their images or pictures in the Temple, themselves being not yet admitted into the heavenly Temple of God.* 5.

*It is no marvaile that the Iewes hate crucifixes, sith they could not indure Christ himselfe.* 6.

*Notwithstanding the prohibition in the second Commandement, were it Morall or Ceremoniall, men did adore the Cherubins in the Temple, and the Arke and the Temple it selfe.* 7.

*There may in the New Testament bee some precept, or example both of our Saviour and his Apostles for the adoration of images, though not written in Scripture, because as S.* Iohn *saith, that all is not written, or rather a very small part is written as his words import.* 8.

*Wee have the example of our Saviour and his Apostles testified by good authenticall histories, many great and grave Authours make mention of two severall images made miraculously by our blessed Saviour himselfe, one was that which hee sent to* Abgarus *King of* Edessa, *who had a desire to see him: the other was that of* Veronica, *which hee made with wiping his face, as hee was carrying his Crosse: a third was one which* Nicodemus *gave to* Gamaliel, *all which are testified, not only by grave and learned Authours, but by God himselfe, though not in Scripture, yet by great and wonderfull miracles.* 9.

*S.* Austine

10. S. Austine taketh not Simulachrum for an image, as the Knight falsly translateth him, but for an idoll, and so commendeth Varro for comming neerer to the knowledge of the true God, and going further from idolatrie then other Gentiles.

11. Eusebius saith not, that images sprang from an heathenish custome, but hee meaneth by mos gentilis, the fashion of their owne people, and kindred, who were wont to honour such that had done them any benefit, or helpe by erecting statues in memorie of them. Moreover, Eusebius relateth this storie of the womans statua with approbation; upon the basis or foot thereof, there grew a certaine strange and unusuall kind of herbe, which as soone as it grew up so high as to touch the hemme of the brazen garment, it had vertue to cure diseases of every kind.

12 The Councell of Elliberis, was an obscure provinciall Synod of 19. Bishops onely, without any certaintie of the time when it was held, to which we oppose one of Constantinople, another at Rome, under Gregorie the third, and a third at Nice, of 350. Bishops. Moreover, this Councell forbiddeth not pictures absolutely, but painting on walls, and so leaving them to the furie, and scorne of the Gentiles, and it is plaine, that the Councell made the Decree out of honour to images, because they thought not the walls a place convenient, because the plaster breaking off in some places, they might become deformed, and so contemptible.

13 Valens and Theodosius whom the Knight joyneth in making a law against images, were not alive

together:

together: Valens being killed 23. yeares before Theodosius was borne; besides, Valens was a wicked Arrian heretique, upon whom God did shew his judgement by a disasterous end, and the law made by him cited by the Knight is fowly corrupted, and the meaning wholly perverted; for the law was made in honour of the Crosse, to wit, thus wee command that it shall not bee lawfull for any to carve or paint the signe of our Saviour Christ, either on the ground, or in any stone or marble lying on it.

Nicolaus Clemanges was himselfe a Wiclesian heretique. 14.

Cassander, Erasmus, and Wicelius, are of no account in the Roman Church. 15.

The Councell of Nice, held under Constantine and Irene, was not condemned at Frankford; Nay, in that very Councell an Anathema is said to all such as deface Images. 16.

Polidore Virgill, in saying the ancient Fathers condemned the worship of images, for feare of Idolatrie, speaketh not of the Fathers of the New Testament, but those of the Old; particularly naming Moses and Hezekias: nay farther, Polydore accounteth him a dissolute and audacious man, who judgeth otherwise of the worship of Images, then hath beene approved by the Decree of two or three Councels which he there alledgeth. 17.

Peresius denieth not the worship of Images, but that the picture is to bee adored with the same worship, as the prototype, or thing represented by it, which maketh nothing against the doctrine of the Catholique 18.

*Catholique Church touching the worship of Images.*

19. Agobardus *his drift in his booke* De picturis & imaginibus, *is onely against the idolatricall use or abuse rather of images against which hee speaketh very much, by occasion of some abuses in his time.*

20. *Although it were true that some silly women, or ignorant rusticks should bee so blockish, as to conceive some Divinitie in pictures, and accordingly adore them: yet the use of pictures must not bee taken away for the abuse, for the axiome of the law is,* utile per inutile non vitiatur.

*The Hammer.*

AS those who beheld the head of *Medusa* were turned into stocks and stones, and presently deprived of all life and sense: so those who gaze upon with admiration, this head of the Romish doctrine concerning Image-worship, become so stupid and sensleſſe, as if they were turned into those stocks and stones, to which they give religious veneration. A notable experiment hereof we have in a conference in *France*, in which a *Sorbon* Doctour present, hearing how absurdly the Patrones of Images maintained the worship of them said, *of a truth I find the words of Psalmist verified, those that make them are like unthe to them, and so are all they that put their trust in them.* But wee need not goe so farre for an instance; the *Iesuit* in this Section maketh good

that

that obſervation, ſhewing us a forehead of the ſame metall the images are made for which hee pleadeth. For he loadeth the *Knight* with ſhameleſſe calumnies, and moſt impudently defendeth ſuch groſſe idolatrie as the wiſer of the heathen were aſhamed of: hee whetteth his poyſonous tooth, and like a mad dogge ſnaps at all hee meeteth with, and farre out-raileth *Rabſekah* himſelfe, as the Reader cannot but judge if hee peruſe but a few paſſages enſuing, namely firſt, *page* 298. *This is your diſcourſe Sir* Humphrey, *wherein you have given ſo ſufficient teſtimonie of notorious bad dealing, eſpecially in the two places of* Euſebius, *and of the civill law: that if there were nothing elſe falſified or corrupted in your whole booke, this were enough utterly to deface all memorie of you, from among honeſt men.* And page 301. *What ſay you to all this Sir* Humphrey? *looke now into your owne conſcience, and ſee whether it can flatter you ſo much, as to ſay you are an honeſt man.* And page 205. *May not you then beare away the bell from all lying, and corrupting fellowes that have ever gone before you?* Hee that ſeeth ſuch foule ſtuffe come out of the *Ieſuits* mouth, would hee not thinke that he were ſicke of the diſeaſe called *miſerere?* but I leave his Grobian language, and come to conſider firſt what hee laieth to the *Knights* charge, and after, how hee diſchargeth himſelfe of the idolatrie and ſuperſtition, wherewith the *Knight* in this chapter burdeneth the Roman Church. Firſt, he chargeth the *Knight*

with false translation, of the Councell of Trent. *We teach that the image of Christ, the Virgin Mother of God, and other Saints are chiefly in Churches to be had, and reteined, which Decree he might have translated a little better, and more clearely by saying, that those images are to bee had, and reteined especially in Churches, the Latine word being* præsertim, *and his translating it chiefly, and placing it so oddly, gives cause to thinke he had an evill meaning therein, as if hee would have his reader thinke that the Councell taught that those images were the chiefe things to be had in Churches, &c.* It is a signe of a light head to stumble at a straw: yet here lyeth not so much as a straw in the *Iesuits* way: only he wanted a festraw to point to the accent, which is set upon *Churches* not upon *had*, the meaning of the Councell and the *Knights* is all one, to wit, that images by that Decree were to bee had, and reteined chiefly or especially in Churches, not to bee had or held to bee the chiefe thing in Churches. For no man would imagine that the Councell could bee so absurd and impious, as to preferre images before the sacred Scriptures, the Font and Chalice, the Altar or communion Table: much lesse the sacred Symbols of Christs body and bloud. Secondly, he chargeth the *Knight* with grosse ignorance, in Chronologie, *But I may aske you*, saith hee, *how come you to say the Iewes never allowed adoration of Images for foure thousand yeares, when as the people of the Iewes were not such a people above two thousand yeares;* say

Moyſes *lived not paſt* 1500. *yeares before our Saviour, ſo that of your owne liberalitie and skill in Chronologie you have added* 2000. *yeares to make your doctrine ſeeme ancient.* There is a groſſe miſtake I confeſſe, but in the *Ieſuit*, not in the *Knight*: who ſaith not 4000. yeares, but for *almoſt* 4000. yeares in the firſt edition, and in the later editions this ſcape of the preſſe is mended, and the figure altered. For the matter it ſelfe, the *Knight* might truly have ſaid, that the people of God, who lived partly under the law of nature, partly under the law of *Moyſes*, never allowed adoration of Images for 4000. yeares: ſo ancient is the doctrine of the reformed Churches in this point. Thirdly, he chargeth the *Knight* with ſimbolizing with Iewes in the hatred of Chriſt, *You* ſaith hee, *in alledging the Iewes hate of the croſſe, as an argument why you ſhould alſo hate the ſame, tacitly confeſſe that you love Chriſt ſo well as they.* 1 Cor. 16. 22. *A fearefull charge:* for *whoſoever loveth not the Lord Ieſus, let him bee anathema maranatha*, but a ridiculous proofe; for a man may hate an idolized crucifix, out of love of Chriſt, becauſe hee cannot endure Chriſt his honour to bee given to graven images. Heate of zeale againſt idolatrie, doth no way argue coldneſſe of affection to the true religion; Witneſſe King *Hezekiah* the *non pareil* of a religious Prince, who demolliſhed the brazen Serpent, and ſtamped it to powder, calling it *nehuſtan*, though it were an image and type of Chriſt crucified, as Chriſt himſelfe teacheth us. 2 King. 18. 4.

Io. 3. 14. us. *As Moses lifted up the Serpent in the wilderneſſe, So muſt the Son of man be lifted up*; Witneſſe Saint

1 Pet. 4. 3. *Peter*, who loved Chriſt more then the reſt of the Diſciples, *Diligis me plùs quàm hi?* and yet hee brandeth all Image-worſhip by the title of *abominable idolatrie*. Nay, witneſſe S. *Iohn* the beloved Diſciple, who went behind none in zeale

1 Io. 5. 21. againſt idolatrie, ſaying, *babes keepe your ſelves from idols*. It is one thing to diſlike crucifixes in Churches out of hatred of Chriſt, as Iewes, Turkes, and Infidels may doe: and another thing to diſallow them out of hatred of idolatrie and ſuperſtition. To ſtab the Kings picture, or any way deface it out of hatred, or contempt of his perſon is diſloyaltie: yet to take a piece of counterfeit coyne prohibited by law, though bearing the Kings image, and pricke it full of holes, or naile it to a poſt, is no argument of diſloyaltie, but contrarie, an act of Loyaltie, and obedience alſo to the Kings lawes. Laſtly, hee chargeth the *Knight* with Sacriledge and prophanation of holy things, ſaying, *You, and ſuch as you, have had your ſhares in pulling downe of images, and ſilver ſhrines, this laſt hundred yeares, are more like to be drawne with the love of gaine, to the pulling downe of Images, then wee that loſe all for maintaining and ſetting them up: for what wee and our Anceſtors have parted with from our ſelves, and out of our owne purſes for the honour of God and his Saints; you or men of your religion, pull back from God and his Saints, to beſtow upon your backs and*

*bellies, and upon your Ministers, their wives and brattes.* I would cast this dunge backe againe on your Nunnes bellies, and Popes face, and tell you of the brats of the one buried in the earth, and drowned in moates, to cover the shame of the parents, and give you a bill of the expence of the other upon their mistresses, farre surmounting the charge of all the Ministers wives in *England*; but I choose rather to purge the *Knight* from all foule aspersion herein, who is so farre from having any hand in pulling downe your silver shrines, and images, and making sale of them, that he was not then borne, when by command of King *Edward* the sixt those Monuments of idolatrie were knocked downe and defaced, which yet was accounted a worke so acceptable to God, *that the selfe-same day that the images were broken downe in* London, *God gave us a notable victorie in* Scotland; but the truth is, the *Knight* chargeth the *Iesuit* home with the example of *Demetrius* and his followers maintaining images, because they were maintained by them. For who seeth not in all popish countries, how when all other Artificers shut up their shoppes, to wit, on Sundayes and holy dayes the Priests open theirs, setting out as it were their *golden puppets* on the stalls, *whereof they make no small advantage?* and therefore to all his railing rhetorick with which he concludes this section, I hold fit to returne no other answer then the French provebe, *The Asse brayeth never so hideously, as*

*Vit. Ed. 6. by Sir John H.*

*when hee is over-hard girt.* Thus having held up my buckler for the *Knight*, and warded off the *Iesuits* blowes: now I fall on whetting and sharpening the *Knights* sword, wherewith he woundeth the Idolatrous superstition of the Roman Church, the edge whereof the *Iesuit* endevoureth to dull by the twentie exceptions above mentioned, which now I will scan in order.

1. To the first. It is true that wee have beene oft told by Papists, that we ought to make a difference betweene Image-worship, and Idoll-worship: but it is as true that this is a distinction without difference, which hath beene a hundred times refuted by all those who have entred into lists with Papists about the question in hand, and did not the *Iesuit* arme his forehead with the mettall of his images, he would blush to say that the texts alledged by the *Knight* make against idols, and not at all against images; for the first text, *Levit.* 26. 1. word for word according to the originall, and agreeably to the vulgar Latine is thus to bee rendred, *Yee shall make you no idols nor graven images, neither reare you up a standing image, neither shall you set up any image of stone in your land to bow downe to it.* The second text *Exod.* 20. 4. is thus to be translated, *Thou shalt not make thy selfe any thing carved or graven*, in Hebrew *Pesel* derived from *pasal*, signifying to carve or engrave, in Greeke γλυπτὸν, in the vulgar Latine unto which all Papists are sworne *sculptile*. To which Commandement *Tertullian* alluding saith,

*Vulg. lat. exedit R. Stephani, non facietis vobis idolum, & sculptile nec titulos erigetis, nec insignem lapidem ponetis in terrâ vestrâ ut adoretis eum.*

*Lorinus in Act. 7. v. 29. sculptilis imago distinctiùs ac enixiùs prohibita est, quoniam cultus idolorum versa*

Peter *knew* Moses *and* Elias *by the spirit, when they appeared with Christ in the Mount, not by any picture or image which hee had seene of them, for the people of the Iewes had no such, the law prohibiting it.* And *Vasquez* the Iesuit convinced by the evidence of the text confesseth, *that God in the second Commandement forbiddeth not only to worship an image for God, but also to worship God in any similitude,* and consequently hee thereby *taketh away all use of any image of God.* Yet were there any mist in the word *pesel*, the words following clearely dispell it; *nor the likenesse of any thing, that is in heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow downe to them, viz. with thy body, nor worship them in thy soule.* Papists doe both, and therefore though they could escape the net laid for them in the first words (*non facies tibi sculptile*) yet they are caught and strangled in the next. For albeit they could prove that their images are no *idols* prohibited in the word *pesel*, yet certainly they are the *similitudes of something that is in heaven above, or in the earth beneath, or in the water under the earth.* The third text alledged by the *Knight* out of *Deut.*4.15.16.& 17. is thus rendered in their owne vulgar Latine, *keepe carefully your soules, you saw no similitude in the day in which the Lord spake to you in Horeb out of the midst of the fire, take heed lest peradventure being deceived, you make to your selves any grauen image, or the likenesse of male or female.* Neither is

batur potissimum in sculptâ imagine vel statua quæ soliditate partium, atq; crassitie magis exhibet personam, quæ adoranda proponitur, quam si hæc in superficie duntaxat coloribus exprimatur. *Tertul. cont. Marcio. l. 4. c. 22.* nec enim imagines eorum, nec statuas populus habuisset lege prohibente. *Vasquez. disp. 5. in 3. p. Thō. & disp. 94. c. 2.* substantiæ præcepti fuit, usum quemlibet imaginum auferre.

Custodite solicitè animas vestras, ne forte deceptifaciatis vobis sculptam imaginem, vel similitudinem masculi vel fœminæ.

is the last allegation out of *Esay* the fortieth, lesse prevalent then the former, to batter downe all popish images, *to whom will you liken God? or what likenesse will you compare unto him?* in the vulgar Latine, *quam imaginem ponetis ei*; and verse the 20. *the worke-man melted a graven image, and the Goldsmith spreadeth it over with gold, and casteth silver chaines, hee that is so impoverished, that hee hath no oblation, chooseth a tree that will not rot, hee seeketh unto him a cunning work-man to prepare a graven image that shall not bee moved, &c.* And this may serve to illustrate the texts alledged by the *Knight*. Now for the words *imago & idolum*, upon which the *Iesuit* foundeth his distinction of image-worship, and idol-worship, if wee respect the originall, and ancient use of them, they are all one for εἴδωλον is derived from εἶδος, signifying the shape, or forme of any thing; and *Aristotle* calleth the *species* of such things as we apprehend by sence *idola*; and *Tullie* interpreteth the word *imagines* by *idola*: and the second Councell of *Nice*, action the sixt, tearmeth the images then used in the Churches idols, saying, *these idols may bee converted to other uses*. And lastly, Cardinall *Cajetan* in his Comment upon the 20. of *Exodus* speaking of the images of the Angels in the Arke tearmeth them *idola Cherubinorum*, word for word, *the idols of the Cherubins*. But if wee have regard to the more common use; the words *imago & idolum*, differ as much as *mulier & scortum*, a woman

v. 12.

L. de sensu & sensibili.

Cic. de fin. Imagines quæ idola nominantur.

man and a ſtrumpet. For as ſuch women only as are abuſed, and defiled by corporall fornication are tearmed ſtrumpets: ſo now for the moſt part, thoſe images only which are abuſed to ſpirituall fornication are called idols. Thus *Tertullian* defineth idolatrie to be *the conſecration of images, or devoting of them to a religious uſe, or ſetting them up to be worſhipped*; and agreeably hereunto S. *Iſidore* defineth an idoll to be an image, *conſecrated in a humane ſhape*, and ſuch were all idols at the firſt, but in proceſſe of time as men in a quagmire ſinke ſtill deeper, and more foule themſelves: ſo the Pagans fell by degrees into groſſer idolatrie, and *turned the glorie of God, not only into the ſimilitude of a corruptible man, but alſo of beaſts and fowles, and creeping things*, Rom. 1. 23, 24. The difference which Cardinall *Bellarmine* maketh betweene an image and an idoll, *viz. that an idoll is the repreſentation of that which hath no exiſtence in nature, but an image the likeneſſe of ſomething exiſtent*, is very falſe and abſurd. For as *Martinus Paneſius* confeſſeth, *there were many idols of the Gentiles, in which they repreſented God as a benefactour*. The mother of *Mica* dedicated the hundred ſhekels of ſilver unto the Lord, to make a graven and a molten image, and perſwaded her ſelfe that God would bleſſe her for it: yet no man doubteth but that was an idoll, and ſhee an idolatreſſe, *Ind.* 17. 4. Nay, the Cardinall himſelfe ingenuouſly acknowledgeth, that *to exhibit divine worſhip, even to the image of God*

*De idol. c. 4. imaginum conſecratio eſt idololatria.*

*Iſid. l. 8. Orig. c. 11. idolum eſt ſimulacrum quod humanæ effigie eſt conſecratum.*

*De tradit. p. 3. multa idola erant in quibus nec dæmon aliquid reſpondebat, ſed tantùm benefactorum Deum repreſentârunt.*

*L. 2. de imag. c. 24. idololatria non ſolùm fit cùm adorantur idola relicto Deo ſed etiam adoratur idolum cum Deo.*

*is idolatrie*; which, saith he, *is committed not only when an idoll is worshipped in stead of God, but also when an idoll is worshipped together with God.* By his owne confession then, an image made to represent the true God, may bee an idol, by attributing to it *latria*, or the worship proper to God. Moreover, the Cherubins hee will have to bee as they were indeed images, and not idols in his sence: yet never was there any thing in nature existent in that forme, as they were expressed, namely, as the Rabbins teach, and the popish Painters draw them at this day, in the *shape of a child with wings*; or as *Lorinus* hath it, *with the face, hands, thighes, and body of men, but with the mane of Lyons, wings of Eagles, and parted feet of Calves.* And no man doubteth but that the image which *Aaron* made, and which *Ezekiah* brake downe, and which the Philistines consecrated, and the Baalites worshipped were idolls: yet were they representations of things existent in nature, the first of a calfe, the second of a Serpent, the third of a fish, the fourth of the Sunne.

quod si latria quæ exhibetur imagini propter aliud est idem cultus cum eo qui exhibetur Deo, æquè colitur creatura atq; ipse Deus, quæ certè idololatria est. Lor. Comment in Act. c. 17. si verum est Cherubin ore, manibus, cruribus, erectione corporis humanam, jubis à pectore, & cervice pendentibus leoninam, alis Aquilinam, unguis pedum vitulinam figuram retulisse

To the second. The *Iesuit* maketh a brutish replie unworthy a Christian, much lesse a Divine. For who knoweth not, that *delectus ciborum*, the difference of meates was a part of the Ceremoniall law abrogated by Christ, who teacheth us, *that it is not that which goeth into a man which defileth him, but that which commeth out of him*; Who sent *Peter* to *Cornelius*, *Acts* 10. and by a miraculous vision revealed unto him, *ver.* 14. 15.

2.

Matth. 15. 17

that

*that he might not account any meate common or uncleane, what God hath cleansed*, saith he, *that call not thou common*. Let the *Iesuit* shew us a like abrogation of the law concerning making and worshipping of images, and then wee will free his Church from idolatrie in this point. But on the contrarie, it is so evident, that the second commandement in the Decalogue is not ceremoniall, and positive, but morall, that not only the ancient Fathers; but their great Cardinall is forced to confesse as much; nay, he is so zealous in the point that he taketh *Peresius*, *Catharinus*, and all such Romanists to taske, as affirme the second Commandement to bee *juris positivi*, and solidly proveth out of *Irenæus*, *Cyprian*, and S. *Austine*, that it is a morall, and consequently bindeth us as strict as the Iewes.

*Clemens Alex. in protrept. Tertul. de Idol. c. 4. Bellar. de imag. l. 2. c. 7.*

To the third. The *Iesuits* argument is a *non sequitur*, for God by *Moses* forbiddeth not simply to make any image, but to make any *image to our selves*, *thou shalt not make thy selfe any graven image*, to wit, *to bow downe to it, or to worship it*, as the words following declare, *thou shalt not bow downe to them, nor worship them*. Now what a loose kind of arguing is this of the *Iesuit*, the law forbiddeth us to make any image of God thereby to worship him: therefore it forbiddeth us to make any image of man or woman to remember them: the law forbiddeth all superstitious use of images, therefore it forbids all civill use of them *scilicet*?

3.

To

4. To the fourth. Although *Cornelius Agrippa* wrote bookes *De occultâ philosophiâ*, wherein he seemeth to hold too neere correspondencie with Magicians, and Conjurers, yet this doth not altogether disable his testimony. For *Eusebius* and *Constantine* the great made good use, not only of the prophecies of the *Sybbillaes*, who for ought appeares were heathenish women: but also of the Oracles of *Apollo*, dictated by the divell himselfe, *Seneca* would have taught the *Iesuit* a better lesson by precept, *non quis dicat, sed quid dicat*; we are not to consider so much who it is that speaketh, as what it is that is spoken: and *Virgil* by his practise, who often read the Poemes of *Ennius*, whose skill was little in poetrie, & language obsolete, and being questioned for it, answered *aurum è stercore*, I gather gold out of muck. By the *Iesuits* rule no Physician or Apothecarie should make use of a pretious stone called *Bufonites*, because it is found in the head of a Toad, or of a Turkes; or *Lyncurie*, because it issueth out of the body of a spotted beast, called Lynx. Let *Cornelius Agrippa* be in his eyes as ugly as the Lynx or Toad, yet the sentence or testimonie rather which the *Knight* taketh from him like the Lyncurie or toadstone, it is of price and of good use, to wit, *that the Iewes were so farre from making any thing that they worshipped, or worshipping any thing that they made, that they abhorred nothing more then images.*

5. To the fift. *Philo Iudæus* in this point is *Philo-*

*Christianus*

*Christianus* a friend to our orthodox Christian doctrine, concerning the unlawfulnesse of making any image of God, or setting it up in the Church or Temple. For in his booke wherein he treateth of his Embassie to *Cajus* hee writeth, *that the Temple from the first beginning to his time never admitted any image, being the house of God: for the worke, saith hee, of painters and carvers, are the images of materiall gods, but to paint the invisible God, or to faine any representation of him, our Ancestours held a wickednesse.* *Philo* is seconded by *Iosephus*, *When the Emperour* Caligula *was desirous to have his owne image set up in the Church of* Ierusalem, *the Iewes*, saith *Iosephus*, *first intreated him, that hee would not defile the holy Citie with images forbidden by the law, and for their owne particular, they resolved rather to die, then suffer the law which forbad the setting up of images in Churches to bee abrogated.* Neither was this the common opinion only of those learned Iewes, that none could, or ought, expresse the majestie of God by pictures: but of the Christian Doctors in all succeeding ages, for

In the second age *Adrian* the Emperour commanded, *that Temples should be made in all Cities without images, and thereupon it was presently conceived, that he intended those Temples for Christians.* *Clemens Alexandrinus* teacheth, *that* Moses *made a law whereby hee plainly and expresly forbad any image molten, carved, or painted, to be made of God, because*, saith hee, *there is nothing in the creature*

*Antiquit. l. 18. c. 11. Iudei supplicant ne se adeam necessarem cogeret, neve sanctam urbem pollueret vetitis imaginibus, tum Petronius, pugnabitis igitur cum Cesare, nec illius opes, nec vestram imbecillitatem adhibebit in consilium, non pugnabimus inquiunt, & moriemur citius quam discedamus à legibus simulq; procumbentes, nudantes jugulos, paratos se aiebant ad excipiendos gladios.*

*Ælius Lamp. in Alex. Strom. l. 5. & 6. Moses multis ante seculis aperte legem sanxerit, nullam oportere sculptilem, vel fusilem, vel fictum, vel pi-*

creature that resembleth the image of God. Tertullian living much about the same time, in his booke *De spectaculis* affirmeth, *that God hath forbidden the likenesse of any thing to be made, much more the likenesse of his owne image: the author of truth doth not love any thing that is false or counterfeit, and all that is feigned or formed by art of him, is nothing but counterfeit.* Origen speaking of *the South Church*, saith, *the Christians make no image of the incorporall and invisible God.*

In the third age *Minutius Felix*, when the Gentiles demanded of the ancient Christians, why they had no Images returned this answer, *What image shall I make to God, when man himselfe, if we rightly judge, is Gods image?* Lactantius concludeth peremptorily, *there is no doubt that there is no religion, where soever there is an image, for seeing religion consisteth of Divine things, and nothing divine is to be found, but in heavenly things; images therefore are voyd of religion, because nothing that is heavenly can bee in that thing which is made of earth.*

In the fourth age, the Councell of *Eliberis* decreed, that *no pictures should bee in Churches, lest that which is worshipped and adored, should be painted on walls.* Athanasius condemneth them for *fooles and senseless, who liken God to corporall*

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*Et am imaginem simulacrúmve facere, quoniam inquit nihil in rebus genitis potest referre Dei imaginem.* Lib. de Spectac. c. 23. *jam verò ipsum opus personarum quero an Deo placeat qui omnem similitudinem vetat fieri, quanto magis imaginis suæ, non amat falsum author veritatis, adulterum est apud illum omne, quod fingitur.* Orig. l. 4. cont. Celsum; *Dei incorporei, & invisibilis nullam effigiem faciunt* ἀλλ' οὐδὲ θείας ἐπιτόνος. Minut. Fel. in Octav. *quod enim simulacrum Deo fingam cum si rectè æstimas sit Dei homo ipse simulacrum?* Lactant. divin. justit. l. 2. c. 2. *quare non est dubium quin religio nulla sit ubicunq; simulacrum est: nam si religio ex divinis rebus est, divinum autem nihil est nisi in cœlestibus rebus; carent ergo religione simulacra, quia nihil potest esse cœleste in ea re quæ sit ex terra.* Concil. Elib. can 36. *placuit picturas in ecclesia esse non debere ne quod colitur, aut adoratur in parietibus pingatur.* Orat. cont. Greg. Sabel. *stulterum, & secordium ista sunt verba, oculis, & loco volentium comprehendi id quod incorporeum est.*

things:

*things*: Eusebius *is as hot in the point as* Athanasius, *what similitude hath the body of man with the mind of God, who would bee so mad as to imagine the forme and image of God to be resembled by an image and statue like unto man*; and in his Epistle to *Constantia* the Empresse, who sent to him for an Image of Christ, he thus debateth the matter, *What image doe you require of Christ, such an one as may expresse the characters of his divine nature? but I thinke you are sufficiently instructed of this, that no man hath thus seene the Sonne, but the Father. Doe you require the image of the forme of a servant which he tooke? but you must understand that that was joyned to the glory of his God-head, in so much, that his Apostles could not behold the glory of his flesh in the mount; much more glorious is it now having put off mortalitie, who is therefore able with dead and liveleesse colours, and a shadowed picture to expresse those bright and shining beames of so great glorie.* Epiphanius *es* zealous as either for entring into a Church at Anablathra, *and finding there a vaile hanging at the doore died, and painted, and having the image as it were of Christ, or some Saint, seeing this, that contrary to the authoritie of Scriptures the image of a man was hung up in the Church of Christ, he cut it, and the vaile and gave counsell to the Keepers of the place, to wrap and burie some poore dead man in it, and he intreated the Bishop of* Jerusalem *to give charge hereafter, that such vailes as that was, being repugnant to Christian religion should not [illegible]*

Euseb. evan. præf. l. 3. quid simile habet corpus humanum menti Dei? & quis tam amens erit ut dei formam, & imaginem statuæ viro simili referri patibeat?

Epiph. ep. ad Iohan. Ierus. ap. 60. inveni ibi velum pendens in foribus ejusdem ecclesiæ tinctum atq; depictum, & habens imaginem quasi Christi vel sancti alicujus nomen enim sancti memini cujus imago fuerit: cum ergo hoc vidissem in ecclesia Christi contra auctoritatem scripturarū hominis pendere imaginem scidi illud & magis dedi consilium custodibus ejusdem loci ut

*in the Church of Christ.* S. *Ierome* in his Comment upon the sixteenth of *Ezekiel* teacheth, that *Christians never acknowledge, nor worship any image of the invisible and omnipotent God save one, to wit, his Sonne.*

In the fift age *Amphilochius* Bishop of *Iconium* instructeth us what account the Church made of images in these words, *Wee have no care to figure by colours the bodily visages of Saints in tables, because wee have no need of such things; But by vertue to imitate their conversation;* and S. *Austine* treating of the catholique Church professeth that hee knew many worshippers of graves and pictures, and withall addeth the Church censure of them, *but the Church,* saith hee, *condemneth them, and seeketh every way to correct them as ungracious children:* and in his 109. Epistle to *Ianuarius*, c. 11. hee writeth that in *the first Commandement, any similitude of God devised by man, is forbidden to bee worshipped, not because God hath not an image, but because no image of him ought to bee worshipped, but that which is the same thing that hee is;* as for drawing him after the similitude of a man hee utterly dislikethit, saying, *it is unlawfull for a Christian to erect any such image, and place it in the Church;* for as elsewhere hee argueth, *images prevaile more to bow downe the*

pauperem mortuum eo obvolverent, atq; efferrent. *Ierome in Ezek. l. 4. c. 16.* nos unam habemus vivam, & unam veneramur imaginem quæ est imago invisibilis, & omnipotentis Dei. *Amphiloc. citat. à pat. concil. Constantinop. An.* 754 Ὁ γὰρ τοὺς ἁγίους τὰ σωματικὰ προσώπα τῇ ἀγυίᾳ ἱστορίᾳ ἐκτυπῶν ἢ γὰρ χρείαν τούτων ἔχομεν ἀλλὰ τὴν τῶν ἁγίων πολιτείαν δι' ἀρετῆς ἐκμιμούμεθα. Dei. *Aug. de mor. Eccl. c. 34* novi multos esse sepulchrorũ & picturarum adoratores, &c. Ep. 109. *ad Ian. in primo præcepto prohibetur coli aliquis in figuratis hominum Dei similitudo, non quia non habet imaginem Deus, sed quia nulla imago ejus coli debet, nisi illa quæ hoc est quod ipse. Lib. de fid. & symb. tale simulacrum Dei nefas est Christiano in templo collocare.*

unhappy

*unhappy ſoule, in that they have a mouth, eyes, eares, noſtrills, hands and feet, then to correct it, in that they neither heare, nor ſee, nor ſmell, nor handle, nor walke.*

In the ſixt age. The Emperour *Iuſtinian* ſetteth downe a law made by *Theodoſius* and *Valentinian*, which *forbiddeth Churches to bee obſcured with any images or painted tables.*

In the ſeventh age. When Images began to be ſet up in the Churches, *Serenus* Biſhop of *Marſilis* brake them downe, which fact of his, though *Gregorie* diſliked, becauſe he thought that images might profitably be retained as lay-mens books: yet in this hee commended his zeale, that hee would by *no meanes ſuffer them to bee worſhipped.*

In the ſeventh age. There was a Councell held at *Conſtantinople*, *Anno* 754. wherein it was decreed by 338. Biſhops in this manner. *Wee doe declare that all images of what nature ſoever, made by the wicked art of the Painter be caſt out of Chriſtian Churches, whoſoever from this day forward ſhall dare to ſet up any images of God either in the Church, or in a private houſe; if hee be a Biſhop let him bee deposed, if he be a lay-man let him bee accurſed.* Zonoras ſaith, *that in the hearing of all the*

*Pſal. 113. Conc. 2. plus enim valent ſimulacra ad curvandam infœlicem animam, quòd os habent, oculos habent, aures habent, nares habent, manus habent, pedes habent, quam ad corrigendam, quòd non loquantur non videant, &c. God. li. 8 tit. 12. prohibemus baſilicam alicujus imagine obſcurari. Greg. Regiſt. ep. 109. ad Seren. prætered judico dudum ad nos pervenisſe, quòd fraternitas veſtra quoſdam imaginum adoratores aſpiciens eaſdem eccleſiæ imagines confregit atq; projecit, & quidem zelum*

*vos ne quid manufactum adorari poſſit, habuiſſe laudavimus, ſed frangere eaſdem imagines non debuiſſe judicamus, idcirco enim pictura in eccleſia adhibetur, ut hi qui literas neſciunt ſaltem in parietibus videndo legant, quæ legere in codicibus non valent. Vid Concil. Nic. 2. Act. 6. Zonoras hiſt. Tom. 3.* εἰκόνων προσκύνησιν ἀπεγόρευσαν τῶν Ἑλλήνων ὀρθοµίτας εἰδωλολάτρας καλέσαντες.

*H. de orthodox fid. l. 4. c. 17. & orat. de imag.*

*people they openly forbad the worshipping of Images, calling such as adored them idolaters.* And in the yeare 794. *Charles* the great called a Councell of 300. Bishops of *France, Italie,* and *Germany,* in which the *second Synod of Nice,* which decreed the erecting and worshipping of images *is refuted and condemned*; yea, and some of the patrones of images, as namely *Durand,* and *Gregorie* the second professedly inveigh against all Images and Pictures, made to represent the Deity or Trinitie, *it is impossible,* saith *Damascene, that God who can neither bee seene by man, nor circumscribed, should be expressed in any shape or figure*; nay, saith hee, *it is extreame madnesse and impietie to make a representation of the Godhead*: and *Gregorie* the second giveth this reason to *Leo* the Emperour why they painted not God the Father, *Quoniam quis sit non novimus, because wee know not who hee is, and the nature of God cannot be painted, and set forth to mans sight.*

*Ep. Greg. ad Leo. Imper. de imag. in.*

*Rhem. contr. Hinc. Laud. c. 8. q.*

In the eighth age. *Hincmarus* Archbishop of *Rhemes* tells us, that not long before his time a generall Synod was called in *Germanie* by *Charles* the great, and therein by the rule of Scriptures and Fathers, *the Councell of Nice* indeed saith he, *a wicked Councell touching images, which some would have to bee broken in pieces, and same to bee worshipped was utterly rejected.* In this age in the yeare 824. a Synod was held at *Paris* under *Ludovicus Pius, where the foresaid Counsell of Nice was likewise condemned.*

In

In the ninth age. *Ionas* Bishop of *Orleans* wrote against *Claudius* Bishop of *Turin* concerning images, wherein he holdeth, *that the images of Saints are not to bee worshipped, though they may be set up in Churches for ornament, and to bring into the mind of simple people the storie of the Bible.* And *Agobardus* Bishop of *Lions* telleth us, that *the orthodox Fathers for the avoiding of superstition, did carefully provide that no pictures should bee set up in Churches.* *Rhemigius* boldly professeth, *that neither images nor Angels are to bee worshipped.*

Ionas Aurelian. de cultu imag. l. 1. quæ picturæ non ad adorandum, sed solummodò teste beato Gregorio, ad instruendas nescientium mentes in ecclesijs sunt antiquitùs fieri permissæ.

Agob. l. de hæret. & Imagin. rectè nimirum ad ejusmodi evacuandam superstitionem ab orthodoxis fratribus definitum est picturas in ecclesia fieri non debere, ne quod adoratur in parietibus depingatur.

Rhemig. in psal. 96. non sunt adoranda simulacra, nec enim Angelus adorandus est.

In the tenth age. *Anselmus Laudunensis* the authour of the interlineare glosse upon the Bible, compoſed of the Fathers writings, expoundeth that text of Deuteronomie, *Yee saw no manner of similitude* in this sort, lest *that willing to resemble that similitude by engraving, thou shouldst set up an idoll to thy selfe.*

Anſel. gloss. interlin. in Deut. c. 4. formam non vidistis ne scilicet volens imitari ceres idolum tibi. Vid. Symph. Catbol. p. 822. Ann. 1. 2.

In the eleventh age. *Nicetas Croniates* a Greeke historian reporteth in the life and reigne of *Isaac Angelus*, one of the Easterne Emperours, that *when* Frederick *Emperour of the West made an expedition into* Palestine, *the Armenians did gladly receive the Almaines, because among the Almaines and Armenians the worshipping of images was forbidden alike.*

Ἀρμενίοις γὰρ καὶ Ἀλαμάνοις ἡ τῶν εἰκόνων προσκύνησις ἀπηγόρευτο.

In the twelfth age. *Roger Hoveden* an English Historian condemneth the worship of images: for speaking of the Synodall Epistle written by the Fathers of the second Nicene Councell, wherein Image-worship was established, hee addeth, *quod omninò ecclesia Dei execratur, which the Church of God altogether abhorreth.*

In the thirteenth age. *Nicephorus* writing of the Iacobites saith, *that they made images of the Father, and the holy Spirit, which,* saith he, *is most absurd.* *Durand* stoutly maintaineth, *that it is utterly unlawfull to picture, or represent the Trinitie, or God, otherwise then as in Christ hee tooke our flesh:* and Pope *Iohn* the 22. calleth certaine men that dwelt in *Bohemia* and *Austria, Anthropomorphitas* (that is, heretiques ascribing an humane shape to God) *because they painted the Trinitie in forme of an old man, with a young man and a Dove.*

In the fourteenth age. *Abulensis* is utterly against all painting of the Trinitie, *because from thence two inconveniences may follow; first the perill of idolatrie, in case the image it selfe should come to bee worshipped: secondly, errour and heresie by ascribing to God such bodily shapes and formes, as the Trinitie is usually pictured withall.* And *Gerson* commenting upon the first Commandement speaketh fully in the Protestant language, *all images are forbid to bee made to adore or worship them: thou shalt not adore nor worship them;* that is, *thou shalt not adore them with any bodily*

*Annal. p. 1. Hist. eccl. l. 18. c. 53. imagines patris, & spiritus sancti effigiant quod est per absurdum.*

*Durand. in 3. sentent. dist. 9. q. 2. facere imagines ad representandum deū patrem, et spiritū sanctū, aut venerari ejus imagines fatuū est; unde Damascenus dicit quod insipientiæ summæ, & impietatis est, figurare quod est divinū. Avēt. hist. Bavar. l. 7.*

*In Deut. 4. in imaginibus significantibus Deum unde scilicet trinitatem duo inconvenientia sequi possunt primū idololatriane etiam imago colatur, secundum error, & hæresis scilicet attribuere Deo illam corporeitatem, & essentialem differentiam: qualē tres illas figuras figurare cōspicimus.*

*bodily reverence, as bowing or kneeling to them, thou shalt not worship them with any devotion of mind.*

Gerson compend. theolog. de pri. præcep. ad adorandum, & colendum prohibentur imagines fieri.

But to returne back to *Philo*, whose testimonie the *Iesuit* would faine put off by a double answer, first, *that the Iewes had not in their Temple any picture of God, because hee cannot be painted: next that they had no picture of Saints, because there was none as yet might have the honour to have their pictures in the Temple, being not yet admitted themselves into the Temple of God.* The first of these answers, the better it is, the worse it is for himselfe; the stronger it is, the more it maketh against the practise of his owne Church: in which wee see the Trinitie familiarly painted. In his second answer hee palliateth idolatrie by impietie, and that hee may have some colour to set up images of new Saints in Churches upon earth, hee excludeth all the old Saints before Christ, out of the heavenly temple of God. Not to digresse here to a dispute about their imaginary *Limbus*, I would faine know of the *Iesuit*, where did *Enoch walke with God after hee was translated, that hee should not see death?* to what place was *Elias carried in a fierie chariot*, not into heaven? When *Dives* soule was dragd by Divels into hell, was not *Lazarus* soule *carried by Angels into heaven?* the text saith, *hee was carried into* Abrahams *bosome*; and where is that S. *Austine* will informe you, even where the soule of his friend saint *Nebridius*, and other blessed Doctours and confessours now live: *whatsoever place*, saith hee,

Luk. 16. 22.

*Augustin. Confess. l. 9. c. 3.*

*is meant by the bosome of* Abraham, *ibi vivit Nebridius meus quis enim alius locus tam piæ animæ? there my* Nebridius *liveth, for what other place were meete for so godly a soule?*

6. To the sixt. There is nothing so easie as for a man with *Antiphe* to pursue his owne fancie, or shadow, to set up a man of straw, and push him downe with a festraw: the *Knight* doth not thus argue, the Iewes hate the Image, and crosse of Christ, therefore Christians ought so to doe: for by the like reason it will follow that wee should condemne the very Gospell, yea and hate Christ himselfe, because the Iewes doe so; that is not his argument, but the *Iesuits* phantasme. The *Knights* argument standeth thus if of his enthymem we make a Syllogisme;

None may or ought to give a scandall to Iew or Gentile.

But by setting up images or crucifixes in Temples, the Iewes are so scandalized, that even those among them, who other wayes might be enclined to embrace the Christian faith are made utterly averse from it: because they cannot perswade themselves that it can bee the true religion which maintaineth image worship, which is so directly and expresly forbidden by God in the law.

That the Iewes are thus scandalized at the idolatrous practice of the Roman Church, the *Knight* proveth by an eye-witnesse Sir *Edwine Sands*, who in his description of the religion in the West

parts,

parts obſerveth, that the *worſhip of images as it is at this day practiſed by the Roman Church, is ſuch a ſtumbling block to the Iewes, and hinderance to their converſion, that when they come to Chriſtian Sermons, as in Rome they are enjoyned at leaſt once a yeare, ſo long as they ſee the Preacher direct his ſpeech to a little woodden crucifix that ſtandeth on the Pulpit by him, to call it his Lord and Saviour, kneele to it, embrace it and kiſſe it, to weepe upon it, as it is their faſhion in Italie, it is preaching ſufficient for them, and perſwadeth them more with the very ſight of it to hate Chriſtian religion, then any reaſon the world can alledge to love it.*

To the ſeventh. The argument drawne from the Cherubins, is refelled profeſſedly by *Tertullian, the Apoſtle*, ſaith he affirmeth, *that all things happened to the Iewes in figures, and hee addeth well, the ſame God, who in his generall law forbad any ſimilitude to be made, by an extraordinary precept commanded ſome ſimilitude to bee made, if thou doſt ſerve the ſame God, thou haſt his law; Make to thy ſelfe no graven image, or ſimilitude, if thou regardeſt the Precept of making a ſimilitude* (as of the Cherubins, or brazen ſerpent, &c.) *imitate thou* Moſes, *make thou no image againſt the law, unleſſe God command thee by a Precept.* Whereunto wee may farther adde, that the Cherubins were not made publikely to bee ſeene and gazed upon by the people: but were kept in the holy place whither the Prieſts only reſorted; neither were they worſhipped by the

7.

*De idol. c. 5. Apoſtolus affirmat omnia tunc figuratè populo accidiſſe, & addit benè quòd idem Deus qui lege vetuit ſimilitudinem fieri, extraordinario præcepto ſerpentis ſimilitudinem fieri mandavit, ſi eundem Deum obſervas, habes legem ejus ne feceris ſimilitudinem, ſi & præceptum factæ poſtea ſimilitudinis reſpicis, & tu imitare Moſen.*

Priests, as *Lyra* (cited by the *Iesuit*) who was himselfe a Iew at the first, and well knew their practice, professeth, *the Iewes*, saith he, *worshipped not the Arke nor the Cherubins, nor the mercy seate, but the true God which promised to helpe them, neither were they set up in the Temple for adoration, but for ornament*, as *Azorius* convinced by evidence of truth acknowledgeth, saying, *the Cherubins were not painted or engraven on the Arke, to the end they might bee adored, but only to adorne and beautifie the Tabernacle, and more fully to expresse the majestie of God*, with whom *Lorinus* and *Vasquez* accord, *concerning the Cherubins made by the command of God; and other images in Solomons Temple, wee must say that they were there as appendices and additions for the adorning of something else, not set forth by themselves in a manner fit for adoration*; which it is manifest that the Iewes never exhibited to them, both which *Tertullian* teacheth. *Vasquez* commeth not behind *Lorinus*, teaching a contrarie lesson to *Flood* here, his words are, *That the Cherubins were never adored nor worshipped, neither by kissing them, nor with bowing of the knee, or by offering Frankinsence, or by any other meanes, neither ten*

ne facias adversus legem simulacrum alicquod, nisi & tibi Deus jusserit.

L. 9. c. 6. q. 7. non ut adorarentur sed ob ornatum, & pulchritudinem Tabernaculi vel Templi, & ad majestatem Dei plenius ostendendam. Lorin. in Act Apost c. 17. de Cherubinis Jussu Dei factis, & de aliis imaginibus à Solomone dicendum, fuisse duntaxat ut appendices, & additamenta ornatus alterius rei non verò per se propositas modo accommodato ad adorationem quam

ab Hebreis ipsis, non fuisse exhibitam, quod utrumq; docet Tertullianus eritq; id magis verum, si verum est Cherubin ore, manibus, cruribus, erectione corporis humanam, jubis à pectore, & cervice pendentibus Leoninam, alis aquilinam ungulis pedum vitulinam figuram retulisse. Vasq 1 de adorat. 2. disp. 4. c. 6. nunquam cherubinis honor, aut adoratio adhibita fuit, aut osculo, aut genuflexione, aut oblatione thuris, aut alio signo peculiari ad ipsos directo, nec quisquam nisi ex suo cerebro, & absq; ullo fundamento contrarium poterit affirmare.

any

*any man affirm the contrarie, except it be out of his owne braine without any foundation or ground at all.*

To the eighth. In this allegation the *Iesuit* sheweth from whence he and his fellowes are descended, *viz.* from the ancient Gnosticks and Valentinians, who as *Irenæus* testifieth against them, *When they are convinced of their heresies out of Scripture, they fall on accusing the Scriptures themselves, impeaching their authoritie, and charging them with ambiguity, and saying that the truth cannot be found out of them by those who know not tradition, for that it was not delivered by letters, but by word of mouth.* But because I have *beate* the *Iesuit* heretofore out of this *dodge*, and have proved abundantly the sufficiencie and perfection of Scriptures, I will spare farther labour herein, and only shew how shamefully he depraveth one text to the derogation of the whole Scripture, S. *Iohn* in the place alledged by him speaketh not of points of faith or manners, precepts, or examples for our imitation, but of miracles, *Io.* 20. 30. *Many things truly did Iesus in the presence of his Disciples, which are not written in this booke*; Upon which words S. *Austine* and S. *Cyrill* hus glosse full in the Protestant language, *the holy Evangelist testifieth that Christ did, and said many things that are not written, but those things were chosen to bee written, which seemed sufficient for the salvation of them that beleeve*; and S. *Cyrill*, *all things which Christ did are not written, but what the*

8.

*L. 3 cont. hæres. c. 2. cum ex scripturis arguuntur in accusationem convertuntur ipsarum scripturarum, quasi non rectè habeant, nec sint ex authoritate, & quia variè sint dictæ, & quia non possit ex his inveniri veritas, ab his qui nesciunt traditionem, non enim per literas traditam illam, sed per vivam vocem.*

*Aug. in Io. tract. 49. Sanctus Evangelista testatur multa Dominum Christum & dixisse, & fecisse quæ scripta non sunt: electa sunt autem, quæ scriberentur, quæ saluti credentium*

*sufficere videbantur. Cyr. in Io. 12. c. 68. non omnia quæ Dominus fecit conscripta sunt, sed quæ scribentes sufficere putârunt tam ad mores quàm ad dogmata, ut rectâ fide, & operibus, & virtute rutilantes, ad regnum cœlorum perveniamus.*

*the writers thought to bee sufficient as well for our conversation as doctrine, that shining with the right faith and vertuous workes, we may attaine to the kingdome of heaven.*

9. To the ninth. Were the grave authours, the *Iesuit* speaketh of authenticall, and these stories gospell: yet the Adversarie would gaine nothing thereby, nor we lose; For we are none of the Iconomachi that bid battell to Images, and knock them downe whersoever they find them with battle-axes. Forbeare the representation of the invisible Deity, and blessed Trinitie, and remove all scandall from the people, and perill of idolatrie, and let the images and pictures of Christ and his Saints stand where they doe for memorie, historie, and beautifying and adorning the walls and windowes. Wee dislike it not as the *Iesuit* may reade in our bookes, and see in our Churches, and houses. But the truth is, neither are the stories of credit, nor the authours of them of that account as the *Iesuit* would have them. Of some of them wee may truly say, as *Espencæus* doth of *Nicephorus*, that they are in these relations, *si non mendaces, saltem audaces, if not altogether fabulous, yet very audacious*; for the image sent to King *Abgarus*, it is of no more credit then the letter sent with it, which the Romish Church, as all other Christians, hold to bee Apochrypha were it Canonicall it should make a part of the

*Comment. in 2 Timoth.*

New

New Testament. And for the second we cannot but *wipe our eyes* in bewayling their folly, who beleeve that Christ by *wiping his face, as hee was carrying his Crosse, should imprint his image in his handkerchiefe.* Yea but these images are confirmed by wonderfull miracles wrought by them. I answer first out of *Biel* upon the canon of the Masse, that *the Divell is much delighted in prophane worship* (such is your worship of images) *and helpeth it forward as much as hee can by seeming miracles*; next, that this was the heathens plea for their worshipping of images; for *Tully* speaking of the image of *Ceres* in *Sicily*, saith, *many wonders doe shew the divine vertue thereof*; and the Græcians as *Strabo* writeth, used to set up in tables *the diseases cured by Æsculapius* in *Epidaurus*, as the Papists at this day doe, the diseases cured by the image of the blessed Virgin in *Lauretto*. Thirdly, that learned Papists finde much fault with the seventh generall Councell for founding the worshipping of images upon *the delusion of Divels, and old wives tales, and dreames*. Lastly, most of the Popish legendary stories in this kind, may easily be proved to bee no miracles of God, nor wrought by sorcerie or enchantment through the power of Satan, but to be meere impostures wrought by their Priests, who are the greatest *juglers* in the world in this kind.

*Dist. in prophano cultu Diabolus plurimùm delectatur, & quantum valet cooperatur ac assistit apparentibus miraculis.*
*Cic. in Ver. act. 6. multa prodigia vim ejus numenq; declarant.*
*Strab. l. 8. Geograph.*
*Espenc. loc. sup. cit. dæmonum spectris & mulierum somnijs parùm verecundè utebantur.*
*Edwin Sands* discourse of his Travels, *& Apolog. Herodoti per R. Stev.*

To the tenth. S. *Austine* maketh great account of this speech of *Varro*, for hee twice maketh

10.

maketh mention of it in this fourth booke. First chapter the ninth, *Varro was so farre out of love with images, that though hee were pressed with the perverse custome of so great a City as* Rome *was, yet hee made no bones, both to say and write that they, who first brought in Images, both tooke away religious feare of God, and added errour to boote:* and in his thirtie one chapter he hath this memorable observation, the *Romans worshipped their gods more then a* 170. *yeares without images, and if they had done so still,* saith hee, *the gods had beene more chastly or purely worshipped by them.* Yea, but the *Iesuit* with a wet finger turneth over these passages, as if nothing were said by S. *Austine* or *Varro* to the prejudice of their images shrines, or Altars: for S. *Austine by* Simulacrum *meaneth not an image, but an Idoll, not the representation of the true, but a resemblance of false and feigned deities.* The distinction of image and idoll, I have before refelled: nothing remaines for the refutation of this answer of the *Iesuit*, but that I shew out of S. *Austine*, that by *Simulacrum* hee meaneth any image, even of the true God. And not to trouble the reader with many instances those words of his in his Treatise of faith, and the Creed, clearely convince the *Iesuit*, *Wee must not thinke*, saith he, *that God the Father who is said to sit, sitteth in heaven with bowed knees, as a man sitteth in a chaire, such a* simulacrum *or image, it is not lawfull to set up in the Temple of Christians*, had the *Iesuit* but perused the chapter

pointed

L. 4. De civit. Dei, c. 9. *Varroni simulacra ita displicuerunt, ut cum tantæ civitatis perversâ consuetudine premeretur, nequaquam tamen dicere & scribere dubitaret, quòd hi qui populis instituerunt simulacra, & metum dempserunt, & errorem addiderunt;*

*De fide, & Symb. c. 7. nec id ipsum quod sedêre pater dicitur flexis poplitibus fieri putandum est, tale simulacrum Deo nefas est Christiano in Templo eo locare.*

pointed to by the *Knight*, to which he professeth to give a direct answer, hee would have given himselfe the lye, and checked his former interpretation of S. *Austins* words; for immediatly after the former period, the Father adderh, that *Varro in proofe of his assertion alledgeth the customs of the Iewish nation*; and a little after he saith, that Varro *thought that God by whom hee beleeved the world was governed, ought to be worshipped without an image*: by which words it is evident, that by *simulacra* hee meant, not only the images of false gods, which alone the *Iesuit* calls Idolls, but also of the true God; For the Iewes whose custome hee bringeth in for himselfe, abhorred all Images or Pictures even of the true God: and *Varro* himselfe by that Governour of the world whom hee would have to bee worshipped, without an image, meant the true God, as S. *Austine* himselfe testifieth of him. However the title which hee there giveth him of *anima mundi*, or soule of the world, sounderh harsh in a Christian eare: yet S. *Austine* allowerh of *Varro* his assertion or opinion, as comming neerer to the truth, then other of the heathen Philosophers, in that hee taught but one God, and him to bee not materiall or corporeall, but of a spirituall and invisible substance, and therefore not to bee drawne with pensill, or counterfeited with colours, without errour or impietie.

*Hujus sententiæ suæ testem adhibet gentem Iudæam. Vnum Deum, à quo mundum crederet gubernari, sine simulacro colendum censuit.*

To the eleventh. *Eusebius* relateth the storie of *Veronica* her statue dedicated to the memorie

11.

of

of Christs miraculous cure wrought upon her, with approbation thereof as being a lasting monument, and standing testimonie of her gratitude to our Saviour, and much tending both to the confirmation of the Gospell in generall, and that particular miracle of Christ, for who would not believe that the woman was cured of her bloudy issue by touching the hemme of Christs garment, when shee saw an unusuall kind of herbe growing at the foot of that Statua, which as soone as it grew up so high, as to touch the hemme of the brazen garment, received a miraculous vertue from it to cure diseases of every kind; notwithstanding all this *faire weather* Eusebius *falleth foule* upon the Originall of this erecting statuaes to the memorie of the dead, attributing it to a heathenish rite or custome. Neither doth the *Knight* any way wrong *Eusebius* in the relation, or translation of this passage. For certaine it is, that the people of God began not first to set up images, or erect statuaes. The first which wee ever read of, was consecrated to *Belus*, the successour of *Ninus* by the Assyrians who were Paynims, and the word ἔθνικος *ethnicus* or *gentilis*, signifieth Gentile or Heathen; whatsoever the *Iesuit* alledgeth out of *Thomasius* Dictionarie to the contrarie, saying, *Looke in your Dictionarie of* Thomas Thomasius, *whether amongst all the Englishes of* Gentilis *which are there set downe, you can find heathenish, which I dare say you cannot. The Greeke word in* Eusebius *text is* ἔθνικος. *and the*

P. 300.

Latine

*Latine* gentilis *signifieth the same thing*, to wit, *belonging to a countrey, people, stocke, or family*, had the Iesuits, and Seminarie Priests at *Dowey* and *Rhemes*, better studied *Thomas Thomasius* Dictionarie, they would not have straught their English translation of the Bible, with so many affected harsh-sounding, and uncouth words to English eares, *as* azymes, *tunnicle* archisynagogue, azymes, *commessations*, *depositum*, *diadochy*, *synaclydon*, *exinanited*, *holocaust*, *hasty*, *victimes*, *paraclete pasche*, *resuscitate*, *neophyte*, *superedifieth*, and the like. Againe, though *Thomasius* render not the word *Heathenish*, yet he rendereth it *gentile*, which is all one; and let the *Iesuit* turne over all his *Thomasius*, and *Eliots*, and *Riders*, and *Coopers*, and *Calepines*, and see whether hee can find any other proper Latine word answering to the English Heathen, or heathenish, then *gentilis* or *ethnicus*, a word derived of the Greeke ἔθνος or ἔθνικὸς, the very word used by *Eusebius* in this place. When so often in the holy Scriptures of the old Testament the word *gentes* occurreth, as in the 2 *Psal.v.*1. the 9.*v.*5. and the 10.*v.*16. and the 44.*v.*2. and the 98.*v.*1. and the 135.*v.* 15. and else-where, what can the *Iesuit* meane by it but *Gentile*, or how can he translate it in pure and proper English, but *heathen* or *heathenish nations*: according to the meaning of the holy Ghost in those texts? What will hee say to the words of S. *Ambrose*, *When* Helena *read the title upon the Crosse then newly found, shee fell downe and*

*Orat. de obit. Theodos. regem adorevit, non lignum utiq; quia hic gentilis error est, & vanit as impiorum.*

*and worshipped what or whom?* The King (saith that Father) to wit; *Christ there entitled the King of the Iewes, not vainly the wood, for that is a heathenish errour, and a vanity of ungodly men.* Doth not *gentilis* here signifie prophane, Pagan and heathenish, therefore the Knights credit is salved in that his translation of *Eusebius*, and the Iesuits credit and cause also lyeth a bleeding. For though the word *Gentile*, in Greeke, and *gentilis* in Latine, sometimes in good authours signifieth no more then belonging to a countrie or nation, be it Christian or heathenish: yet in this place of *Eusebius* it cannot be otherwayes taken then for *heathen*, for *Eusebius* a little before saith, *it is not to be wondered that those who are sprung of the Gentiles, or came of heathenish parents, and received benefits of our Saviour where he lieved, did thus unto him, adding it is very likely, that our ancestours herein followed the custome of the heathen; who honoured all such with Statuaes who had been as saviours unto them preserving their lives.*

*Verisimile est quod majores nostri ad gentilis consuetudinis similitudinem, quàm primùm accedentes, eos qui tanquam servatores illis fuissent, apud se honore ad hunc modum afficere consueverunt.*

12.

To the twelfth. The Councell of *Eliberis* is as a thorne in the Iesuits eyes, and therefore he hath many plucks at it: yet he plucks it not out, but pricketh his owne fingers. First, he saith *it was an obscure Councell, without any certainty of the time when it was held.* As obscure as he maketh it, it is a Councell of reverend antiquity cited by S. *Agobardus*, and approved by him, and honourably mentioned by all Writers, who impugne idolatrous innovations, & corruptions in the Church.

*Vid supra verba Agobardi.*

As

As for the time *Baronius* and the best Chronologers affirme, that it was held in the yeare of our Lord 305. in the time of *Marcellus* the first, and was consequently more ancient then the first most famous Councell at *Nice*, if to this Councell the *Iesuit* oppose one of *Constantinople*, the other at *Rome* under *Gregory* the third, and the third at *Nice* in favour of images: we in like manner oppose to those idolatrous and hereticall, many Councels of better note, condemning image-worship, as namely the Councell of *Constantinople*, held in the yeare 754. and another celebrated there in the yeare 814. and a third at *Frankford* in the yeare 794. and a fourth at *Paris* under *Ludovicus*, in the yeare 824. together with the book of *Charles* the great, and the Epistle of the English Bishops penned by *Alcuinus*, and mentioned by *Houeden* in his storie of *England*, and many other tractates of famous writers of *England* & *France*, who professedly impugned and refuted the Decrees of the second Councel at *Nice*, establishing image-worship. Yea, but saith the *Iesuit*, the Canon of *Eliberis shooteth not home* to the point in question, for *it forbiddeth not pictures absolutely in Churches*, but only *painting them on the walls*. I reply first, that the Councell forbiddeth pictures in Churches absolutely, the expresse words of the Canon are, *placuit in ecclesiâ picturas esse non debere, it seemed good to the Councell, that pictures should not be in Churches*; Whereof the 19. Fathers present at that Synod render this reason, *ne quod*

*colitur in parietibus depingatur, lest that which is worshipped should be painted on the walls.* Secondly, I reply if the Councell of *Elliberis*, as the *Iesuit* granteth, forbiddeth any image to be painted on the Church-walls, why doe Papists every where in their Churches at this day paint images on the walls? Yea but the *Iesuit* addeth, who is best at a dead lift, that we are besides the matter, in producing the Canon of this Councell against images, which was made in honour of them, *si credere fas est*. For the Councell, saith the *Iesuit*, forbad painting images on the *walls of the Church, because they thought not the walls a place convenient, lest the plaister breaking off in some places, they might become deformed, and so contemptible.* Whereunto I rejoyne, first, that if the Councell did this out of honour to images, why doth their learned Bishop *Canus* so severely tax this Decree, tearming it not only a *foolish*, but an impious Canon? Secondly, if the Councell made this Decree out of honour to images; Why doe not all Papists, who stand so much for the honour and worship of images, obey this Decree, and deface all images that are painted on Church-walls? Thirdly, if it bee an honour to images to be removed out of all Churches according to the purport of this Decree in the *Iesuits* understanding, then the reformed Churches may justly be thought to have shewed the most respect, and done the greatest honour to images of all other, by casheering them out of their Churches, *pro amore exclusérant foras*, no doubt

*Canus loc. theol. non modò imprudenter, sed & impiè decretum.*

doubt *out of love they ſhut them out of doores.* Fourthly, this reaſon taken from *plaiſter* breaking a *plaiſter* to make it whole, for if for this reaſon images may not bee painted on walls, for feare of being defaced by weather or the plaiſter breaking: by the like reaſon they ſhould not bee painted in cloth, or upon board, becauſe they are in like manner ſubject there to be ſoyled, razed, ſtolne away, or many other wayes to be injured.

12. To the thirteenth. The *Ieſuit* ſueth a *Duplex querela* againſt the *Knight* concerning *Valence* the Emperour; firſt, becauſe hee ſtileth him *a good Emperour*; next, becauſe hee ranketh him with *Theodoſius* a Copartner with him of the Empire, whereas *Valence was killed twentie three yeares before* Theodoſius *was borne.* Againſt his firſt quarrell I need plead nothing, becauſe *Valence* is not ſo ſtyled by the *Knight* in the laſt corrected edition of *Via tuta.* If the *Knight* had ſo ſtyled him in any former edition, he might have vouched a good authour for it, namely *baptiſta Egnatius* who ſpeaking of *Valence*, and his brother *Valentinian* ſaith, *Digni imperio fratres, & inter bonos referendi, they were worthy the Empire, and to bee ranked among good Princes, ſaving that* Valence *was ſomewhat blemiſhed by being ſeduced in judgement by the Arrians*; as alſo was *Conſtantius* the Emperour; and yet *Gregorie Nazianzen* commendeth him for a *religious Prince, that much promoted the affaires of the*

Bapt. in chrō.

Invect. in Iulian.

*Christians against the heathen*. and for the blotte of errour in his judgement hee layes the blame of it *upon the subtile wits of the Arrian heretiques, who put tricks upon that other-wayes good Emperour*. For the second quarrell hee *pickes*, it is not worth a *straw*. For though *Valence* and *Theodosius* lived not together, yet they might both enact the same law. *Valence* might first make it, and after *Theodosius* confirme and revive it, as King *Iames* hath revived many lawes made by Queene *Elizabeth*, and other her predecessours, though they never reigned together in this Kingdome; howsoever if there were any error in relating this law out of the *Coad* as the *Iesuit* pretendeth, he ought to plucke *Petrus Crinitus by the beard for it*; for the *Knight* quoteth not the *Coad* or *Digests* for this law, but *Petrus Crinitus, De honestâ disciplinâ, l. 9. c. 9.* where hee may find the precise words alledged by the *Knight*, unlesse peradventure his *Petrus Crinitus* hath felt the razor of the Popish Inquisition, and if so, let him looke to more ancient editions of *Crinitus*, quoted by the Authour of the English Homilies, and *Zanchius* in his Comment upon the second Commandement, where this *golden locke* of *Petrus Crinitus* is not *cut off*. For what *Timon* spake concerning the Editions of *Homer*, may bee said of *Crinitus* and other Romish Authours, the most correct copyes are those that were never corrected.

*Zanch in præc. 2. Sed Petrus Crinitus scribit apertè se vidisse legem ipsam in antiquissimis codicib. quæ simpliciter habebat, ne pingeretur nulla mentione soli, aut marmorum humi positorum facta.*

*εἰ τοῦ ἀρχαίοις ἀντιγράφοις ὀλιγχανοι, ἢ μὴ τοῖς ἤδη διορθωμένοις.*

To the foureteenth. The *Iesuit* should have said a Paulian heretique, for *Clemanges* and *Wickliffe* professe with *Paul*, Acts 24. 14. *That after the way which they (the Papists) call heresie, they so worship the God of their fathers in spirit and truth, that they beleeve all things written in the Law and the Prophets*; and nothing as necessarie to salvation, which is not written in them. It is true, *Wickliffe* was condemned for an heretique: but it was many yeares after his death, when hee could not plead for himselfe: and the Councell which condemned him was a perjured and a condemned Councell, not only in the judgements of Protestants, but also ingenuous Papists; for in that Councell three Popes were deposed, and a fourth chosen, *Martin* the fift *Huz* and *Ierome* of *Prage*, contrary to the safe conduct, sent them under the Seale of the Emperour *Sigismund*, were burnt to death, and their ashes throwne in the River. Now as it is an honour *laudari à laudato*, to bee commended by men that themselves deserve commendation: so it is no disgrace or disparagement at all *damnari à damnato*, to bee condemned by a Councell which is condemned, and reproved it selfe even by the Roman Church at least in the first Sessions of it. And such as are the first fruits, such is the whole lumpe.

14. I

*Bellar. de Concil. c. 7. Concilium Constantiense quantum ad primas Sessiones ubi definit concilium esse supra Papam reprobatum est, in concilio Florentino, & Lateranaensi ultimo.*

15. *Multa Dircæum levat aura Cygnum, &c.*

To the fifteenth. All the *Iesuits Geese* are *Swannes*, but our *Dircæan Swannes* with him are no better then *geese*, *antiquum obtinet*; this was just the fashion of the ancient hereretiques, the Gnosticks, and the Donatists, if any came over to their side, hee was presently cryed up for a man of singular parts and vertues, but if hee returned to the bosome of the Church, hee was cryed downe for a Weather-cocke, or a *tressis agaso*. It was well saith Saint *Austine*, for *Maximianus* and *Primianus*, that they fell to the Donatists sect, whereby presently they gained the reputation of great Clarkes and primemen, wheras otherwayes if they had kept their old station, *Maximianus* would have beene held *Minimianus*, and *Primianus Postremianus*: but let me tell the *Iesuit* that how much soever he sleighteth *Cassander*, *Erasmus*, and *Wicelius*: that the worst of them in the time when he lived, was of better account then *I.R.* or *Leomelius*, or *Daniel a Iesu*. As for gravitie and wisedome, hee commeth farre short of *Cassander*, for zeale and integritie, of *Wicelius*: so if wee speake of all kind of learning, hee is not worthy to carry *Erasmus* bookes after him;

*Dispeream, si tu matulam præbere Mamurræ dignus es.*

But I spare him in this kind, because for his impudencie

impudencie and ignorance: two Sorbon Doctours, *Aurelius* and *Lallier*, have disciplined him to the purpose, and I will bee loth *savire in plagas & vulnera*. Yea but some of these mens Workes are marked in the Roman Index, saith the *Iesuit*, they are so indeed to the eternall prayse of their ingenuity: and to the everlasting infamie of the Romish Inquisitors cruelties, who so deale with the witnesses of truth, as Pope *Sergius* did with *Formosus* his predecessor after his death; they mangle and deface them, cutting off their thumbes and fingers wherewith they testified and signed the truth in their writings.

16. To the sixteenth. In this Paragraph the *Iesuit* is *totus fermento*: it wonderfully transporteth him, and putteth him in a cold sweat, that the *Knight* should say out of *Chemnitius*, that the second Synod of *Nice*, in which Image-worship was established, was condemned in the Councell of *Frankford* held in the yeare of our Lord 794. *The Magdeburgians*, saith hee, *and other your owne Authours affirme, that that very Councell of Frankford did say an Anathema to all such as deface images; is not this then abominable falshood in your friend* Chemnitius *to cite, may forge it against images, and in you to follow him in it? ne Sævi magne Sacerdos*: let not the *Iesuit* lay about him so furiously, lest peradventure hee lend a blow to his best friends, for P. 308.

for besides other Historians of good note, *Hincmarus* Archbishop of *Rhemes*, whom himselfe calleth a *Catholique indeed*; nay, and Cardinall *Bellarmine* himselfe also ὁς ἀριστος ἐν στρατῷ τύχην ἐίναι saith as much as *Chemnitius* or the *Knight*, to wit, that the *Councell of* Nice *was condemned in the Councell of* Frankford; neither doth the Anathema pronounced in that councell against such as deface images, fall upon us who fight not against images, as the *Iconomachi* did, but against image-worship, as that Councell of *Frankford* doth.

P. 306. *Hincma. Rhem. adverſ. Hincma. Laudunenſ. c. 20. Græcorum Pſeudo-Synodus deſtructa eſt, & penitùs abdicata. Ado. Vien. in cron. ætat. 6. Pſeudo-ſynodus quam ſeptimam Græci appellant pro imaginibus adorandis abdicata penitùs. Idem habet Regino ad. ann. 794. Bellarmine, lib. de Concil. c. 7. Concilium Francofordienſe reprobatur, quantum ad alteram partem in qua ex errore damnatur ſeptima Synodus.*

17. *De invent. l. 6 c. 13. de ſimulacrorum cultu jam agamus quem non modò noſtræ religionis expertes, ſed teſte Hieronymo omnes ferè veteres ſancti patres damnabant ob metum idololatriæ.*

To the ſeventeenth. The words of *Polydore Virgill* are theſe, *Let us now ſpeake of the Worſhip of images, which not only thoſe which were ignorant of our religion, but as Saint* Ierome *teſtifieth, almoſt all the ancient holy Fathers condemned for feare of idolatrie.* To this allegation the *Ieſuit* ſaith, that *Polydore is to be underſtood of the Fathers of the Old Teſtament only.* Although *Polydore* hath not the word Old Teſtament, but ancient Fathers and Saints, which ſtyle the Church of *Rome* never attributed to any before Chriſt. But bee it ſo, let us take what hee granteth, wee have then the teſtimonie of the true Church before Chriſts

Incar-

Incarnation againſt image-worſhip: and this is advantage enough, unleſſe the *Ieſuit* could confront their judgement by Chriſt and his Apoſtles, or ſome of the Fathers of the New Teſtament. Yet what if *Polydore Virgill* in that place nameth ſome of the Fathers in the New Teſtament: will not that ſtoppe the *Ieſuits* mouth? reade then a little further in *Polydore* in the ſame chapter courteous Reader, and thou ſhalt meete with theſe words. Saint *Gregorie alſo reproveth* Serenus *the Biſhop of* Marſellis *for breaking downe images, and yet commendeth him in that hee forbad the worſhip of them.*

*Divus quoq; Gregorius Serenum epiſcopum Marſilienſem reprehendit quòd imagines fregiſſet, & laudat quòd coli inhibuiſſet.*

To the eighteenth. *Pereſius* ſaith, *that there can bee no ſound proofe brought either out of Scripture, or tradition of the Church, or common conſent of Fathers, or determination of a generall Councell, or any other effectuall reaſon to perſwade a man, that the image of Chriſt, and the Saints, are to bee worſhipped with the ſame adoration that the ſamplers are.* Is this nothing againſt you? then *Aquinas*, and in a manner all the Schoole-men, *Ludovicus Paramo, Bernardus, Pind, Franciſcus Petigianis, Petrus de Cabrera, Azotius, Lamas, Rubio, Buſtus*, quoted by the Biſhop of *Ely*, in his reply to *Fiſher*, with divers others reckoned up by *Bellarmine, l. 2. de imag. c. 20.* were no

18.

*L. de tradit. nullum quod egò viderim, afferunt validum fundamentum, neque ſcripturas, neq; traditionem eccleſiæ, neq; communem conſenſum ſanctorum, neq; concilij generalis*

Papists. For all the above-mentioned, hold that opinion for Catholique, which *Peresius* condemneth.

*determinationem aliquam, nec etiam rationem quâ hoc efficaciter suaderi posset, scilicet imagines Christi, & sanctorum adorari debere, eadem adoratione quâ & res quæ repræsentantur. P. 242.*

19. To the Nineteenth. The more wee looke into *Agobardus* the greater reason wee have to make account of him: for ~~the~~ first hee alledgeth the Councell of *Eliberis* against setting up of images in Churches: next hee affirmeth that the ancients had pictures of Saints painted or carved, *ad recordandum non ad colendum, to remember the Saints by them, not to worship them.* Lastly, hee averreth that *there is no example in all the Scriptures, or Fathers for adoration of images*: and what doth or can any Protestant say more against the doctrine of the Roman Church in this point, then this *Agobardus* doth, whom this *Iesuit* canonizeth for a saint? neither can he put him off by saying, that *hee speaketh against Idoll-worship, or some abuse of Images which crept in in his time*; for *Bellarmine* who better studied *Agobardus*, then this *Iesuit*, in his booke of Ecclesiasticall Writers, *ad annum* 820. in his censure of *Ionas* Bishop of *Orleans* saith, this Authour *is to bee read with caution, because hee was infected with the same opinion that Agobardus, and other French Bishops*

*Hic author cautè legendus est, quoniam laborat eodem errore quo Agobardus, & reliqui ejus ætatis Galli, qui negabant sacris imaginibus ullum deberi cultum religiosum.*

*of that age were, who denie any religious worship to bee due to images.*

To the twentieth. *Sententias loquitur Carnifex*; this is the first essay wee heard from this *Iesuit*, but nothing to the purpose, for wee grant that things that are good in themselves, and of a necessarie and profitable use, are not to bee taken away for the abuse: but wee denie that Images in Churches are of that nature; neither is his law-Axiome universally true, *Vtile per inutile non vitiatur, that which is profitable, is not corrupted or made bad by that which is unprofitable.* For the brazen Serpent in the Wilderneſſe was for a time *utilis*, profitable, curing them that had beene stung by the fiery Serpent: yet *per-inutile vitiabatur*, it was corrupted and made scandalous and unprofitable by the peoples abusing it to idolatrie: and if that Image being a type of Christ, and set up by Gods speciall command, was yet broken in pieces by good King *Ezekiah*, after the people began to worship it: how much more ought those images to bee knocked downe, and stamped to powder, which are set up in popish Churches against GODS commandement, and have beene abused to idolatrie above eight hundred yeares in such a grosse manner, especially 20.

cially by the vulgar, that as *Polydore Virgill* ingenuously confesseth, *many of the ruder sort of them*, magis ijs fidunt quàm Christo, *put more confidence in the image then Christ himselfe?*

## Concerning

# Concerning *Indulgences*, Spectacles, paragraph 8. a page 319. usque ad 345.

THE Knight *himselfe granteth the use of giving Indulgences, to have been in the ancient Church, and that Bishops had power to grant them.* 1.

*Christs Merits lying in store for the need of all men, may be fitly compared to a common Treasure, and be called by that name. So farre forth then as those Pardons were grounded on Christs merits, or granted by application of them to the penitent, there is no difference betweene theirs and ours.* 2.

*Saint* Paul *forgave the incestuous* Corinthian, *not onely in the person of Christ, but for their sake also: which importeth, the prayer and deserts of Saints to have some place in the bestowing of that Indulgence; and so likewise, it was the practise of the Primitive Church: and what was this, but by applying the superabundant merits in the one, to supply the want in the other?* 3.

*That the merits of Martyrs were applied to others, appeareth by* Tertullian, *who being become now an Heretike, did reprehend that custome, saying,* 4.

ing, that a Martyrs merits were little enough for himselfe, without having any surplussage to helpe others withall.

5. Many a man continueth his great austerity of Fasting, Watching, Praying, and other exercises of all vertues, after hee hath obtained pardon for the fault it selfe, by hearty contrition and by humble confession obtained also remission of the temporall punishment, within the space of 1, 2, 3, 7, 10, or 12 yeares (for example sake) hee then leading the same life for 20, 30, 40, 50, or 60 yeares, as many have done; what shall become of all that satisfaction which is over and above, for that sinne or sinnes which hee committed before? It doth not perish or passe without fruit, though not of him, yet of others: and if they be not applied presently, why may they not then be said to lye in depositō, as money in a Treasurie?

6. Sith all grant Indulgences for the living, why not for the dead, so long as they pertaine to the Communion of Saints, and have need thereof?

7. The authority which the Knight citeth, to make Indulgences applyed to the soules in Purgatorie to be ridiculous, out of the old Sarum booke of the houres of our Lady, doth not mention Purgatorie, but onely saith, That whosoever shall say these and these prayers, shall gaine so many thousand yeares of pardon, which is no more for the dead than for the living.

8. It is false which the Knight averreth, that wee give Pardons for thousands of yeares in Purgatory

after

after death. For wee doe not so, neither doe wee understand those Pardons, wherein are mentioned such number of yeares so, as if men were without those Pardons, to remaine so long in Purgatorie: but wee understand those yeares according to the penitentiall Canons, by which, many yeares penance were due for one sinne, and many mens sinnes being both very grievous, and as a man may say, without number, according to the account of the ancient penitentiall Canons, they may soone amount to thousands of yeares, which, though a man cannot live to performe here in this world, nor even in Purgatory, for the length of time; yet hee may in Purgatorie, in few yeares space, nay, few months, or few weekes space, suffer so much punishment as is answerable to all that penance of many thousand of yeares, which a man should have performed here, if hee could have lived so long.

9. The Authours alleaged by the Knight, against Indulgences, prove no more than wee grant, that there is not so expresse mention in Scriptures or ancient Fathers of them, as of many other points, because there was not so much use of them in those dayes.

10. Though some Fathers mention them not, wee prove the use of them out of others more ancient, to wit, out of Saint Cyprian and Tertullian, as you may see in Bellarmine, lib. de indul. c. 3. and besides them, the authority of certaine Councels, as that of Nice, Ancyra, and Laodicea.

11. Though wee had not either the testimonie of these

Fathers, nor of those Councells, yet would not that follow which the Knight groundeth thereon, to wit, that wee want antiquitie, and consent of Fathers for them; for it is a most strong argument of antiquitie, that it is the practise of the Catholike Church, time out of mind, and of consent, that no man is found to have spoken against them, but onely knowne Heretikes, such as the Waldenses, who were the first impugners of Indulgences.

12. *In contrariũ est generalis consuetudo & doctrina ecclesiæ quæ contineret falsitatem, nisi per indulgentias dimitteretur aliquid de pœnâ peccatori debitâ.*

13. *De hæresibus, l. 8. tit. indulg. verum etsi pro indulgentiarum approbatione sacræ scripturæ testimonium apertum desit, non tamen ideo contemnendæ erunt quoniam ecclesiæ catholicæ usus a multis annorũ centuriis tantæ est authoritatis, ut qui illam contemnat hæreticus merito censeatur.*

Durand, whom the Knight alleageth in the first place, having propounded the question, in 4. sent. dist. 20. q. 5. an aliquid valeant indulgentiæ, after the manner of the Schooles, putteth two arguments against them in the first place, and then commeth with his arguments. Sed contra, agreeing expresly with his conclusion. On the contrarie, saith he, is the generall custome and doctrine of the Church, which should containe falshood, if something of the punishment due to a Sinner, should not be forgiven by Indulgences; and presently after, hee nameth Saint Gregory, and saith of him, that hee did institute Indulgences at the stations in Rome.

Alfonsus a Castro, though hee confesse the use of Indulgences, not to have beene so much in those ancient times as since; yet hee alloweth them so farre, as to condemne any man for an Heretike that shall deny them.

14. The Knight praeth very freely of the Popes selling of Indulgences, and bringing money to his owne coffers by them: but to that I need to make no other answer, but that it is such riff-raff-stuffe

as their Miniſters are wont to eeke out their bookes, & Sermons, without being able to ſhew any Bull of Pope, or teſtimony of good authour of any Indulgence ſo granted.

For the Knights prophane jeaſt out of Guicciardine of playing a game at Tables for an indulgence, ſuppoſe that were true, might not a man thinke you tell as good a tale of ſome Proteſtants, who in their pots have made ſo bold with Almighty God himſelfe, as to drinke a health to him; and were not this a fine argument to prove that there is no God? 15

It is intollerable preſumption in the Knight to take upon him to cenſure ſo great a Councell as that of Trent. Wherein the whole flower of the Catholique Church, for learning and ſanctity was gathered together, the ſplendour of which Councell, was ſo great, that your night owle Heretiques durſt not once appeare, though they were invited to goe and come freely with all the ſecurity they could wiſh. 16

Whereas the Knight ſaith that it is a ſenſeleſſe and weake faith that giveth aſſent to doctrine, as neceſſary to be believed, which wanteth authority out of Scriptures and conſent of Fathers. I anſwer, he knoweth not what he ſaith, for all the Fathers agree, that there are many things which men are bound to believe upon unwritten traditions, whoſe authority you may ſee in great number in Bellarmine. 17

De verbo Dei. l. 4. c. 7.

The conſent of Doctours of the Catholique Church cannot more erre in one time then another, the authority of the Church, and aſſiſtance of the 18

Holy Ghost being alwayes the same, no lesse in one time then another, and Tertullians rule having still place, as well in one age as another, that which is the same amongst many, is not errour but a tradition.

Tertull. de prescript. cap. 28. quod apud multos unum invenitur, non est erratũ sed traditum.

19 St. Paul thought, he answered sufficiently for the defence of himselfe, and offence of his contentious enemy, when he said (1 Cor. 11.) If any man seeme to be contentious, we have no such custome, nor the Churches of God.

20 It is false which the Knight againe repeateth, that an article of faith cannot be warantable, without authority of Scriptures, for faith is more ancient then Scripture; to say nothing of the times before Christ, faith was taught by Christ himselfe without writing, as also by the Apostles after him, for many yeares without any word written.

21 As no lesse credite is to be given to the Apostolicall preaching, then writing, so no lesse credit is still to be given to their words, delivered us by tradition, then by their writings: the credite and sense of the writings depending upon the same tradition.

22 St. Austine defendeth many points of faith, either onely or chiefely by tradition, and the practise of the Catholique Church; as single Baptisme against the Donatists, consubstantiality of the Sonne, the divinity of the Holy Ghost, and even unbegottennesse of the Father against the Arrians, and the Baptisme of children against the Pelagians: to say nothing of prayer for the dead, observation of the feasts

De baptism. l. 2 c. 7. l. 5. c. 25. cont. Maximin. l. 3. c. 3. et Epist. 174 de Genesi ad litteram. l. 10. c. 23. l. de cura pro mortuis. et Epist. 118. de unit. eccles. c. 22. et tract. 98. in Iohan.

*feasts of Easter, Ascention, Whitsontide, and the like. Nay, this truth was so grounded with him, that he accounted it most insolent madnesse to dispute against the common opinion, and practise of the* Catholique *Church. In his booke of the unity of the Church, he saith, that Christ beareth witnesse of his Church; and in his Tractates upon* John, *having occasion to handle those words of* St. Paul. If we, or an Angell from Heaven, *&c. wherewith the Knight almost concludeth every Section, he thus commenteth upon them, the Apostles did not say, if any man preach more then yee have received: but besides that which you have received, for if he should say, that he should prejudicate, that is, goe against himselfe, who coveted to come to the* Thessalonians, *that he might supply that which was wanting to their faith, but he that supplieth, addeth that which was lacking, taketh not away that which was before: these are the Saints very words in that place, by which it is plaine, that he taketh the word* præter *besides, not in that sense, as to signifie more then is written, as you would understand it, but to signifie the same that* contra. St. Paul *himselfe useth the same word* παρα, para, *besides,* Rom. 16. 17. *for* contra, *and you in your owne Bibles translate it so. I beseech you brethren marke them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them.*

## The Hammer.

Cic. pro Rosc. Amer.

AS *Erucius* the accuſer of *Roſcius Amerinus* having little to ſay againſt him, to fill up the time, rehearſed a great part of an invective which he had penned in former time againſt another defendant: ſo the *Ieſuit* here, failing in his proofes for indulgences (for which little or nothing can be ſaid) to fill up the Section, tranſcribeth a diſcourſe of his, which he had formerly penned, concerning the neceſſity of unwritten traditions, which hath no affinity at all with the title of this Chapter, *de Indulgentiis*. In other paragraphs we finde him diſtracted, and raving; but in this he turneth *Vagrant*, and therefore I am to follow him with a *whip* as the law in this caſe provideth. Touching the point it ſelfe of *Indulgences*, which *Rivet* fitly termeth *Emulgences*, but the *Ieſuit* the *Churches Treaſury*: whoſoever relieth upon the ſuperabundant merits and ſatisfaction of Saints for his abſolution, for his temporall puniſhment of ſinne after this life, ſhall finde according to the Greeke proverbe Θησαυρὸς ἀνθράκων instead of *treaſure, glowing coales heaped upon his head in hell*. For neither are there any merits or ſuperabundant ſatisfactions of Saints, Chriſt ſaying, *when you have done all, you are unprofitable ſervants*, nor were there any, could they be applied or imputed to any other men, the Apoſtle teaching that *every man ſhall receive*

Eraſ. Adag. Theſauri Carbones.

Luk. 17. 10.

2 Cor. 5. 10.

*according*

*according to that which himselfe hath done in his body, whether it be good or evill*, nor hath the *Pope* any more power to dispose of this treasury for the remission of sinnes; our Saviour, *Matth.* 18. *v.* 18. and *Iohn*, 20. 23. conferring the same power of remitting sinnes upon all the Apostles which he promised to S. *Peter*, *Matth.* 16. Neither, if the Pope had any speciall power of granting Indulgences, could it extend to the soules in Purgatory, *quia non sunt de foro Papæ*, because they are not subject to the Popes court, as *Gerson* rightly concludeth. Neither lastly, can it be proved, that there is any Purgatory fire for soules after this life, St. *Iohn* expressly affirming, that the *blood of Christ purgeth us from all our sinnes*. The fire therefore of Purgatory is rightly termed chymerica and chymica, *chymericall and chymicall*; *chymericall*, because a meere fiction, and *chymicall*, because by meanes of this fire, they extract much gold. The Apostle saith, *there is no condemnation to them that are in Christ Iesus*. If no condemnation, no punishment, eternall or temporall. The Prophet saith, *he will cast our sinnes into the depth of the Sea*, surely there is no fire to purge them: *if we repent us of our sinnes, God promised us that they shall be remembred no more*, if they shall not be so much as mentioned, surely they shall not be sentenced to be punished with fire, either temporall or eternall. In *that time*, saith the Lord, *the iniquity of* Israel *shall bee sought for, and there shall be none; and the sinnes of* Judah

2 Cor. 11. 15.

Serm. 2. de defunct. 9 9.

1 Iohn 1. 7.

Rom. 8. 1.

Mica. 7. 18.

Ezek. 18. 22.

Ierem. 50. 20.

Iudah, *and they ſhall not be found, for I will pardon them whom I reſerve*: from which text we thus argue. All their ſinnes whom God pardoneth, ſhall be found no more, if found no more, then to be purged no more, eſpecially after this life. Where there is no ſpot, there needs no purging, or clenſing, but in the ſoules of all beleevers there remaines no ſpot, as *Bellarmine* himſelfe confeſſeth, ſhaping this anſwer to our objection, out of St. *Iohn* (that the blood of Chriſt purgeth us from all ſinne) *the Apoſtle ſpeaketh of the remiſſion of the fault which properly begets a ſpot in the ſoule, for it is the ſpot which is taken away by waſhing*. When we ſay that Chriſts merits are applied to us, our adverſaries jeare at us, holding it for a moſt abſurd doctrine, that the merits of one ſhould be imputed to another: and yet what they deny to Chriſt, they attribute to Saints: that which they deny to God, they attribute to the Pope: they will by no meanes heare that God imputeth to us the merits and ſufferings of his ſonne, although the Scripture is expreſſe for it: and yet they teach that the merits and ſatiſfactions of Saints by the Pope, may be applied to us, and that they ſatisfie for our temporall puniſhments. But to leave farther proſecution of the point in generall, and to graple with the *Ieſuit* in the enſuing particulars.

*L. 2. de Indul: c. 3. cum dicimus ex ſancto Iohanne quod ſanguis Ieſu Chriſti purgat nos ab omni peccato, reſpondet Apoſtolum loqui de remiſſione culpæ quæ maculam proprie gignit in animâ, macula enim eſt quæ ablutione tollitur, non pœna quæ debitorem non ſordidum facit.*

To the firſt. The *Ieſuit* playeth the Sophiſter, and faine would deceive the ſimple Reader with the ambiguitie of the word Indulgence, which



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the *Knight* accuratly distinguisheth; and sheweth, that the Indulgences now granted by the Pope, are no more like the Indulgences in use in the Primitive Church, than an Apple is like to a Nut. The Indulgences wherof we reade in the ancient Fathers, were mittigations of some censures of the Church, before inflicted on the living for their amendment: these are reluxations from satisfactorie paines in Purgatorie flames after this life. *After which*, notwithstanding, as Saint *Cyprian* truly informeth *Demetrian*, *there remaineth no place for repentance, no effect of satisfaction, here eternall life is either gained or lost.*

*Cyp ad Demet. postquam hinc excessam est nullus datur penitentiæ locus, nullus satisfactionis effectus.*

To the second. As the *Iesuit* doth sometime answer to that wch we object not, so he oft proveth that we deny not. We attribute more to Christs merits than any *Romanist* doth; for we teach, that they are a *Treasure of infinite value*, abundantly sufficient, without the additiō of any Saints merits to them, to discharge the infinit debt of all mankind: to release all who by faith apply them to themselves, from all temporall, as well as eternall punishment. We professe, with that religious Divine, *Effusio justi sanguinis Christi tam dives fuit ad pretium, ut si universitas captivorum redemtorem suam crederet, nullum diaboli vincula retinerent*: The effusion of Christs righteous blood is so rich in price, that if all the captives did believe in their Redeemer, the devils bands could hold none. And in very deed, this is one of our maineſt exceptions against the *Roman* Church, that

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that they infinitely wrong the infinite bounty of our Redeemer, by going about as it were, to eeke out his merits by the excrescensie and superabundancie of Saints satisfactions. What they arrogate to Saints in this kind, they derogate from our Saviour; wee acknowledge his merits to be *a rich Treasurie*, containing in it, many millions of pure gold; whereunto, to adde the sufferings of any Saints or Martyrs, were no better than to take away *pure gold*, and instead thereof (to fill up the roome, not the summe) to lay a few *brasse tokens*. This seemed so absurd to some of the acutest Schoolemen, as by name, *Durandus a Sancto Portiano*, and *Iohannes de Mayro*, that they *excluded all Saints satisfactions out of this treasurie*: their reasons are specially these, *Nothing needeth, or indeed can be added to that which is of infinite value, but such are Christs merits and sufferings*. Secondly, the Saints are already abundantly rewarded, and that far above their desert, as the Apostle witnesseth, *Rom.* 8.18. *I account, that the afflictions of this present life are not worthie the glorie which shall be revealed*: and (2 *Cor.* 4.17.) *our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glorie*. Wherefore, the Saints sufferings being so fully recompensed already, cannot helpe towards the expiation of the sinnes of others. To which point, *Angelus de Clavatio, verbo Indulg. numero 9. I hold*, saith hee, with *Francis Mayro*, in his Treatise of Indulgences,

*Durand. in 4. sent. dist. 20. q. 3.*

*Ego teneo cum Francisco de Mayro in tractato de indulg.*

that

that forasmuch as the merits of Saints are rewarded of God beyond their merit, and thereby the treasure of them is exhausted, that Pardons are onely given for the merit of Christ and his passion: the least drop of whose blood, or sweat, would have been sufficient to expiate all the sinnes that ever have beene or shall be committed. Thirdly, the intention of him that meriteth, is most necessarie required to this, that the fruit or reward of his merit redound to another: but, supposing that the Saints were so rich in merits and sufferings, that they had any to bestow upon others, yet it cannot be proved, that the Saints had ever any such intention, to transferre the fruit of their passions upon others. Fourthly, if the Saints sufferings could expiate our sinnes, the Saints might be accounted our *Redeemers*, which *Aquinas* himselfe blushed to affirme, and therefore resolveth the quite contrarie; the *Sufferings of Saints profit the Church, not by way of Redemption, but by way of Example.*

quod cum merita sanctorum sint ultra condignum remunerata a deo, et sic exhausta quod solum dantur (indulgentiæ) ex merito Christi & passionis ejus; cujus minima gutta sanguinis vel sudoris sufficeret ad expiationem omnium peccatorum quæ unquam fuerunt perpetrata aut perpetrabuntur.

*Durand. in 4. sent. dist. 20. q. 3. quia intentia merentis est necessaria ad hoc quod passionis Christi fructus seu intentio meriti redundet in alterum, sic enim fructus meriti in nos redundat ex ejus expressa intentione quod autem intentio quorumcunque sanctorum fuerit fructum passionum suarum in nos transferre, nulla historia docet.* Aquin. sum: part. 3. q. 48. art. 2. *passiones sanctorum proficiunt ecclesiæ non quidem per modum redemptionis, sed per modum exempli.*

To the Third. The instance is not to the purpose: for the *Corinthian*, whose punishment Saint *Paul* released, was alive; our question is of Indulgences, releasing soules after death. Secondly, the incestuous *Corinthian* was excommunicated, and thereby excluded for the time, from the Communion of Saints: our question is

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of

of those that died reconciled to the Church; in the state of grace, Whether they by the Popes Indulgence, may receive ought out of the treasurie of Saints sufferings, to purchase their freedome from Purgatorie, or at least, mittigation of their paines there? Thirdly, the Indulgence Saint *Paul* granted the *Corinthian*, was the releasing the sentence of Excommunication, not abating flames of Purgatorie. Fourthly, Saint *Paul* condescended more willingly to grant that excommunicate *Corinthian* his absolution, for the earnest prayers and intreatie of some of his neighbours and friends: hee did not impute the sufferings or merits of his friends unto him, and in that consideration absolved him. These things therefore, agree as well as *Harpe and Harrow*, to absolve the living from sentence of Excommunication, at the suit or request of persons that have well deserved of the Church, or have a speciall interest in our love: and to release the dead out of Purgatorie, by imputing the surplusage of another mans merits and satisfactions unto him.

4. To the fourth. The *Iesuit* might have learned of Dr. *Francis White* in his reply to *Fisher* the *Iesuit*, from whom hee borrow'd this objection, an Answer thereunto: or if hee thought much to learne of him, hee might have beene beholding to his owne *Pamelius*, so farre, as to informe him, that the Indulgences which *Tertullian* impugned, were not such as wee treate of,

of, but the ſame whereof Saint *Cyprian* ſpeaketh, to wit a relaxation of canonicall cenſures, and penance to adulterers and other notorious ſinners upon the requeſt of martyrs, being in priſon and yet alive. Now it ſeemed to this Father to be unjuſt and unfitting, both that the Martyrs in ſuch caſes ſhould be intreaters, and that the Church ſhould grant abſolution to ſuch perſons, or mitigate the cenſures moſt iuſtly impoſed upon them. Whether *Tertullian* in this were in the right or not, it makes nothing for the *Ieſuit*, or againſt us, for he ſpeaketh of living Martyrs and not dead: of forgiving the crime it ſelfe, not only the temporall puniſhment, and that in this life, not in Purgatory. As this is one of the moſt impertinent allegations in his booke, ſo he handles it as ſtrangely and abſurdly; for firſt, he diſcrediteth and diſableth his witneſſe, by branding him with the note of an *Heretique*, and then he produceth him. Ep. 10. 11. 12.

To the fift: What *rope of ſands* hath the *Ieſuit* here *twiſted*; firſt he can never prove that any man can fully ſatisfie for the leaſt ſinne committed againſt the infinite maieſty of God, much leſſe by any penance he can endure, though never ſo long, ſatisfie over and above as he ſpeaketh. Secondly, the continuance of his penance, if it bee done in true humility, and ſincerity, ſhall not be without fruit to himſelfe, for it ſhall be a meanes to mortifie his fleſhly luſts, and prevent future ſins and through faith in Chriſt, to obtaine a greater reward 5.

reward in heaven. Thirdly, had the Saints any such *surplussage* of merits, and were there nothing *allowed* to themselves for it here, or hereafter: yet could not these their merits be communicated to others for their behoofe, because God hath set it downe in his law expressely, *that as the sin of the sinner, so the righteousnesse of the righteous shall be upon himselfe.* To the *Iesuits* quære therefore. *Why may not the over-plus of their sufferings lie in* deposito *as money in a treasurie, for the benefit of others?* I answer briefly, because there is no such money, nor such treasurie, nor order from the master of the house, to lay up such supposed money in such an imaginary treasury, as it were in a Banke, for the benefit of others. Doe we say this onely, doe not the Scriptures and the Fathers say the same. Doth not *Iob* demaund how *should man be just with God? if he contend with him, he cannot answer him one for a thousand.* Doth not *David? Who knoweth how oft he offendeth?* Doth not *Solomon? Who can say, I have made my heart cleane? I am pure from my sinne.* Doth not *Esay* ingenuously confesse? *We are all as an uncleane thing, and all our righteousnesse is as filthy ragges*, and St. *Iames*, *in many things we offend all*, and after him St. *Basil*, *We are not Angels, but men, we fall and rise againe, and that oftentimes in one and the selfe-same houre.* And *Ambrose*. *Every one of us how often doe we sinne? every houre.* And most fully of all, St. *Bernard*, *Who dare grunsle from henceforth, saying?*

Ezek. 18. 20.

Iob 9. 3.

Psal. 19. 12.

Pro. 20. 9.

Esay, 64. 6.

Iames, 3. 2.

Basil. de penit. non Angeli sumus sed homines, et cadimus et resurgimus, idq; sæpius eâdem hora.

Ambros. apol. David, c. 2. unusquisq; nostrū per singulas horas quam multa delinquit

we

*we labour too much, we fast too much, wee watch too much, seeing that a man cannot answer the thousandth, nay, not the least part of his debt.* And againe, commenting upon those words, 25. of *Matth.* and the 8. *Give us of your oyle, a foolish petition, the righteous shall scarce be saved, the oyle of their owne righteousnesse, hardly sufficeth the Saints to salvation, how much lesse will it serve themselves and their neighbours.*

To the sixth. The reason is not alike, for Indulgences for the living, are the releasing of Ecclesiasticall censures inflicted upon their persons, which undoubtedly the Bishops have power to mittigate upon the submission of the party, whereof they can take notice: which can have no place, in the soules of the deceased, as the Church hath no power to enjoyne them penance for their misdemeanour, so neither to take it off: for as the *Iesuit* himselfe confesseth, the *Pope is no superiour in respect of the soules in Purgatory, nor are they under his power.* Here by the way, let the Reader observe how the *Iesuit* unwittingly striketh a blow at the *Popes triple crowne.* For if the soules in Purgatory are none of his subiects, where is his third Kingdome? Why should he weare a triple crowne, if he may not beare his sword in Purgatory? the word *Mysterium* anciently engraven upon the Popes Miter, was wont to be thus declared, that the three Crownes compassing it, signifie the *rule he beares in Heaven, Earth, and Purgatory*, but if

*Bernard de quadrup. Debit quis amplius grunniet dicens nimium laboramus, nimium jejunamus, nimium vigilamus, cum nec milleßime nec minime parti debitorum suorum quis valeat respondere. Serm. de virgin. Stulta petitio, vix justus salvabitur, vix Sanctis justitiæ suæ oleum sufficet ad salutem, quanto minus ęy sibi ęy proximis.*

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*P. 328. Absolution is a iuridicall act to be performed by a superiour and judge towards an inferiour and a subject being under his power, which the soules in Purgatory are not in respect of the Pope.*

he hath of late loſt that kingdom, and is not now as the *Ieſuit* ſaith, *Superior to the ſoules that frie in Purgatory*. What power hath he to mittigat their fine, or releaſe their mulct, or abate their fire? much leſſe wholly abſolve them from the guilt of temporall puniſhment there *in toto*? As for that he addeth, concerning communion of Saints, it yeelds no ſupport at all to his cauſe: for the communion of Saints, which all Chriſtians beleeve, is partly in the bleſſings of this life, partly in the uſe of ſpirituall graces, whereby they pray one for another, admoniſh, inſtruct, and comfort one the other; this communion no way extendeth to inward habits, as faith, hope & charity, nor to outward penall ſufferings, w^ch^ can be imparted to no other, as may be moſt evidently deduced out of Scriptures, and the joynt teſtimonies of the ancient Fathers. Firſt therefore wee ſay, that the Saints have no ſuperabundance of merits or ſatisfactions, as I have proved before: next that admitting they had any, they cannot diſpoſe of them to others, for every *one ſhal beare his own burdens, every one ſhall receive the things done in his body, according to that he hath don, whether it be good or bad*, not according to that w^ch^ he hath don or ſuffred in the body of another. The wiſe virgins ſaid to the fooliſh that begged of them oyle to fil their lamps, *Not ſo, leſt there be not enough for us & for you; the righteouſnes of the righteous ſhalbe upon him, & the wickednes of the wicked ſhalbe upon him*, Ez. 18. 20. *Who ever* (ſaith *Tertullian*) *ſatisfied by another mans death, his owne death,*

*Gal. 6. 5.*

*de pudicit. c. 22. Quis alienam mortem ſua ſolvet niſi ſolus filius Dei, proinde qui illum emularis donando*

but

*but only the Son of God: therfore thou, who imitateſt him in forgiving ſins, if thou haſt ſinned in nothing thy ſelfe I pray thee ſuffer for me; but if thou art a ſinner as I am, how will the oyle of thy little lampe ſuffice for thee and for me?* If *Tertullians* coyne be not currant, I am ſure S^t *Auſtine* & S^t *Leos* is, *Although*, ſaith S^t *Auſtine*, *brethren dye for their brethren, yet the blood of no Martyr was ever ſhed for the remiſſion of their brothers ſinnes.* For, as St. *Leo* teſtifieth, *the righteous have received, they have not given crowns: from the fortitude of true beleevers; we receive examples of patience, not gifts of righteouſnes. For their death was ſingular; neither did any of thē by it diſcharg the death of another; the head hath ſatisfied for the members, & the ſatisfactiō of one is imputed to all.* Marke, he ſaith of *one*, not of more, & the *head* ſatisfied for the mēbers, not the *mēbers one for another.*

*de iſta ſi nihil ipſe deliquiſti plane patere pro me ſi vero peccator es, quomodo oleum faculæ tuæ ſufficere tibi & mihi poterit.*

*In Iohan. tract. 24. Et ſi fratres pro fratribus moriantur, tamen in fratrum peccatorum remiſſione nullius ſanguis martyris funditur.*

*Leo ep. ad Paleſt. Accepere juſti non dedere coronas, et de fortitudine fidelium nata ſunt exempla patientiæ non dona juſtitiæ ſingulares, quippe eorum mortes fuerunt, nec alterius quiſquam debitum ſuo fine perſolvit. Bernard. ep. 198 cont. Abelard. Satisfactio unius omnibus imputatur, ſicut omnium peccata ille unus portavit, nec alter invenietur qui fore fecit, alter qui ſatisfecit, ſatisfecit ergo caput pro membris.*

To the ſeventh. I freely ſubſcribe to the concluſion, and beleeve without any ſcruple, th at the 56000. yeares of pardon granted by the Pope, to every one that ſhall ſay ſeven prayers before the Crucifix, and ſeven *Paternoſters*, and ſeven *Avemaries*, is no more for the dead then for the living. For done to ſuch an intent, neither are the better for it, neither the living nor the dead are gainers, but onely the Pope himſelfe and his Agents, who ſell paper and lead at a deerer rate, 7

than any Merchant or Stationer in Christendome. Yet, by the *Iesuits* leave, Pope *Gregory* granting 14000 yeares of Pardon, and *Nicolas* the first, as many, and *Sixtus* the fourth, twice as many, which make up the full number of 56000; must needs be thought, to intend benefit to the soules in Purgatorie, or in hell: unlesse you will make the Pope to be so absurd, as to suppose that any were to live upon earth so many thousand yeares, which had beene an errour 55000 times worse than the errour of the *Millenaries*. For they taught, that the Saints should live a thousand yeares with Christ on earth: but these, that sinners should live in durance here, or in Purgatorie 56000 yeares, which is 50000 yeares longer than by all computations, the World hath, or as most thinke, shall last.

8. To the eighth. What Scripture or Tradition hath the *Iesuit* for this his incredible paradox? If wee should grant him such a Purgatorie as hee desires, which no man yet could find either in the Map of this world, or in the Table of holy Scriptures: yet is it impossible to defend with any probability this position of his, that in few weekes space, a soule might suffer punishment answerable to the Penance of many thousand yeares. For, the learned *Romanists* generally accord, that Purgatorie fire differeth little from hell, but in time; that the one is eternall, the other temporall: they beleeve it to equalize, or rather exceed any fiery torment on earth. How

then can they imagine ſo much fuell to be laid on that fire, and the torments in it ſo improved, that a man may ſuffer ſo much puniſhment in a few weekes, which may weigh downe, or beare ſcale with the penance of 56000 yeares; or if the torments could be ſo increaſed, what ſoule would be able to beare them for thoſe few weekes, nay rather a few houres?

To the ninth. The Authours alleaged by the *Knight*, namely, *Durand*, *Sylveſter Prierias*, *Major*, *Fiſher* Biſhop of *Rocheſter*, *Alfonſus a Caſtro*, *Antoninus*, *Cajetan* and *Bellarmine*, ſpeake not, as the *Ieſuit* would have it, comparatively, but poſitively. *Durand* ſaith, *The Scriptures ſpeak not expreſſely of Indulgences, neither the Fathers*, Auſtine, Hilarie, Ambroſe, Jerome, &c. *Sylveſter Prierias* affirmeth, that *Pardons have not beene knowne to us by the authority of Scriptures, but by the authority of the Church of* Rome, and the Popes. *Fiſher* Biſhop of *Rocheſter* confeſſeth, that *of Purgatorie there is little or no mention amongſt the ancient Fathers, and that as long as Purgatory was not cared for, there was no man ſought for Pardons: ſith Purgatorie therefore hath beene ſo lately knowne and received of the whole Church, who can now wonder concerning Indulgences?* And here Maſter *Flood* is at a ſtand,

9.

*Durand.4.ſent. diſt. 20. q. 3. de indulgētiis, pauca dici poſſunt per certitudinem, quia nec ſcriptura expreſsè de iis loquitur, ſancti etiam patres Ambroſius, Hilarius, &c. minime loquuntur de indulgentiis.*

*Prierias, cont. Luth. de Indul. Indulgentiæ authoritate ſcripturæ non inituere nobis ſed authoritate eccleſiæ & Romanorum pontificum. Major, in 4 ſent. diſt. 2. q. 2. Difficile eſt modum indulgentiarum fundare authenticè in ſcripturâ ſacrâ. Roffenſis, artic. 18. cont. Luther, Quamdiù nulla fuerat de purgatoria cura nemo queſivit indulgentias, nam ex illo pendet omnis indulgentiarum eſtimatio ceperunt igitur indulgentiæ poſtquam ad purgatorii cruciatus aliquandiù trepidatum erat.*

his *Flumen* is turned into *Stagnum*; for having made offer to answer *Durand*, and finding that his answer would not hold, his heart failed him, and hee durst not venture to shape any answer at all to the Authours last mentioned, namely, *Alfonsus a Castro*, whose words are; *There is nothing in Scripture lesse opened, or whereof the ancient Fathers have lesse written, than of Indulgences; and it seemeth the use of them came but lately into the Church: there is seldome any mention of Transubstantiation among the Ancients, almost none of Purgatorie. What marvell then, if it so fall out with Indulgences, that there should be no mention of them by the Ancients?* Antoninus; *There is not any expresse testimonie, for proofe of Indulgences, either in Scriptures, or in the writings of the ancient Fathers.* Cajetan; *There is no authoritie of Scriptures, or ancient Fathers, Greeke or Latin, that bringeth the originall of Indulgences to our knowledge.* Bellarmine; *It is not to be wondered, if wee have not many ancient Authours which make mention of Indulgences; for, many things are retained in the Church onely by use and custome, without writing.* See how the *Romanists* second one the other: *Bellarmine* saith, *That not many ancient Authours make mention of Indulgences.* *Cajetan* and *Antoninus* say, *Not any.* *Durand* saith, that *The Scriptures speake not expresly of them.* *Prierias* saith, *That they speake not at all of them.*

*Alfon. de verbo Indulg. Harum usus in ecclesia videtur serò receptus, de Transubstantiatione rara in antiquis mentio de purgatorio fere nulla, quid ergo mirum si ad hunc modum contigeret de indulgentiis ut apud priscos nulla sit mentio?*

*Antonin part. 1. tit. 10. de indulgentiis nihil expressè habemus in sacrâ scripturâ aut etiam patrum scriptis.*

*Cajet. opus. 15. 1. Nulla scriptura sacra nulla priscorum doctorum grecorum aut latinorum authoritas indulgentiarum ortum ad nostram deduxit notitiam.*

*Bellar. de indul. l. 1. c. 17. Neque mirum videri debet si authores antiquiores non habemus, qui harum mentiorum faciunt.*

To

To the tenth. The Indulgences thoſe Fathers and Councells ſpeake of, have no more affinitie with the Pardons the Pope ſelleth now adaies, than the Rivers of *Paradiſe* have with *Styx* or *Avernos*; or *Simon Peter* with *Simon Magus*; or *Phillip* the Apoſtle with *Phillip* King of *Macedon*, as I ſhewed before. 10

To the eleventh. The *Ieſuit* hath neither proved the practiſe of the Catholike Church, nor of the *Romane*, time out of mind, for Indulgences: but onely practiſes of later times, ſince manifold abuſes crept into the *Roman* Church. As for his negative Argument, to wit, that *It is a ſtrong evidence of conſent, for Indulgences, becauſe none is found to have ſpoken againſt them*: unleſſe hee otherwiſe qualifie it, it will no more prove Purgatorie, or the lawfull uſe of Indulgences, than it will prove there is a Commonwealth in *Eutopia*, or Cities, or Countries in the Moone, or many worlds; becauſe, peradventure none is found to have ſpoken or written againſt them. And for the *Waldenſes*, that they were the firſt impugners of Indulgences, is ſaid by the *Ieſuit*, but not proved; much leſſe, that theſe *Waldenſes* were known Heretikes. For they were farre from hereſie by the confeſſion of their greateſt adverſarie, the Inquiſitor *Rainerius*. *They live*, ſaith hee, *juſtly before men, and believe all things well concerning God, and all the Articles contained in the Creed*, Solummodo Romanam Eccleſiam blaſphemant & Clerum, *onely they* 11

*Cont. Wald. cap. 4.*

*speake evill of the Romane Church and Clergie.*

To the twelfth. It was happy for *Durand*, that hee lived before the Inquisition and Index *Expurgatorius*. For he argueth so strongly against Indulgences, saying, (that *Little can be spoken of any certainty concerning them, because the Scripture speaketh not expressely of them; for what is spoken*, Matthew the 16. to Peter, *I will give thee the Keyes, and whatsoever thou bindest on earth shall be bound in heaven; is understood, of the power given him in the penitentiall Court, and cannot be understood of the bestowing of Indulgences; for the holy Fathers*, Ambrose, Hilarie, Augustine, Jerome, *speake not at all of Indulgences*) that his writings, if not his person, would have beene *purged by fire*, if hee had lived in these times: yet, true it is, that having argued strongly against Indulgences, and the *Church Treasurie*, so farre as it consisteth of the merit of Saints, hee bethought himselfe, and *pro formâ*, alleageth to the contrarie, the Custome and Doctrine of the Church, meaning the Romane Church; whose lash hee feared, if hee should not have given backe that by *Whole-sale*, which hee had taken away from her by *Re-tale*. Its true also, that hee mentions Indulgences at the stations of *Rome* in the dayes of Saint *Gregory*: but let it be noted, that *Gregory* is without the compasse of the Primitive times, and that hee was interested in the cause; for, Purgatorie fiers began to singe men in his time, and thereupon, Indulgences to be

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12 *Durand. in 4. sent. dist. 2. q. 3. Quod dictū est Petro. Mat. 16. tibi dabo claves, &c. intelligitur de potestate ei data in foro pœnitentiæ, de collatione autem indulgentiarum non est quomodò debeat intelligi, sancti enim Ambrosius, Hilarius, Augustinus, Hieronimus, minimè loquuntur de indulgentiis.*

in request, which afterwards proved a Staple commoditie to the See of *Rome*. Lastly, as *Martial* writeth of *Labulla*, it may be truly said of this *Gregory*, that hee was the worst of the good, and best of the bad Popes.

*Mart. Epig. de Lab. Non es crede mihi bonus: quid ergo ut verum loquar optimus malorum Pisones Senecasque Memmiosq; , et Crispos mihi redde sed priores fies protinus ultimus bonorum.*

To the thirteenth. The *Knight*, after *Alfonsus*, quoted *Antoninus*, *Cajetan*, and *Bellarmine*, to prove the novelrie of Indulgences, and that there is no ground for them in Scriptures, or the writings of the ancient Fathers; to whom, the *Iesuit* answereth not a word; and here the second time, hee is *Gravelled* in this Section. To *Alfonsus* hee seemeth to say something, but upon due examination as good as nothing: first hee falsifieth his words, saying, *page* 334. that *Alfonsus* confesseth the use of Indulgences to be most ancient, and of many hundred yeares standing; whereas his words are not, that the use of Indulgences was most ancient, but that it was said *by some, to be most ancient among the Romanes: Apud Romanos vetustissimus prædicatur illarum usus*; this *prædicatur* is of no more credit, than *Plinie* his *fertur*, or *Solinus* his *aiunt*. For notwithstanding this report, *Alfonsus* resolves in that very place, *It seemes that the use of Indulgences came but lately into the Church*. Secondly, the *Iesuit* forceth a wrong Inference from *Alfonsus* his words. For albeit, hee affirmeth that Indulgences are not to be contemned, because they have beene in use in the Church for some hundreds of yeares: yet hee condemneth not a man

13

a man for an *Hæretique* that ſhall deny them, but any one that ſhall contemne the Church or deſpiſe her autority: his words are *Quoniam eccleſiâ Catholicâ tantæ eſt authoritatis ut qui illam contemnat Hæreticus meritò cenſeatur*, we ſay the ſame alſo, and the Scripture beareth us out in it, *tell the Church and if he refuſe to heare the Church, let him be unto thee as a Heathen or a Publican*, but what if *Alphonſus* out of feare *blowes hot and cold with one breath*, whats that to us? He lived and died a profeſſed *Papiſt*, and therefore what he writeth againſt *Proteſtants*, is little to be ſet by, but what he writeth againſt the Church of *Rome* whom he had a minde to defend in all things, and whoſe *feed advocate* he was, muſt be thougt to be drawne from him by evidence of truth; howſoever let it be noted that *Alphonſus* calleth not him an *Hæreticke*, who denieth Indulgences, as the *Knight* doth, but *who contemneth the* Catholike *Church*, which neither the *Knight*, nor any *Proteſtant* doth: we deny not, much leſſe doe we contemne the authority of the *Catholike* Church. But we deny that the *Roman Church is the Catholike, or a ſound member thereof.*

*Matth.* 18. 17.

*Vid. Rain. Theſ. Romana eccleſia nec eſt Catholica nec ſanum membrum Catholicæ eccleſiæ.*

To the fourteenth. Our Miniſters doe not like *Flood*, and other *Ieſuits*, bring *muddy ſtuffe* in their ſermons, out of *Petrus de Voragine*, and the like fabulous Authors: but what they produce in this kinde againſt the Pope for his baſe ſale of Indulgences, and making merchandize of his ghoſtly power, they proove out of good Authors,

14

grave

grave Hiſtorians, Canoniſts, and Schoolemen, ſuch as are the author of the lives of Popes, and the booke called *Taxa cameræ Apoſtolicæ & Centum granamina*, together with *Weſcelius Croningenſis*, *Guicciardine*, *Henricus de Gandavo*, & *Altiſiodorenſis*. If *Altiſiodorenſis* words are not plaine enough, *Summ: l. 4. d. relap. Dicunt quidam quod relaxatio non valeat quantum eccleſia permittit, ſed facit ut excitentur fideles ad dandum, et decipit eos eccleſia*; *ſome ſay that the Popes Indulgence prevailes not ſo much as the Church promiſeth, but that thereby men are ſtirred up to give more freely and that therein the Church deceav th them*; what ſay they to that note in *Taxa cameræ Apoſtolicæ, note diligently that ſuch favours, to wit, Indulgences are not graunted to poore folke, becauſe they have not wherewithall, they cannot be comforted*: or that pregnant phraſe of *Matthew Paris, that Chriſts blood alone though it be all ſufficient to ſave ſoules, yet the ſame without ſaintly ſatisfaction applied by the Pope, is not ſufficient to impregnate his holineſſe Coffers*. If the *Ieſuit ſmell* not in theſe ſentences the *fat ſteame* of the Popes *Kitchin*, he hath no noſe.

*Nota diligenter quod hujuſmodi gratiæ non conſcedũtur pauperibus; quia non ſunt, nec poſſunt conſolari. Matth. Par. in Hen. 3. Romanorum loculos impregnare.*

To the fifteenth. It is well the *Ieſuit* termeth *the drinking of a health to Almighty God, a tale*, and by his quoting no authour for it, ſheweth that it was a *ſignal* lye of his owne inventing, when he was *betweene hawke and buzzard*: Never any but himſelfe who can bluſh at nothing, affirmed any ſuch thing of any Proteſtant, that ever came to

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that

that height of impiety and prophannes, as to drinke a health to his Maker: but *Luitprandus* and *Polonus*, telleth us of one *Iohn* the twelfth, a Pope of *Rome*, and consequently no Protestant: who made so bold with Almighty God, as to *give Orders in a Stable*, and so familiar with the Divell, as to *drinke a health to him*. As for the Knights prophane jeast as he calleth it: it is no jeast, but a serious testimony out of a grave historian, convincing the Popes agents of Atheisme and prophannes, and the Popes themselves, of sordid covetousnesse, his words are, *Leo published large privileges through the whole world without any distinction of times and places, by which he promised not onely pardon to the living, but also power to deliver soules of the dead out of Purgatory paines; which because it was knowne that they were granted onely to fill the Popes coffers, and because his farmers carried themselves lewdly in the sale of them, great offence was taken at them, especeally in* Germanie, *where such Indulgences were set at a low price, and seene to be staked in Tavernes and Ale-houses at games of Tables.*

*Historia Ital. l. 13. Leo nullo temporum et locorum habito delectu per universam orbem ampliſsima privilegia quibus non modo vinis delictorum veniam consequendi sed & defunctorum animus, ejus ignis in quo delicta expiari dicuntur pœnis eximendi facultatem policebatur, promulgavit, quæ quia pecuniæ tantum a mortalibus extorquendæ gratia concedi notum erat & a questoribus huic negotio præfectis impudenter administrabantur magnam pleriſq; locis indignationem offensionemq; concitarant, & presertim in Germania ubi a multis ex ejus ministris hujusmodi mortuos penis liberandi facultas parvo pretio vendi, vel in canponum tabernis aleæ subiici cernebantur.*

16 To the sixteenth. The *Trent* Synod was not a Councell, but a Conventicle, wholly swayed by the *Italian* faction, wherein not the *flower of the* Catholique *Church for learning: but the bran of the* Romish, *boulted by the Pope*, was gathered together.

gether. Let *Andreas Dudithius* the Bishop of *Quinque eccles.* who was present at this Councell, speake his minde of it, *the matter came to that passe, through the wickednesse of those hungry Bishops that hung upon the Popes sleeve, and were created on the suddaine by the Pope, for the purpose, that that Councell seemed to be an assembly, not of Bishops, but of Hobgoblins, not of men, but of Images, moved like the statues of* Dædalus *by the sinewes of others.* What the *Iesuit* addeth of *night owles*, not daring to appeare *in the splendour of that Councell*, hath no colour of truth. For it is no newes for owles to appeare at popish Councells. At a Councell held at *Rome* by Pope *Heldebrand*, *Ortwhinus Gratius* writeth, *there appeared an huge great Owle, which could not be frayed away, but scared all the Bishops.* As for Protestants, whom this *Blacke-bird of Antichrist* termeth *night Owles*, if they had flocked to that Councell, they had shewed themselves *not Owles*, by appearing in *that twi-light at Trent*, but very *Wood-cocks*, to trust any security offerd them by those, who after publike faith given to *Iohn Huz*, and *Ierome* of *Prage*, notwithstanding the safe conduct of *Sigismond* the Emperour, for their going to, and comming from the Councell at *Constance*, most cruelly burned them at a stake to ashes.

*Ep. ad Maximil.*

*Fascic. rerum expetend. & fugiend.*

To the seventeenth. Divine faith must be grounded upon divine authority, and that cannot be the *Catholike* faith, which wanteth consent of Fathers. As for those Fathers whose authority

17

*Bellarmine*

*Bellarmine* draweth *ob torto collo*, to teſtifie for unwritten traditions *de verbo Dei. lib.* 4. *cap.* 7. the *Ieſuit* may ſee them fully anſwered in *Iunius Whitaker, Daniel Chamierus, and Dr. Davenant* Biſhop of *Sarum*, and a farre greater number of Fathers alleaged to the contrary, by *Robert Abbot* in his anſwer to *William Biſhop, cap.* 7. *Phillip Morney* in his preface to his booke, *de ſacrâ Euchariſtiâ and Iacobus Laurentius* in his ſingular tractate *de Diſputationibus*, and others.

18. To the eighteenth. The aſſiſtance of the Holy ghoſt was more ſpeciall in the times of the Apoſtles then in latter ages: they could not erre in their writings, others might; yet we charge not the *Catholike* Church of Chriſt in any age, with any fundamentall errour, though we may the Roman; *Tertullian* his rule may have ſtill place, and as well in one age as another if it be rightly taken, and not miſconſtrued and miſapplied; for if it be taken generally, *that whatſoever is the ſame amongſt many, is no errour but tradition*, it is it ſelfe a great errour. For the ſame opinion concerning the inequality of the Father and the Sonne is found amongſt many; to wit, the *Arrian* Churches: the ſame doctrine concerning the proceſſion of the Sonne from the Father onely, is found amongſt many, namely, all the Greeke Churches at this day: the ſame practiſe of adminiſtring the Euchariſt to children, was found amongſt many; namely, all the Churches of *Affrica* in S^t^. *Auſtines* time, yea, and in all Churches

ches ſubject to the Biſhop of *Rome* for many ages, as *Maldonat* the *Ieſuit* confeſſeth; yet the above named Poſitions, and this latter practiſe are confeſſed on all ſides to be erroneous. But *Tertullian* by *many* underſtandeth not the practiſe of ſome particular Churches, much leſſe of factious perſons of one Sect, but the generall and uniforme doctrine and practiſe of the whole Church as his words in the ſame Chapter, quoted by the *Ieſuit* declare. *Goe too now, admit that all Churches have erred, is it likely ſo many, ſo great Churches ſhould erringly conſpire in one faith?*

*Tertul. de preſcrip. Age nunc omnes eccleſiæ erraverint veriſimile eſt ut tot et tante in unam fidem erraverint.*

19

To the nineteenth. We derogate nothing from any generall cuſtome of the *Catholike* Church, let the *Ieſuit* produce out of good Authors any ſuch cuſtome for Indulgences to redeeme ſoules out of Purgatory flames by Papall Indulgences, and this controverſie will ſoone be at an end; howſoever let me tell the *Ieſuit* the way, that this text of S^t. *Paul* is impertinently alleaged to prove this or any other article of the *Trent* faith. For S^t. *Paul* in this place ſpeaketh not of any Article of faith nor matter of manners neceſſary to ſalvation, but of habits, geſtures faſhions, and indifferent rites: in matter of which nature there is no queſtion at all, but that the cuſtome of the Churches of God ought to ſway, as is abundantly proved by *Dr. Andrewes* late Biſhop of *Winchester*, in his printed Sermon upon that text.

To the twentieth. *Diſputabamus de alliis reſpondet Ieſuita de cepis*, we diſpute of Indulgences,

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the

the *Iesuit* answereth of Traditions in matter of Faith. These are very distinct questions, and so handled by all that *deale Work-man-like* in points of difference betweene the Reformed, and the *Romane* Churches, but the Jesuits common place of Indulgences was drawne drie, and therefore hee setteth *his cocke of Traditions on running*, which yeeldeth nothing but muddy water. What though Faith be ancienter than Scriptures, the Argument is inconsequent? *Ergo*, Scripture is not now the perfect rule of Faith. Faith neither is, nor can be more ancient than the Word of God, upon which it is built, this Word of God is now written; and since, the confirming and confirming the whole Canon of the written Word, by Saint *Iohn* in the Apocalypse, is become the perfect, and as the Schooles speaketh, the *adequate rule of Faith*. It is true, Christ and his Apostles first taught the Church by word of mouth; but afterwards, that which they preached, was *by the commandment of God, committed to writing, to be the foundation and pillar of Faith*; as *Irenæus* testifieth in expresse words.

*Lib. 3. adverſ. heres. cap. 1. Non enim per alios diſpoſitionem ſalutis, noſtræ cognovimus quam per eos per quos Evangelium pervenit ad nos, quod quidem tunc præconiaverunt poſtea per dei voluntatem in ſcripturis nobis tradiderunt fundamentum & columnam fidei noſtræ futuram.*

21. To the twentie one. If the *Iesuit* could prove as undoubtedly any words of the Apostles that are not set downe in Scriptures, to be their owne words, as wee can prove the writings we have, to be theirs; wee would yeeld no lesse credit to them,

them; then to these: but that neither can bee, nor so much bis undertaken to doe. And whereas he further saith, that the credit of the Scripture depends upon Tradition; unlesse hee qualifie the speech some way, it is not onely erroneous, but also blasphemous; for it is all one, as if hee should say, that man gives credit and authority to God (as *Tertullian* jeareth the Heathen, not receiving Christ for God, because the Romane Senate would not give their consent and approbation to make him one; *tam homo deo propitius esse debet*) or that the credit and authority of Gods Word dependeth upon mans receiving it. Whereas in truth, Gods Word is not therefore of divine and infallible authoritie, because the Church delivereth it to be so; but on the contrary, the Church delivereth it to be so, because in it selfe it is so; and the Church should erre dammably, if shee should otherwise conceive of these inspired Writings, then as of the undoubted Oracles of God, to which we owe absolute consent and beliefe, without any question or contradiction.

*In Apologet.*

*Vid. August. supr. cit.*

22

To the two and twentieth. Saint *Austine* defends no point of Faith against Heretikes, either onely or chiefly, by the Tradition and practise of the Catholike Church; but either onely or chiefly by the Scriptures. For example, in his booke of *Baptisme*, against the *Donatists*, after hee had debated the point by Scriptures, hee mentioneth the custome of the Church, and relateth

lateth *Stephanus* his proceeding against such as went about to overthrow the ancient custome of the Catholike Church in that point. But hee no where grounds his Doctrine upon that custome, though hee doth well approve of it, as wee doe. Againe, in his booke against *Maximinus*, and his 174 *Epist.* to *Pascentius*, hee confirmeth the faith of the *Trinity* by the written Word, against those Heretikes: his words, *Ep.* 175, to the same *Pascentius* are; *Here thou maist heare, if thou wilt, how these points of our Faith are maintained by Scripture.* So farre is hee from founding those, or any other points of faith only, or chiefly upon unwritten Traditions. What the *Iesuit* alleageth out of his tenth booke, *De Genes. ad literam, cap.* 23. no whit advantageth his cause; for there Saint *Austine* saith no more, but *The custome of the Church in baptizing Infants, is no way to be despised, or to be accounted superfluous.* Wee all say the same, and condemne the *Pelagians* of old, and Anabaptists of late, who deny Baptisme to be administred to children, or any way derogate from the necessitie of that Sacrament. The *Iesuit* saith, hee will say nothing of Prayer for the dead, yet hee quoteth Saint *Austine, de curâ pro mortuis*, as if in that booke hee taught Prayer for the dead, and grounded it upon unwritten Tradition. Whereas in that booke, hee neither maintaineth Prayer for the dead, nor maketh mention of any unwritten Tradition for it; but on the contrarie, solidly out

*Hæc si placet audire quemadmodum è Scripturis sacris asserantur.*

*Consuetudo matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, neq; ullo modo superflua deputanda.*

of

of Scriptures proveth, that the Saints departed have *no knowledge of our affaires upon earth*: the Prophet Esay saith, *Abraham knoweth us not, and* Israel *is ignorant of us. If so great Patriarchs knew not what befell their posteritie after their death; how can it be* defended, *that the dead intermeddle with the actions or affaires of the living, to helpe them onward, or so much as to take notice of them?* A little after, he concludes flat upon the Negative, *The Spirits therefore of the dead there remaine where they knowe not what befalleth to men in this life.* To what end therefore, should wee call upon them in our troubles and distresse here? Neither hath this Father any thing in his 118 *Epistle* for the *Iesuit*, or against us; for there hee speaketh of Ecclesiasticall Rites and Customes, as appeares in the very title of that *Epistle*, not of Doctrines of Faith: and yet, even in these, hee giveth a preheminence to the Scriptures. *If*, saith hee, *the authoritie of divine Scripture prescribe any Rite or Custome to be kept, there is no question to be made of such a Rite or Custome: and in like manner, if the whole Church throughout the world constantly useth such a Rite or Custome.* The *Iesuites* next allegation out of this Fathers booke *De unitate Eccles. cap.* 22. falleth short of his marke; hee saith there, that *Christ beareth witnesse to his Church, that it should be Catholike, that is, spread over the face of the Earth, and not to be confined to any certaine place*; as the Province of *Affrica*. Wee say the same, and adde, that the

*Esaias Propheta dicit, Abraham nos nescivit, et Israel non cognovit nos: si tanti patriarchæ, quid erga populum ex his procreatur, ageretur, ignoraverunt quomodo mortui vivorum rebus atq; actibus cognoscendis adjuvandisque miscentur; et paulo post ibi ergo sunt spiritus defunctorum ubi non vident quecunq; aguntur, aut eveniunt in istâ vitâ hominibus.*

*Ep.* 118. *Si quid horum sic faciendum divinæ Scripturæ præscribat authoritas, non est dubitandum quin ita facere debeamus, similiter si quid per orbem tota frequentat Ecclesia.*

bounds of it, are no more the territories of the Bishop of *Rome*, than the Provinces of *Affrica*. Wee grant, that *Whosoever refuseth to follow the practise of the Church*, to wit, the Catholike, or universall Church, *resisteth, or goeth against our Saviour, who promised by his spirit, to leade her into all truth, and so be with her to the end of the World.* Which promise may yet stand good and firme, though any particular Church erre in Faith, or manners, as did the Churches of *Asia*, planted by the Apostles themselves, and the Church of *Rome* doth at this day. Now, because that testimonie of Saint *Austine*, wherewith the *Knight* concludes almost every Section; *If wee, or an Angell from heaven, preach unto you any thing, whether it be of Christ, or of his Church, or any thing which concerneth Faith, or manners, besides that which you have received in the Lawfull and Evangelicall Scriptures, let him be accursed*; is as a beame in all Papists eyes; therefore, they use all possible meanes to take it out, but all in vaine; for the words of the Apostle, on which Saint *Paul* commenteth, are not as the Iesuit would have them: *If any man preach unto you*, Contra *against*; *but if any preach unto you*, Præter *besides*: as Saint *Chrysostome* and *Theophylact* accutely observe. *The Apostle saith not* (if *Chrysostome* rightly understand him) *if they should preach any thing contrary; but if they shall in their preaching, adde any thing, be it never so little, besides that which wee have preached unto you, let him be accursed.*

Cont. Ir. petil. l. 3. c. 6. Sup. 2007.

Gal. 1. 8.

Vol. 1. 98 & 5. 180 Rob. 395.

Ep. ad Galat. ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται παρ' ὃ εὐηγγελισάμεθα.

accurſed. And *Theophylact* is altogether as plaine as *Chryſoſtome*, in his Gloſſe upon the words, *The Apoſtle inferreth not, if any man preach contrarie to that yee have received; but if any preach beſides that which wee have preached unto you*, that is, *if they ſhall preſume to adde any thing, though never ſo little, let them be accurſed.* Neither doth Saint *Auſtine* in his tractate upon Saint *Iohn*, upon which *Bellarmine*, and after him, *Flood*, ſo much beare themſelves, any whit contradict the former interpretations of Saint *Chryſoſtome* and *Theophylact*. For his words in that place carry this ſenſe, *The Apoſtle ſaith not, if any man preach more unto you, than you have already received*, that is, *perfectly conceived and apprehended: for then hee ſhould goe againſt himſelfe, who ſaith, that hee deſired to come to the* Theſſalonians, *to ſupply that which was lacking to their Faith; to ſupply, I ſay, that which was lacking to their Faith*, not to the Goſpell which Saint *Paul* preached: hee ſaith not, let him be accurſed, who further informeth you in the Doctrine of the Scriptures, or delivereth you more out of them, than yee have yet received *within that Rule*; but hee that delivereth you any thing *beſides that Rule*. And that this is his meaning, appeareth by the words immediately following, which the *Ieſuit* cunningly ſuppreſſeth, to wit, theſe, *Qui prætergreditur regulam fidei, non accedit in viâ, ſed recedit de viâ*; *Hee that goeth beſides the Rule of Faith, doth not goe on in the way, but departeth out of the way.*

*Neq; enim inquit ſi contraria ſolum prædicaverint intulit anathema eſto, ſed ſi evangelizaverint præter id quod ipſi evangeliſavimus, hoc eſt, ſi pluſculum quidpiam adjecerent.*

*tom. 9. 175. a.*

Yea,

Yea, but the word in the Greeke translation, παρὰ, here used, is the same with that, *Rom.* 16.17. which wee in our Bibles translate, against, not *Prater*, besides. Yea, but the Jesuits in their owne Latine vulgar translation, to which they are all sworne, (as wee are not to ours) render this παρὰ, or *Præter* besides, and not *Contra* against: and that this translation is most agreeable to the Apostles meaning, appeareth by comparing this text, *Rom.* 16.17. with a parralell'd text, 2 *Thes.* 3. 6. *Withdraw your selves from every brother that walketh disorderly, and not after the Tradition which you have received of us.* There is no necessity therefore, of expounding παρὰ, in that text to the *Romans*, by *Contra* against; wee may as well (or better) expound it by *Præter*, that is, besides: yet, if in one place παρὰ might signifie *Contra*, it doth not follow that it must be so taken, *Galathians* 1. 8. for it is well knowne, that the naturall and most usuall signification of παρὰ in Greeke, is *Præter* besides, not *Contra* against; and words are to be taken in their most proper and usuall signification, unlesse some necessarie reason, drawne from the circumstances of the text, or analogie of faith inforceth us to leave it, which here it doth not. As for Saint *Austines* judgement in the point it selfe, to wit, that Scripture is the perfect rule of Faith, hee plainely delivereth it, both in his 49 tractate upon *Iohn*, and in the ninth chapter of the second booke *De doctrinâ christianâ*; and in the last chapter of his second booke,

booke *De peccatorum meritis & remiſsione*, and in his booke *De bono viduitatis*, *cap.* 11. What words can be more expreſſe and direct for the ſufficiencie of Scripture, than thoſe in his 49 tractate upon *Iohn*? *The Lord Ieſus did, and ſpake many things which are not written, as the Evangeliſt teſtifieth; but thoſe things were choſen to be written, which ſeemed to ſuffice for the ſalvation of Beleevers*: unleſſe thoſe in his ſecond booke, *De doctrina chriſtiana*, *Among thoſe things which are openly or plainly ſet downe in Scriptures, all things are found which concerne or containe Faith or manners*: or thoſe in his ſecond booke of the remiſſion of ſinnes, *I beleeve that the authoritie of divine Scriptures, would have beene moſt cleere and evident in this point, if a man could not have beene ignorant of it, without perill of his ſalvation*: or laſtly, thoſe in his booke in the commendation of Widowhood, *What ſhould I teach thee more than that which thou readeſt in the Apoſtle? for the holy Scripture ſetleth the rule of our Doctrine, leſt wee ſhould preſume to be wiſe above that wee ought.*

*Quæ ſaluti credentium ſufficere videbuntur. In iis quæ aperte poſita ſunt in Scriptura inveniuntur illa omnia quæ continent fidem, mores q; vivendi. C. ult. Credo etiam hîc divinorũ eloquiorũ clariſsima authoritas eſſet, ſi homo illud ſine diſpendeo ſalutis ignorare non poſſet. Sancta Scriptura noſtræ doctrinæ regulam fixit, ne anderemus ſapere ultra quam oportet.*

## Concerning the infallible certainty of the *Protestant* faith, and the uncertainty of the *Romish*; Spectacles, Chapter the 10. a page 346. usq; ad 380.

1. THE Knights *failing in his proofes of our novelty is a sufficient proofe of our antiquity, and his owne novelty.*

2. *The* Jesuits *may not be ashamed of the oath they take to defend the Papacy, nay, they may glory in it as an heroicall act, whereby they binde themselves to the defence of that authority whereon the weight and frame of the whole* Catholike *Church and salvation of all soules from Christ his owne time, to the very end of the world; hath, doth, and still shall depend.*

3. Catholike *Doctors whom the* Knight *chargeth with division among themselves, may indeede differ in opinion so long as a thing is undefined, for so long it is not faith, but when it is once defined, then they must be silent, and concurre all in one, because then it is matter of faith.*

4 *The* Knight *can have no certainty of his Christianity,*

*nity, becauſe that dependeth upon his Baptiſme, or the faith of his parents which he cannot know.*

*He can have no certainty of his Marriage, or the legitimation of his children, becauſe the validity of the contract dependeth upon the intention of the parties which marry, and no man can have any certaine knowledge of anothers intention, and ſo the* Knight *is in no better caſe then his adverſaries in this reſpect.* 5.

*It is cleane a different thing to diſpute of the certainty of the* Catholique *faith which we maintaine, and of every mans private and particular beliefe of his owne juſtification or ſalvation, which we deny to be ſo certaine: the one being grounded upon the authority of Gods divine truth, and revelation, the other upon humane knowledge, or rather conjecture. Howſoever though we be not certaine by certainty of divine faith, that this or that man in particular is truely baptized or ordained a Prieſt; yet we are certaine by the certainty of divine faith, that not onely there be ſuch Sacraments, but that they are alſo truly adminiſtred in the* Catholike *Church.* 6

*It might be good and profitable as* Bellarmine *noteth, to invoke the Saints, though they themſelves ſhould not heare us, as the* Knight *would prove out of* Peter Lumbard *and* Gabriel Biel, *who though they doubt of the manner, yet they doubt not of the thing it ſelfe;* Gabriel *ſaith, the Saints are invocated not as givers of the good things for which we pray, but as interceſſours to God the giver* 7

ver of all good. And Peter Lumbard saith that our prayers become knowne to the Angels in the word of God which they behold, so also doe Saints that stand before God.

8. Though it be true which Caietan saith, that it cannot be knowne infallibly that the miracles whereon the Church groundeth the Canonization of Saints be true: yet it followeth not that we are uncertaine whether the Canonized Saints be in Heaven or no, because the certainty of Canonization dependeth upon more certaine ground; to wit, the authority of the See Apostolique, and continuall assistance and direction of the Holy-ghost, the spirit of truth, to whom it belongeth not to suffer Christs Vicar, using humane diligence, and proceeding prudently in a matter of that moment, to erre; and whereas S^t. Austine saith that many were tormented with the Devill in Hell, who were worshipped by men on earth: it may be well understood of the Martyrs of the Donatists, who were Canonized by those Hæretikes to be Martyrs, whose soules were tormented in Hell: and whereas Sulpitius and Cassander speake of wicked Robbers and damned persons honoured by the name of Holy Martyrs, it followeth not that because some people in S^t. Martins time did erre in worshiping a dead theefe for a Saint, without any approbation of the Church: ergo Catholikes may erre in worshiping of Saints Canonized and Authorized by the Church.

Ep. 68. vivebant ut latrones, honorabantur ut martyres.

9. Though Gregorie, and other Catholike Divines differ about the place, manner, punishment, and durance

*rance of Purgatorie: yet, none reiecteth the beliefe of Purgatorie it selfe. And as for Saint* Austine, *alleaged by the* Knight *to the contrary, his words are to be meant of the finall and eternall place of soules. For otherwise, Saint* Austine *is so expresse for Purgatory, in the very booke and place quoted by the* Knight, *to wit, in his* Enchiridian ad Laurentium, *that* Mr. Antonie Alcock, *a zealous Disciple of* Luther, *as it seemeth, translating it into English, is faine to write certaine annimadversions upon this Chapter, wherein hee confesseth, Saint* Austines *opinion is here for Purgatorie. The Saints owne words are, Neither is it to be denied, that the soules of the dead are relieved by the pietie of their friends living, when the sacrifice of our Mediatour is offred for them, or almes given in the Church. The same Father elswhere saith, The whole time betweene the death of a man, and the generall resurrection, containeth the soules in hidden receptacles, as each is worthy, either of ease or paine.*

C. 110. *Neque negandum est defunctorum animus, &c.*

10. *The Doctrine of Catholikes, concerning worshipping of Images, is not uncertaine, it being thus onely, that Images are to be worshipped, but not as Gods. For the second Councell of* Nice, *it requireth not onely kissing of Images, and a civill kind of imbracing, but a prostration on the ground, and praying on the knees before them:* Gregorie de Valentia *taketh the word* Simulacrum, *in a good sense, and concludeth out of Saint* Peter, *that some Image-worship is lawfull, not any Idoll worship, as the* Knight *imposeth on him.*

*The*

*The Hammer.*

IN this Chapter, the *Iesuit* in the fourth, fift, sixt, seventh, twelfth, fifteene, and sixteene Paragraphs, doth nothing but *seeth againe his old Coleworts*, which were tasted before, and after cast into the dunghill. From whence, I purpose not to gather them againe, or set them before the Reader, lest his stomacke should rise at them: but I addresse my selfe to examine onely such Sophismes, Cavils and Evasions, whereby hee indeavoureth to elude or retort the *Knights* arguments, brought against him in this Section, in order as I have set them downe.

1. To the first. The consequence of the *Iesuit*, drawne from the *Knights* supposed failing in his proofes, failes many wayes, as may be proved by manifold instances. For albeit, many later Mathematitians faile in refuting *Copernicus* his giddy opinion of the earths circular motion, and the heavens standing still: yet this their failing is no sufficient proofe of *Copernicus* his new fancie: neither will it follow, that the religion of Pagans & Infidels hath sufficient ground, because *Lactantius* failes in his proofes of Christianitie, in Saint *Ieromes* judgement: and *Cyprian* also in the judgement of *Lactantius*. The defects of the Patron or Advocate, ought not to be imputed to the cause. It is a weake and silly Religion, whose whole strength consisteth in the weakenesse of

some

some of the opposers of it. The truth is, the *Knight* hath not failed in his proofes of the noveltie of the *Trent* Creed, as the judicious Reader will find: yet if there were any defect in them, it may be abundantly supplied out of *Iuels* challenge at Saint *Pauls Crosse*, *Abbots* answer to *Bishop*, intituled, The true ancient *Roman* Catholike, and Doctor *Faner* in his Booke of Antiquitie, triumphing over noveltie, and divers others.

2. To the second. That the salvation of all soules dependeth upon the Popes supremacie, which the *Iesuits* are bound by a fourth, and supernumerary vow to defend, is a bold and blasphemous assertion, derogatorie to Christ himselfe, who is *the Saviour of his body*, and only *foundation* which beareth up the waight and frame of the whole Catholike Church. When Christ said to *Peter*, *Thou art* Peter, *and upon this Rocke will I build my Church*; hee meant not, as Saint *Austine* rightly observeth, *To build himselfe upon* Peter, *but* Peter *and the whole Church upon himselfe*; *non super te edificabo me, sed super me edificabo te.* The Church was founded and established before there was any Pope or Bishop at *Rome*, and shall so continue, when *Rome shall, perchance, be burnt with fire*, and the Papacie which now totters, shall be utterly destroyed. Doth not their owne *Gerson* teach, that the Pope may be quite removed, and yet the Catholike Church still remaine? how then can the Iesuit say,

*Ephes.* 5.23. 1 *Cor.* 3.11.

*Tract. de auferibilit. Papæ.*

say, that *the waight and frame of the whole Catholike Church dependeth upon the authoritie of the Pope?*

3. To the third. The *Knight* used a dilemma, or two-forked Argument. Either the Popes sworn-Servants, and our sworne enemies, whose depositions before wee heard, against divers articles of the *Trent* Faith, concurred with other Papists in judgement, or not: if they concurred, then by the joynt confession of all, for those points, at least, they are destitute of universality, which yet they make a prime note of their Church: if others concurred not with them in judgement, then their Doctors are divided amongst themselves, and consequently, they want another speciall marke of their Church, which they make unitie in point of Faith. To avoid the *push* of this *Ramme*, the *Iesuit* starts* aside into a Scholasticall speculation, whether any thing is to be held for an article of Faith before it be defined, and resolveth the matter thus: *When a thing is once defined, to wit, by the Church, then it becomes a matter of Faith.* Hee should rather determine, because this or that is a matter of Faith, therefore the Church defineth it to be so, and not because the Church defineth it to be so, therefore it is a matter of Faith. For Faith, if it be divine, is founded upon Gods Word, not the Churches definition: if nothing be matter of Faith, before it be defined by your Church, then Transubstantiation was no article of Faith,

before

* *Quintil. Institut. orat. lib. 6. Diverticula et anfractus suffugia sunt infirmitatis, ut qui cursu parum valent flexu eludunt.*

before the Councell of *Laterane*, and *Innocentius* the third his dayes; nor the Doctrine of Concommitancie, and lawfull communicating in one kind, before the Councell of *Constance*, under *Martin* the fift; nor the Popes superioritie to Councels, before the Councell at *Laterane*, under *Leo* the tenth; nor most of Pope *Pius* the fourth his Articles, before the late Councell of *Trent*, wherein those points were first defined. Then which, what Argument can be more forcible, to convince the novelty of the Romish Faith? But whether an article of Faith is to be accounted such, because it is defined to be such by the Church; or whether it be defined to be such by the Church, because it is such in its owne nature; it will little serve the *Iesuits* turne to make up the breaches of the Roman Church. For certaine it is, that their Doctors differ amongst themselves, even in points defined by the Church. For after the bookes of the Old Testament, with all the parts (knowne by the name of *Apocrypha*) by the Councell of *Trent* were defined to be of Canonicall authoritie; *Sixtus Senensis* makes scruple of some of them. After the immaculate conception of our Lady was defined by *Sixtus* the fourth, and the feast in testimonie thereof, authorised by him; yet, the *Dominicans* generally hold, that shee was conceived in sinne. After Justification by inherent righteousnesse, was defined in the Councell of *Trent*, *Albertus Pighius* and others, cited by *Vegas*,

*Sixtus Senens. bib. Sanct. l. 1.*

*De Caus. instit. l. 7. c. 21.*

*Regas* held the contrary. And though the Councell of *Trent* stigmatize the doctrine touching assurance of salvation, yet *Ambrosius Catharinus*, a learned *Papist*, set forth a learned treatise *de certitudine salutis*. Lastly, though Pope *Leo* the tenth, in the Councell of *Laterun*, defineth the Pope to be above a generall Councell, yet the *Sorbonists* at this day maintaine, that a generall Councell is above the Pope. Therefore as S^r *Thomas Moore* said pleasantly of a poore Physitian that he was more then *medicus*, to wit, by one letter, meaning that he was *mendicus*: *vna tibi plus est litera quam medico*; so it may truely be said of the unity *Papists* brag so much of, that it is more then *Vnity* by a letter, to wit, *Vanity*.

*Mor. in Epigr.*

4 To the fourth. If the *Knight* or any Protestant suspended the efficacy of their Baptisme upon the faith of their Parents, or (as all Papists doe) upon the incention of the Priest, the *Iesuit* might with some colour object to us the uncertainty of our Christendome: but let him know if he doth not, that we maintaine generally that the effect of Baptisme dependeth not upon the faith of the Parents and God-fathers, nor yet upon the intention of the Priest, knowne to God onely and himselfe; but upon his outward action and his words knowne to all the Congregation. We say that the observation of Christs institution in baptizing the partie in the *name of the Father, of the Sonne, and of the Holy-ghost*, and not the Priests hidden intention makes Baptisme

effectuall

effectuall to all that belong to the covenant.

To the fift. The *Iesuit* most absurdly inferreth absurdities upon his owne Tenet, supposing it to be ours, whereas we disclaime it, affirming that although the Church useth in marriage, all meanes possible by questions and answers, by joyning hands, by plighting their troth in most significant tearmes, and confirming their mutuall promises by giving and receiving a ring, and denouncing Gods judgments against them in most fearfull manner, if they know any thing one by the other, why they should not be ioyned in marriage, yet because the heart is knowne to God alone, the validity of marriage with us dependeth upon the outward profession, and sacred action done before sufficient and undoubted witnesse and not the secret intentions of the partie. What the *Iesuit* addeth by way of jeare, that *a small deale of orders serves our turnes, for he seeth not any thing done by vertue of our ordination which any man or woman may not doe without it.* I hold it not worthy any other answer then that, sith he professeth *his eye sight to be so dimme*, he would make use of the *Spectacles he made for the Knight*, by helpe of them if he be not starke blinde, he may see, that by vertue of our ordination, men in holy orders preach the Gospell, administer the Sacraments, remit and retaine sinnes: which if he thinke any man or woman may doe without ordination, like the foole in the Poet, he is gone from one extreame to the other, and of a *Papist* become 5.

*Dum vitant stulti vitia in contraria currunt.*

become an *Anabaptist*. With us none may execute the Priests office, but he *that is called thereunto, as was Aaron*. If the *Iesuit* meane that any man or woman may doe the outward acts of Priesthood *de facto*, though not *de Iure*: may they not doe the like also sometimes among them? doth not their *Legend* tell us that some Boyes getting by heart and pronouncing the words of Consecration, *hoc est Corpus meum*, turned all the Bakers bread in the street into flesh? Do not Lady *Abbesses* and *Nuns* chaunt *Mattins* together in Romish Chappels? Do not Midwives christen children in their Church? With what face then can he charge us with those disorders whereof all the world seeth we are free, but he and his Church most guilty?

6 To the sixt. If we can have but a conjecturall and wavering knowledge of our salvation, what comfort can a true Christian have in life or death? *If his hope be onely in this life*, the Apostle affirmeth expressely, *that he is of all men most miserable*; and certainely he is but little better if all his hope in the life to come be no better then a guesse, or slender conjecture. Iustly therefore did *Martin Luther* tearme the Romish doctrine concerning uncertainty of salvation, *non doctrinam fidei sed diffidentiæ*, no doctrine of faith but of diffidence and distrust, which if this *Iesuit* stiffely maintaines, I would faine know of him how he interpreteth that Article of the Creed, *I beleeve the remission of sinnes*. Is the meaning onely this, that there is a remission of

1 Cor. 15. 19.

some

some sins in the Church: if so, then the Devill beleeves as much concerning this Article as he; but it as he beleeveth in the Article of the Resurrection, the Resurrection of his owne flesh, so in the Article of remission of sinnes, the remission of his owne sinnes; then his owne justification, and particular beliefe of his owne salvation is a part of his *Catholike* faith; and if that be but conjecturall, then there is no certainty in the *Catholike* Faith. It is true, that it is a different thing to dispute of the certainety of the Catholike faith in generall, and of every mans private and particular beliefe of his owne justification, and salvation: yet there is such a dependance betweene them, that if the former be uncertaine the latter cannot be certaine. Yea but (saith the *Iesuit*) we are certaine, by the certainty of divine faith, not onely that there be seven Sacraments, but that they are also truely administred in the Church, so as there can be no danger of the failing of either, to the notable preiudice of faith and the salvation of soules. I reply first, that for five of the seven as was discussed at large, Section the fourth, the *Iesuit* is so farre from any certainty that indeede he can bring no probability that there be any such Sacraments in the *Catholike* Church; and for the other two which we acknowledge to be Sacraments properly so called, he cannot be certaine that they are ever effectually administred in his Church according to their owne Tenents, who suspend the efficacy of them

upon the Priests intention. Nay farther, he cannot be certaine that they have any Church at all amongst them, for there can be no Church (as they teach) without a visible succession of lawfull Pastours, whereof hee cannot be certaine, sith no man knoweth whether the Bishops, who ordained their Priests, or the Archbishop, who ordained their Bishops, or the Pope, who consecrated their Archbishops, intended that which your Church intendeth; and if there failed an intention in any of all these, or in him who baptized or ordained their first Pope, (since the Bishops of *Rome* began to be Popes) hee hath no certainty according to his owne grounds, of any Priesthood or Christianitie in his Church.

7 To the seventh. I never heard before, that it could be good, or any way profitable, *surdo fabulam narrare*, to tell a *Tale in the eare of a deafe man*. Where doe the Scriptures, or ancient Fathers give any approbation to such sensleſſe devotion? can a man call upon him with faith, or any hope of obtaining his suit, whom hee conceiveth to be out of his hearing? Yea, but *Gabriel Biel* speaketh not doubtfully, but certainly, of Invocation, though hee seeme to doubt of the manner how Saints in heaven know our necessities on earth. *Biel* indeed *lisps eth somewhat that way*, but hee speaketh not plaine; hee saith, *Invocantur sancti*, not *sancti sunt invocandi*; hee speaketh confidently and certainly of the practise of the Romane Church, but not of the truth

of

of this point of the *Romish* Faith, that Saints ought to be called upon: for that hee taught, that *It may seeme probable that God revealeth to Saints, all those suits which men present unto them*: consequently holdeth, that it may seeme also probable, that the living may pray unto them. But what is this his *probabile*, or *Peter Lumbards* not *incredibile*, to build an Article of Faith upon? Yea, but *Peter Lumbard*, though hee make some doubt, whether the Saints heare our Prayers as they proceed from us, (they being in Heaven, and wee in Earth, they being but in one place, and those that call upon them in a million of places, distant farre one from the other) yet, *Hee maketh no doubt of their knowing and seeing our Prayers in the Word of God, as the Angels doe.* I answer, that this imaginarie Glasse of the Schoolemen, wherein they conceive, that the Saints and Angels see all things by the contemplation of God, in whom are all things, hath beene long agoe battered in pieces. For if, because they see God, they must needs see all things that are in him, and know all that hee knoweth; it would hereupon insue, that the Saints knowledge should be infinite, as Gods is: that they should know the day and houre when Christ shall come to judgement, contrary to the expresse words of our Saviour, *Marke* 13. 32. that they should know the secrets of all hearts, which the Scripture ascribeth as a singular prerogative to God. To avoid these Rockes, if our Adversaries will confine the know-

*In Can. Missæ Dist.* 31. *videri probabile.*

*Sicut enim Angelis, ita etiam sanctis qui Deo assistant, petitiones nostræ innotescunt in verbo Deo quod contemplantur.*

knowledge of the Saints or Angels, to such things onely, as God shall be pleased to reveale unto them, they beg then the point in question, which they ought to prove: *viz.* That God will reveale to every Saint, what every man on earth prayeth to him for.

8. To the eighth. First the *Iesuit* in this answer flatly contradicteth *Cajetan*, whom hee undertaketh to defend: for, if the Church groundeth not the canonization of Saints upon the report of miracles voyced on them: *Cajetans* Argument in that place is weak, and of no force. Secondly, for the authoritie of the See Apostolike, and the infallibility of the Popes judgement, they are as uncertaine, or more then that such persons canonized by the Pope are Saints. Saint *Cyprian* in his time, severely censured those who *arrogated to themselves that which the Father hath given to the Sonne onely; to wit, in the floore of the Church, to take the fanne in his hand, and sever the Wheat from the Chaffe.* If God onely *knoweth the hearts of all the children of men*, either the Pope must be God, as the Canonists blasphemously called him, or hee cannot infallibly know who are true Saints, and sincerely beleeve, and love God. As for Saint *Austines* complaint (that many were worshipped by men on earth that are tormented by the devill in hell) they are indefinitely spoken, and not restrained to *Donatists*, or any other Heretikes: yet, were it so, wee may see in those *Donatists* a perfect picture of

*L. 3. ep. 3. nec quisquam sibi quod soli filio tribuit pater vindicare se putet, ut ad areum purgandam, &c.*
*1 Kings 8.39.*

Papists,

Papists. For what *Donatus* did in *Affrica*, that doth the Pope in *Europe*; hee canonizeth those of his faction for Saints. And as the *Donatists* gave the honour of Martyrs to those, who justly suffered death for Robberies and Murders, so doe the Papists crowne the heads of Murderers and Traitours with the garland of Martyrdome; witnesse *Becket*, *Campian*, *Oldcorne*, and *Garnet*; whereof the first standeth in the Kalender of Romish Saints, the later in the Register of Jesuiticall Martyrs. Neither can the *Iesuit* so easily fillip off the testimonie of *Cassander*, as if hee taxed the ignorant for making a Saint of a Thiefe, and no way touched upon the Pope or your Church; for hee layeth not the blame upon the people, as the *Iesuit* here doth, but saith simply, that Saint *Martin* found a place honoured in the name of a holy Martyr, to be the sepulcher of a wicked Robber. Secondly, 'tis well knowne that the people cry not up at first a Saint, or Martyr after his death, but the Priests, who voyce miracles upon them, and keepe their Shrines and Reliques, and by shewing them to the people, make no lesse gaine, than *Demetrius* and his fellow Crafts-men did of their silver Shrines of *Diana*.

*Cassan. consult. art. 2.*

To the ninth. As hee that plucks the stickes out of the Chimney one by one, at last puts out the fire: so the *Knight* by loosening, or quite removing the fuell of Purgatorie fire, consequently extinguisheth it. If all the parts and cir-

9.

cumstances of the Doctrine of Popish Purgatory are doubtfull and uncertaine, the whole certainly can be no Article of Faith: but the Antecedent the *Knight* proves out of *Bellarmine*, *Dominicus a Soto*, *Fisher* Bishop of *Rochester*, *Gregorie* the great, and venerable *Bede*, let the *Iesuit* therefore looke to the Consequent. The Church of *Rome* commandeth every one upon paine of hell-fire, to beleeve a temporarie purging fire after this life. First, upon what ground, Scripture, or unanimous consent of Fathers, or Tradition of the Catholike Church? no such thing. But upon apparitions of dead men, and testimonie of Spirits, whether good Spirits or evill they cannot tell. Next, wee demand what soules, and how long doe they continue there? To this they must answer likewise *Ignoramus*. *Soto* thinketh that none continueth in this purgation ten yeares. If this be true, saith *Bellarmine*, *No soule needs to stay in purging one houre*. Thirdly, the soules that are supposed to be there, till their sinnes are purged, wherewith are they purged? With fire onely; so saith Sir *Thomas Moore*, and proves it out of *Zacharie* 9. 11. *Thou hast delivered the prisoners out of the place where there is no water*: or with water and fire: so saith *Gregorie* in his Dialogues, *lib.* 4. *Some are purged by fire, and some by bathes*: and *Fisher* Bishop of *Rochester*, proves it out of those words of the *Psalmist*, *Wee have passed thorow fire and water*. Fourthly, admit they are purged by fire, whether is this

fire

fire materiall or metaphoricall? *Ignoramus, We know not*, saith *Bellarmine*, *lib. 2. de Purg. cap. 6.* Lastly, is there any mittigation of this paine in Purgatorie, or no? They cannot tell this neither. For venerable *Bede*, *hist. Angl. lib. 5.* tells us of the apparition of a Ghost, reporting that *There was an infernall place where soules suffered no paine, where they had a brooke running through it. Neither is it improbable*, saith *Bellarmine*, l. 2. de Purg. cap. 7. *that there should be such an honourable prison, which is a most milde and temperate Purgatorie.* Yea, but saith the *Iesuit*, Saint *Austin is a firme man for Purgatorie, and hee will prove it out of that booke of* Enchiridion, *and place quoted by the* Knight. Resolutely spoken, but so falsly, that in this very booke, *chapter 69*, Saint *Austine* speaking of a purging fire, and commenting upon the words of Saint *Paul*, *He shall be saved as it were by fire*; addeth immediately, *It is not unlikely that some such thing may be after this life: but whether it be so or no, it may be argued; and whether it can be found, or not found, that some Beleevers are saved by a purging fire; yet it is certaine, that none of them shall be saved, of whom the Apostle saith, they shall not inherit the Kingdome of God.* And in the same booke, *chapter 109.* he resolves, that *All soules from the day of their death to their resurrection, abide in expectation what shall become of them, and are reserved in secret receptacles accordingly as they deserve, either torment or ease.* These hidden Cells or Receptacles wheresoever they

*Encharid. ad Laurent. c. 69. Tale aliquid etiam post hanc vitam fieri incredibile non est, et utrum ita sit quæri potest et ut inveniri, aut latere possit, nonnullos fideles per ignem quendam purgatorium salvari non tamen tales de quibus dictū est regnum Dei non possidebant.*

*C. 109. Tempus quod inter hominis mortem & ultimam resurrectionem interpositam est animus abditis receptaculis continet, sicut unaqueq; digna est vel requie vel arumnâ.*

they are scituated in S^t. *Austins* judgment, certaine it is, they are not in the Popish Purgatory; for S^t. *Austine* placeth in these secret Mansions all soules indifferently, good or bad, whereas the Popish Purgatory is restrained only to those of a middle condition, being neither exceeding good nor exceeding bad. Againe, in S^t. *Austines* hidden repositories, some soules have ease, and some paine, as each deserveth: but in the Romish Purgatory, all soules *are in little-ease*, being tormented in a flame little differing from Hell fire, or rather nothing at all, save onely in time, the paines are as grievous but not so durable. Else where S^t. *Austine* is most direct against Purgatory, and wholly for us, as namely, *de pecc. meritis & remissione, l. 1. c. 28. There is no middle or third place*, saith he, *but he must needs be with the Devill who is not with Christ.* And *Hypog. l. 5. The first place the faith of* Catholikes *by divine authority beleeveth to be the Kingdome of Heaven, the second to be Hell, tertium locum penitùs ignoramus, the third place, we are altogether ignorant of*; *and in his booke de vanit. seculi cap. 1. Know that when the soule is seperated from the body*, statim, *presently, it is either placed in Paradise for his good worke, or cast headlong into the bottome of hell for his sinnes.* Neither can the *Iesuit* evade by saying that there are two onely places where the soules remaine finally and eternally, to wit, Heaven and Hell, but yet that there is a third place where the bodies fry in purging for

a time; for S^t. *Austine* speakes of all soules in generall both good and bad, and saith that *statim, that is, presently upon death, they are receaved into Heaven, or throwne into Hell*; and therefore stay no time in a Third place. What then say we to the passage in which the *Iesuit* so triumpheth: *Enchirid. ad Laurenc. c.* 110. *Neither is it to be denied, that the soules of the dead are relieved by the piety of their friends living, when the Sacrifice of our Mediatour is offered for them, and Almes given in the Church.* We answer, that where S^t. *Austine* is not constant to himselfe, we are not bound to stand to his authority, and therefore we appeale from Saint *Austine* missing his way in this place, to the same *Austine*, hitting his way elsewhere, namely, *l.* 2. *Quest. Evan. c.* 38. *There can be no helpe of mercy afforded by just men to the soules of the deceased, although the righteous would never so faine have it so, because the sentence of God is immutable*: and *Ep.* 80. *ad Hesich. such as a man is when he dieth, for such he is judged of God, neither can the sentence of God be changed corrected, or diminished.* As for M^r. *Anthony Alcots* confession, that Saint *Austines* opinion was for purgatorie, it maketh not for the *Iesuit*, but against him; for he saith, *it was his opinion, not his resolved judgment, and his opinion at one place and at one time, which after he retracted and resolved the cleane contrary*, as M^r. *Alcots* there in part sheweth, and *Daneus* most fully in his Comment upon S^t. *Austine* his *Enchiridian ad Laurentium.*

*Nullum auxilium misericordiæ potest preberi a justis defunctorum animabus etiamsi justi præbere velint, quia est immutabilis divina sententia*

*Qualis quisque moritur talis a Deo judicatur, nec potest mutari, corrigi, vel minui divina sententia.*

To

10. To the tenth. If all Papists did agree in this, that all Images were to be worshipped, but not as Gods; yet are they at odds in other Quillets concerning Images; namely, whether they are to be worshipped in themselves, and for themselves, or onely *ratione prototypi*, in regard of that they represent: whether properly, or improperly: whether with kissing and imbracing, and other civill complements, as *Tharasius* the Patriarke of *Constantinople* teacheth, or with prostration, or corporall submission before Images, as the *Iesuit* indeavoureth to prove out of the Acts of the second Councell of *Nice*. Neither is it certaine, and resolved among all Papists, that Images are to be worshipped, but not as Gods. For some of them deny, that they are at all to be worshipped, others over-lavish on the contrary, and teach, that they are to be worshipped as God. For though *Bellarmine* himselfe approve not the opinion of those Roman Catholikes, who teach that *Latria*, or divine honour is due to Images, unlesse it be improperly, and by accident; yet hee confesseth that *Alexander de Hales*, *Aquinas*, *Cajetanus*, *Bonaventure*, *Marsilius*, *Almaine*, *Carthusian*, *Capreolus*, and *Henricus* teach, that *The Images of God are to be worshipped with the same worship wherewith God himselfe is worshipped*; and what is this lesse, than to worship Images as God? As for the Canons and curses of the Councell of *Nice*, they are but *Brutа fulmina*, and if the *Iesuit* be not as senseless as the

*De Imag. sanct. l. 2. c. 22.*

Images which hee worshippeth, hee must needs confesse as much. For to speake nothing of the ridiculous arguments used in that Councell, such as these are; *God made Man after his owne Image, therefore we may make or worship Images*: and the *Angels are to be painted*, quia corporei sunt, *because they are bodily substances*. What is there spoken in the 115 *Psalme*, the 4, 5, 6, 7, and 8 verses, against Idols, which may not be applied to your Popish Images? It is said of them, *They are the workes of mens hands*; are yours the worke of Angels, or Devils? It is said of them, *They have mouthes and speake not, eyes and see not, eares and heare not, noses and smell not, hands and handle not, feet and walke not*: doe any of your venerable Images made of silver and gold (or rather, of which you make so much silver and gold of) speake, see, heare, smell, handle or walke? I conclude therefore in the words of the *Psalmist*, *They that make these Images are like unto them, and so are all they that defend the worship of them.* For *Gregorie de Valentia*, the *Iesuit* telleth but a sorry tale; for first, hee disparageth his learning in the Greeke, saying, that alleaging a Text out of Saint *Peter*, who wrote in Greeke, hee followed the Latine translation, never looking to the originall: which argueth in him, either grosse ignorance in the Greeke, or grosse negligence. After hee hath thus disgraced their noble Champion, hee leaveth him in the open field, saying, *pag.* 377. *Neither doe I allow* Valentia

tia *his use of the word* Simulacrum, *nor his explication of Saint* Peters *text, neither this his argument drawne from thence.* The truth is, *Gregorie de Valentia* is unexcusable; for howsoever hee distinguisheth of Image and Idoll-worship, and intendeth to prove no more out of Saint *Peter*, then that some Image-worship is lawfull: yet, if his collection were good out of Saint *Peter*, it would prove some Idoll-worship to be lawfull. For Saint *Peters* word is, Ἀθεμίτους εἰδωλολατρείας, *unlawfull Idolatries*; and if because Saint *Peter* brandeth Idolatrie with the epithet of *Unlawfull*, he will infer that therefore some *Idolatrie is lawfull*: by the same reason he might conclude, that some Adulterie or Theft were good and profitable, because the Apostle, *Ephes.* 5. 11. biddeth us to *have no fellowship with the unfruitfull workes of darknesse.* For the distinction of an Image and an Idoll, I have spoken at large heretofore; here onely I observe, that the *Iesuit* (in saying that *Idolum, according to the prime signification of the word, might be taken more indifferently, because it signifieth the seeming shape or beauty of a thing or person*) contradicteth himselfe, and the whole current of his owne Doctours, and strengtheneth our Arguments against them, drawne from the prohibition of making or worshiping Idols, that is, the *shape or beauty of any thing or person.* The shape or beauty of any thing or person, according to the prime signification and etymologie of the word is an Idoll: but all Popish

*De Idolatr. l. 2. Quid attinebat ita determinatè cultus simulacrorum illicitos notare, si omnino nullos simulacrorum cultus licitos esse censuisset.*

*Flood, pag. 337.*

Images

Images are the ſhapes of ſome thing or perſon, they are all therefore Idolls, and the worſhipers of them Idolaters, according to the primitive ſignification of the word. The truth is, every Idoll is an Image, and every Image an Idoll, according to the firſt ſignification of the word: but according to the preſent uſe, an Idoll for the moſt part is taken in the worſt ſenſe, and ſignifieth ſuch an Image onely as is idolized, that is made for religious worſhip, or rather irreligious, as all Popiſh Images are: and becauſe they are ſo, the places of Scripture which we bring againſt the worſhip of Idolls, as this of Saint *Peter*, are ſtrong and in force againſt them and their Worſhippers. And this may ſerve for anſwer of the fourteenth Paragraph of this tenth Chapter. In the 15. and 16. following, *he doth but champe ſomewhat of that which before he chewed*, and therefore I conclude this Chapter with his owne words a little altered: *we finde not [illegible] in matter of faith uncertaine in the Proteſtant Church, nothing certaine on the Ieſuits ſide but onely this, that he is alwayes and every where himſelfe*, that is *a Proteus*: whoſe motto may be that of the Heathens Goddeſſe, Fortune: *conſtans in levitate ſuâ*, conſtant to his inconſtancy, and true to his falſe dealing.

Con-

## Concerning the greater safety and comfort in the Protestant faith then in the Romish, Spectacles, Chap. 11. a page. 381. usq; ad 404.

1. THE Knight *though he talke so much of proving the safety, and comfort of the Protestant faith out of* Catholike Roman *Authors, yet he cannot name that man that saith any such thing: for suppose he finde one or two Authors that say something different from the common opinion, doth he presently say, the Protestant faith is safe?*

2. [redacted] *points of Protestant religion, which of themselves perhaps might seeme indifferent, their disobedience and spirit of contradiction makes damnable.*

3. *The Protestant religion is not safer then the Roman, in regard of the all-sufficiency of Scripture, on which the Protestants relie, for the* Catholikes *relie upon the same ground of safety, acknowledging and reverencing the authority of Scripture, as much, nay much more then Protestants.*

4 *It is not safer to adore Christ (as Protestants doe) sitting at the right hand of his Father in Heaven, then*

then to adore the Sacrament: for Christ is as surely in the Sacrament as in heaven, the same Catholique faith teaching both verities; and to make you study a little, saith hee, I may say in some sort, more sure; for a man that would be contentious, may deny Christ to sit at the right hand of his Father, because his Father hath neither right hand, nor left.

5. There is no more safety in the Protestant doctrine of Iustification, than the Romane. For Catholikes trust wholy in God, attributing no more to their owne good workes, than that they cooperate to Iustification, meriting grace and glorie: and on the contrarie, Protestants teach vaine confidence in most of these points, as that a man must assure himselfe that his sinnes are forgiven, that hee must assure himselfe of his salvation, and that he cannot fall from grace, and the like: which ground supposed, how can hee worke out his salvation with feare and trembling?

6 Though some Catholikes say, that there is more perfection of the Sacrament, which consisteth in the representation in both kinds, than in one; yet there is the same safety and fruit in one, and in both kinds.

7 Though the sacrifice of the Masse is more profitable, when the people communicate with the Priest, as the Knight proveth out of the Councell of Trent, Harding and Bellarmine: yet hee proveth not, that there is any danger in private Masses, or that it is unlawfull for the Priest to say Masse without hee have some to communicate with him, which is the Controversie between Catholikes and Protestants.

8. Æneas Sylvius, Cassander, *and* Panormitan *are of opinion indeed, that Priests should have libertie to marry: yet they would not have them marry against the law standing in force, but they would have the law taken away: which is a farre different Doctrine from that of Protestants. Howsoever, it is safer to follow the judgement of all other Doctours of the Catholike Church, all other Fathers and Councels teaching the contrarie; of all which, there is abundant proofe in* Bellarmine, *and which was never contradicted by any, but knowne wicked men.*

9. *Though publike Prayers in Latine may not be so profitable to the people, yet they are lawfull and safe, and the fruit of refection of the understanding by Prayer in a knowne tongue, whereof* Aquinas *speaketh, will not countervaile the tenth part of the inconvenience which may happen by having publike Prayers in a knowne tongue. The inconveniences are vanitie, curiositie, contempt of Superiours, disputes, schismes, prophanation, and divulgation of secret Mysteries: besides, the very ignorance of the Latine tongue, and consequently, of all learning which would follow thereof onely in Clergie men, is ten hundred times more harme, than that fruit in the Laitie is good.* Cajetan *was greatly mistaken, when hee expoundeth the fourteenth chapter of the first Epistle of Saint* Paul *to the* Corynthians, *of publike Prayers in the Church: and hee is also mistaken in the very end of Prayer, which is not edification, or instruction of the people, but the honour of*

God.

*God immediately.* Gabriel Biel *speaketh not of Prayer in a knowne tongue, nor of publike Prayers, but onely of mentall Prayer, and vocall; and giveth those seven reasons which the* Knight *alleageth, to shew, that besides mentall Prayer, it is convenient to use vocall.*

*There is no danger in worshipping Images, or praying to Saints: and* Erasmus, Cassander, *and* Chemnitius, *who teach the contrary, are of none authoritie.* 10.

*Neither* Bernard, *nor* Waldensis, *nor* Bellarmine, *contradict the Doctrine of the Romish Church in the point of Merit. For Catholikes acknowledge with* Bernard, *that there is no safe rest or securitie for a weake soule, but in the wounds of our Saviour; which doth not hinder but a man may say, God rewardeth the good workes of his servants, out of his justice and fidelitie, which out of his mercie he gave them grace to doe: and though* Waldensis *and some other Divines, approve not of the word of Merit, especially* De condigno; *yet in the thing it selfe, they all agree, to wit, that eternall life is given to men, as the reward of their good workes; which is all that others meane by condigne Merit. The Doctrine of* Bellarmine, *to wit, that it is most safe to trust wholly in the Merits of Christ, is as well the Catholike Doctrine, as the Protestants: who condemne not Protestants for not trusting in their workes, or trusting wholly in Christ; if so be they deny not the necessitie and efficacie of good workes, for purchasing grace and glorie.* 11

## *The Hammer.*

AS *Asia Minor* is called by some *Geographers* *Asia Asiæ*, and the field of *Agrigentum*, *Sicilia Siciliæ*, and *Attica*, *Græcia Græciæ*, and the Ball or Apple in the eye, the eye of the eye: so this Chapter of the *Knight* may be not unfitly termed *via viæ*, *the safest path in his safe way*, other Chapters tend to the proofe of his title *Via Tuta*: but this is full upon it. For here he proves by many remarkable instances, that *our rocke is much more sure then theirs, our very adversaries being judges*; his instances are prayers in a knowne tongue, communicating in both kindes, partaking of the Sacrament with the Priest, immediate addresse to God by Christ, adoring the Creator onely, resolution of our faith upon Gods word, relying wholly upon his Grace and mercy, and renouncing mans merit. And whose understanding apprehendeth not, that it is safest to pray to God with understanding; whose spirituall senses tell him not that it is more comfortable and profitable to communicate with a Priest then to looke on, and to receive the Sacrament in both kindes, then in one onely; whose reason perswadeth him not that it is safer to worship God in spirit, then by an Image; to adore Christ in Heaven, then in a peece of bread; to expect ayde from God, then Saints; to trust in Gods word, then in mans; in his Grace, then our will;

and

and in Christs merits, then our owne: yet as restie jades stumble in faire way: so the *Iesuit* in this faireſt rode of the safe way stumbleth often, and tumbleth also, as the Reader may observe in the severall annotations at his particular slips, or rather downefalls in this Chapter.

To the first. The *Knight* doth not conclude out of any one particular, but maketh an induction out of many particulars in this manner. The Protestant faith by the best learned among Papists in the point of Communion in both kindes, of Prayer in a knowne tongue, justification by Faith alone, *et sic de ceteris*, is safer then the Roman: *ergo*, simply and generally it is safer. Though *Siburas* his Son could breake every Arrow by it selfe, which his Father gave him, yet he could not in like manner the bundle or sheafe of Arrowes which he put in his hand, and bid him assay to breake them if he could, *--nam vis unita fortior. Et quæ non prosunt singula multa juvant*; but the *Iesuit* hath not beene able to breake any one of the *single Arrowes shot* by the *Knight* in the former Sections, how then will he be able to *breake the sheafe* in this? 1.

To the second. By the uncharitable censure of the *Iesuit*, he sheweth of what spirit he is. The searcher of all hearts knoweth that we contradict Romish doctrines, not out of disobedience to man, but out of obedience to him who commandeth us to *contend for the true faith*: and to *reprove and convince all gainesayers*. What Papists 2.

papists intentions are, we take not upon us to judge: their doctrines we *put to the test of Gods word*, and finde them *false and adulterine*, and all be it some points of their beliefe, considered in themselves, might seeme indifferent; yet as they hold them they are not, because they are not of faith, and *what soever is not of faith is sinne*. Now no point of the Romish Creed as they hold it, is of that faith the Apostle speaketh of, that is, divine faith; because they ground and finally resolve all their articles not upon Gods word, but upon the authority of the Pope, or Church of *Rome*, which is but the authority of man; whereas on the contrary as Doctor *Crakenthorpe* demonstrateth, *If any Protestant build hay or stubble upon the true foundation, he may be saved; because he holdeth the true foundation, which is, that every doctrine of faith ought to be built upon Scripture.* If the *Iesuit* wonder at this conclusion, let him weigh the Authors reasons, and he will be forced to confesse, that the errors, if there be any in Protestants, in regard they sticke close to the true foundation, and implicitly deny them; cannot in them be damnable, whereas the very true doctrines of faith in Papists, because they hold them upon a wrong ground and foundation, very much derogatory to God and his truth, are not so safe.

Rom. 14. 23.

*Resp ad Archiepis. Spalaten. c. 47. Firmitas fundamenti et firma licet implicita in aureo hoc fundamento veritatis adhæsio valebit, ut in Cypriano sic in nobis ad salutem: fœnum & stipula imbecilitas & caries in tecto & contignatione, & explicita erroris opinio non valebit, nec in Cyprian̄o, nec in nobis ad pernitiem.*

3.

To the third. With what face can the *Iesuit* avow this? considering that *Prierias* before alleaged, and other writers approved by the Church of *Rome*, mainetaine this blasphemous



assertion,

assertion, that the *authority of the Church is greater then the authority of Scripture*, and all Papists of note at this day, hold that the *Scripture is but an imperfect and partiall rule of faith*; all Protestants on the contrary teach, *that it is an entire and perfect rule of faith*; *Papists* believe the Scripture for the Churches sake, *Protestants* the Church for the Scripture sake; *Papists* resolve all points of faith generally into the Popes infallibility, or Churches authority, *Protestants* into the written word of God, which as *Bellarmine* himselfe confesseth, *containeth all things necessary for all men to beleeve, and is a most certaine and safe rule of beleeveing.* Yea but saith the *Iesuit* out of *Vincentius Lerinensis*, *he that will avoid the deceits and snares of* Hæretikes, *and remaine sound in the faith, must strengthen his faith two wayes, to wit, by the authority of the divine law, and the tradition of the* Catholike *Church.* This advise of *Vincentius* is sound, and good if it be rightly understood, and not in the *Iesuits* sense. *Vincentius* there by tradition of the *Catholike* Church understandeth not unwritten verities, but the *Catholike* expositions of holy Scriptures, extant in the writings of the Doctors of the Church in all ages, and we grant that this *Catholike* exposition of the Doctors where it can be had, is of great force to confirme faith, and confound *Heretikes.* For the stopping of whose mouth that Father saith, and we deny it not, *that there is great neede to add to the Scripture the Churches sense or interpretation*, albeit as he there

*De verbo Dei non script. l. 4. c. 11.*

*De verbo Dei l. 1. c. 2.*

*Vt Scripturæ ecclesiastice intelligentiæ jungatur authoritas.*

there addeth, which cutteth the throat of the *Iesuits* cause, *The Canon of Scripture is perfect, and sufficient of it selfe for all things*: nay rather, as hee correcteth himselfe, *Over and above sufficient*; *cum sit perfectus Scripturæ canon sibiq; ad omnia satis superq; sufficiat.*

4

To the fourth. Here the *Iesuit* would make his Reader study a little, *and his Adversarie to muse*; but it is indeed, whether hee be in his right wits, or no. For first, as *Seneca* well resolveth, one thing cannot be said truer than another; one truth in Divinitie may be more evident to us than another, but in it selfe it cannot be truer or surer. Secondly, admitting there could be degrees of certainty, at least *quoad nos*, there can be yet no comparison, in regard of such certaintie betweene an Article of the Creed assented unto by all Christians, and a controverted conclusion, maintained onely by a late faction in the Westerne Church. But the *sitting of Christ at the right hand of his Father*, is an Article of the Creed, set downe in expresse words in holy Scripture, consented unto by all Christians in the world; whereas the carnall presence of Christ in the Sacrament by Transubstantiation, is no Article extant in any Creed, save onely that of Pope *Pius*, his coyning, in the yeare of our Lord, 1564. It is neither in words set downe in Scripture, as the other Articles are; neither can it be necessarily inforced or deduced by consequence, as foure great Cardinals of the Roman

*Vero nihil verius, certo nihil certius.*

*Mark 16. 19. Luke 24.*

Church

Church confesse, *Cameracensis*, *Cajetan*, *Roffensis*, and *Bellarmine*. Neither was this Doctrine of the Romane Church ever assented unto by the Greeke Church, nor by the Latine anciently, or generally, as I shewed before. Thirdly, the *Iesuit* contradicteth himselfe within eight lines: for having said in the eighteenth line, that *Christ his corporall presence in the Sacrament was more sure, than his presence in heaven at the right hand of his Father*; about seven lines after, forgetting himselfe, hee saith, that *Wee shall find as much to doe* (marke as much, not more) *in expounding that Article of the Creed, as they doe in expounding the words, This is my Body*. Wherein it is well hee confesseth, that Papists make much to doe in expounding the words, *This is my Body*, which is most true; for by the demonstrative *Hoc*, they understand they know not what. Neither this Body, nor this Bread, but an *Individuum vagum*, something contained under the accidents of Bread, which when the Priests saith *Hoc*, it is Bread; but when hee hath *muttered out an Vm*, it is Christs Body. Likewise by the *Copula est* (*is*) they understand they know not what; either shall be, as soone as the words are spoken, or is converted unto, or is by Transubstantiation. Lastly, by Body, they understand such a body as indeed is no body, without the extension of place, without distinction of Organs, without facultie of sense, or motion; and will hee make this figment so incredible, so impossible, as sure, nay more

Pag. 384.

more sure than the Article of Christs ascension into heaven, and his sitting at the right hand of his Father there? Yea, but the *Iesuit* demandeth, *Wherein are you more safe than wee? if hee be not there, wee are in danger of adoring him where hee is not; if hee be there, then are you*, saith hee, *in danger, by not adoring him where hee is.* I answer, wee are every way safe, and they both wayes in danger: wee are safe, because if hee be there, wee who worship him there in spirit and truth, not under any corporall shape, are in no danger at all; because wee worship him at his Table, as hee requireth: if hee bee not there, wee can be in no danger, for not worshipping him there where hee is not. They are in danger both wayes, of Will-worship if he be there; of Idolatrie, if hee be not there. Of Will-worship, I say, if hee be under the accidents of Bread and Wine, because they are no where commanded to worship him under such formes: if hee bee not there, then are they apparantly guiltie of grosser Idolatrie, by exhibiting *Cultum latriæ*, divine worship to a piece of Bread.

5. To the fift. Here the *Iesuit*, like an Adder, thrusteth out his forked sting, pricking with one of his forkes, the *Knight*, for calumniating their Doctrine: with the other, the Doctrine of the Reformed Church, touching assured hope of salvation, as matter of vaine confidence, and a dangerous precipice of the soule. The first is easily plucked out; for the *Knight* chargeth them with

with nothing, but what the *Iesuit* himselfe confesseth. For if men cooperating to their justification, merit both grace and glorie, they doe not ascribe the whole glorie of it to God; but as the Romans, for the victorie they gained over the *Cimbri*, sacrificed *Deo & Mario*: so doe the Papists at this day, for the conquest of their ghostly enemies, and their purchase of heaven, burne incense *Deo & Mariæ*, to Christ and *Mary*, and attribute their justification and salvation, partly to Christs merits, partly to their owne; together with the superabundant satisfaction of the blessed Virgin *Mary*, and other Saints. The other forke reacheth not home to invenome our most wholsome doctrine, concerning assured hope of salvation: for though wee teach, that a man ought to be assured that his sinnes are forgiven him: yet withall wee teach, that this assurance is upon condition of Repentance and Faith. And withall wee affirme, because hee standeth not by his owne strength, but by Gods power, *Who worketh in him both the will and the deed; hee ought not to be high minded, but to feare, and in this feare to worke out his salvation.* I meane, in feare: as feare is opposed to carnall security and presumption, not as it is opposed to religious confidence: and as hee must worke out his salvation with this feare, so also with trembling; as trembling is taken for an awfull and filiall reverence, not for a servile affrighting. For the trembling here meant, is not

Phil. 2. 13.

not onely joyned with assured hope, that God will worke both the will and the deede, but also *with joy, rejoyce unto him with trembling.*

*Psal.* 11. 6

To the sixt. Though the *Iesuit* tug hard, yet the *Knight* holdeth him fast in *Hales*, *Vasquez*, and *Valentia* his net. For if it be true that the Sacraments effect what they represent, it will follow upon the *Iesuits* owne confession, that in regard the Sacrament is perfecter in both kindes then in one; in regard of representation, it must needs be more perfect also in the fruit and operation: and if so, then more safety and comfort in our entire, then in their halfe communion.

7. *Bell. de Missa, l. 2. c. 10. Negari non potest quin sit magis perfecta et legitima, missa ubi cõmunicantes adsunt quã ubi non adsunt. Harding, art. 1. of privat Masse,* Where the people cõmunicate, it is more cõmendable, & more godly. *Concil. Trent, sess. 22. cap. 6.* more fruitfull, and more profitable.

To the seventh. The *Iesuit* would faine contradict the *Knight*, but indeede he contradicteth himselfe. For in granting that which *Bellarmine*, *Harding*, and the Councell of *Trent* extorteth from him, *that it is more profitable for the people to communicate with a Priest at the Masse, then to looke on*; he layes by consequent that there is more safety in it: which is the proper point in controversie in this Chapter. For as that which is unprofitable for the soule, cannot but be dangerous: so that which is profitable to the soule cannot but be safe, nothing is profitable to the soule but that which some way tendeth too, and furthereth the salvation thereof: and is not that safer which more tendeth to salvation?

8. *De gestis concil. Basil. l. 2.*

To the eight. *Æneas Silvius* maketh no mention at all of any Law of single life, but simply saith, that *It were safer for Priests to marry; for*

*that*

*that meanes many Priests might be saved in married Priesthood, which now in barren Priesthood are damned.* *Cassander* and *Panormitan* make mention of the law, which tieth Priests to single life, and both thinke that the abrogation of it would *be good and behoovefull to the soules of many Priests that those who cannot attaine to the first degree of chastity in a single life, may be permitted to live in the second degree of chaste marriage.* And what is it elle that we contend for, but that it may be left free to the Ministers of the Gospell to marry if they thinke good? which liberty implieth two things; First, that where there is a law restraining them from marriage, that law may be abrogated: Secondly, for the future, that no law prohibiting marriage in the Clergie may be enacted. Yea but saith the *Iesuit*, *all the Doctors, all the Fathers, all the Councells, and the continuall practice of the Church from the very beginning is against Priests marriage, of all which you have abundant proofe in Bellarmine.* I answer, of all this, nay, none of all this, as you may see in *Chemnitius* History *de celibatu sacerdotum*, *Iunius*, and *Chaumerus* their reply to *Bellarmine*, and most largely and plentifully in *Dr. Hall* now Bishop of *Exon*, his three bookes against *Coffin*; intituled, *The honour of the married Clergy.* Yea but saith the *Iesuit* in the last place, the law restraining Priests marriage was never contradicted by any but knowne wicked men. What a lowd and *Stentorian* untruth is here uttered by a foule mouthed *Iesuit*?

*Coff. de cælib. Sacerd. art. 23. Panor. de cler. conjug. c. Quum olim. Credo pro bono et salute animarum statutum nunc iri ut non valentes continere possint contrahere.*

*Pag. 392.*

*Iesuit?* Was *Paphnutius* the confessor, *Spiridion* the Saint, were all the Fathers of the first generall Councell of *Nice*, together with Pope *Pius* the second, and the Fathers at the Synod at *Basill*, besides infinite others, produced by the Authors above named, all knowne wicked men? *The Lord rebuke thee thou false tongue.*

9 To the ninth. The *Iesuit* here onely troubleth the water, that the truth may not be clearely seene in the bottome; let the water but settle a little, and we shall presently discerne it: for though the tearmes be different, profitable, and lawfull, as likewise unprofitable and unlawfull: yet the question, whether prayers in an unknown tongue be profitable and safe for the soule, and whether they be lawfull or coincident. For whatsoever is unlawfull, is consequently unprofitable, and whatsoever is unprofitable in divine service is unlawfull, because against the rule of the Apostle, *let all things be done to edification*; now in a prayer which a man understandeth not, how is the understanding bettered? or as *Aquinas* speaketh, *fed by the fruit of refection.* As for the inconveniences that are pretended to come by prayers in the vulgar tongue, neither the *Hebrew* nor the *Greeke* Churches, nor all the reformed in the Christian world finde any such: and if there should fall any such, they are not to be imputed to Gods Holy Ordinances, but to mens abuses. Yea, but saith the *Iesuit*, *the very ignorance of the Latine tongue, and consequently of all learning*

*learning that would follow thereon onely in Clergie men, is a thousand times more harme, than the fruit in the Laitie is good.* Here the *Iesuit* straineth very high, but without all shew of reason, or shadow of Truth, and against daily experience: for who knoweth not, that the Clergie in the reformed Churches, where Divine Service is in the vulgar tongue, are as ready and expert (to say no more) in the Latine tongue, as your ordinary Masse-priests. Againe, you are exceedingly overlavish, in saying, that ignorance in Latine in Clergiy-men, is a thousand times more harme than that fruit is good which the Laitie might reape by the publike service in a knowne tongue. For the Clergie are but exceeding few, in comparison of the Laitie, scarse one for a hundred, I may say a thousand; and the saving knowledge which the Laitie might, and doe reape by the Divine Service, and Sacred Scripture read in a knowne tongue, is a thousand times more worth, than the knowledge of the Latine tongue in the Clergie. Lastly, his consequence, that the ignorance of the Latine tongue would bring with it the ignorance of all Sacred learning, is most ignorantly absurd. For who knoweth not, that the Scriptures themselves (the treasurie of all Sacred learning) were written in Hebrew and Greeke. To say nothing of the first generall Councels, and the prime and flower of all the Greeke Fathers, to the knowledge of whom a man may attaine without any Latine at all. But

because *Latine* is your best *mettall*, you undervalue Gold and Silver. For Cardinall *Cajetan*, hee may for the *Iesuit* goe with *Crassus*, and gather cockles and pibles at the shore of *Cajeta*; for he maketh no more account of Allegations out of this Cardinall, than of

*Trica apinaque aut si quid vilius istis*;

Me thinkes the Scarlet robes of the learnedst of all the Romane Cardinals, and Schoolemen of his time, should produce a like colour in the cheekes of this *Iesuit*, if hee have not lost all tincture of modesty. Doth *Cajetan* sometime *nodd?*

*Aliquando bonus dormitat Homerus?*

And doth the *noddie Flood* never? Cardinall *Cajetan* affirmeth, that Saint *Paul* in the fourteenth chapter of the first Epistle to the *Corynthians*, speaketh of publike Prayer; the Jesuit *Flood* denieth it, *utri credemus?* Whethers authoritie will beare downe the scales? Cardinall *Cajetan* saith, that edification is the end of publike Prayer; and hee hath Saint *Paul* of his side, prescribing in this chapter, that *All things be done to edification*: but *Sus docet Minervam*, the Jesuit *Flood* instructeth the Cardinall better, that the end of Prayer is the honour of God, as if *Subordinata pugnarent*, things that are subordinate were contrarie; or as if the edification of the people tended not to the honour of God, or there might not be severall ends of Prayer: the first and chiefe, the immediate worship of God; the secondary and lesse Principle, yet necessary also,

1 *Cor.* 14.

also, the instruction and edification of the people. For *Biels* seven reasons, insisted upon by the *Knight*, though they were not alleaged professedly to preferre Prayer in a knowne tongue, before Prayer in an unknowne; yet the reasons there set downe, as strongly inferre the *Knights* conclusion, as that which there *Biel* intendeth. The evidence whereof is so cleere, that the *Iesuit* himselfe is constrained to confesse, that *Some of his reasons indeed, have no place where the words are not understood.* Those reasons therefore sight for us, and the rest with a little helpe, will be brought to doe good service against Romish and unintelligible Prayers; for how can a Prayer whereof never a syllable is understood, *Stir up the mind to inward devotion?* which is *Biels* first reason: *Or enlighten the understanding?* which is his second: *Or cause the remembrance of things spoken in the time of Prayer?* which is his third: *Or keepe the thoughts from wandering?* which is his fourth reason: *Or cause a more full performance of dutie, both in body and soule?* which is the fift: *Or a better redoundance from the soule to the body, by a vehement affection?* which is the sixth: *Or serve for the instruction of our Brethren?* which is the last.

*Can. misse. lect. 62.*

*Pag. 401. l. 11.*

11

To the tenth. The *Knight* needed not here to alleage any more authorities against the perill of Idolatrie and Invocation of Saints, because before in the seventh Section, hee had cloyed his Reader with testimonies in this kind; for

10.

the worth of *Erasmus* and *Cassander*,

*Quos rumor albâ gemmeus vehit pennâ*;

their Epitaphs, and printed Eulogies before their workes, which have kept their fame alive this hundred yeares, make good proofe to the world, that they are like to flourish in perpetuall memorie, after the leaves of a thousand such scribblers as the *Iesuit* is, shall be withered. In *Chemnitius* the *Iesuits* eyes failed him; for the *Knight* in this place, alleageth not his words, but the words of S. *Austine*; and them, not to prove that we cannot pray to any Saint living or dead: but according to the title of his whole booke, and speciall Argument of this chapter, that it is the safest and sweetest way to have immediate addresse to our Saviour: *Tutiùs*, saith he, *& jucundiùs loquor ad meum Iesum*; *I speake with more safety and delight to my* IESVS.

11 To the eleventh. Here the *Knight* may well say,

*Dicite Iô Pean & Iô bis dicite Pean*:

For here twice hee hath brought his Adversaries to subscribe unto *Iustification by Faith alone*; and to confirme with his owne hand, the title of the *Knights* booke with advantage. The title is but *Via tuta*, but the *Iesuit* confesseth over and above, that the Protestants way, who relye upon Christs merits onely for salvation, is *Via tutissima*, *The safest way*. And if *Vasquez* and *Bellarmine*, and other pleaders for merit by condignitie, meane no otherwise than the *Iesuit* interpreteth

terpreteth them, we shall all soone shake hands; for who ever denied, that God rewarded our good workes? but here, either wittingly or ignorantly, the *Iesuit* concealeth the conditions required, to every meritorious Act, *ex condigno*. First, that the worke be properly ours, and not his, of whom wee pretend to merit. Secondly, that it be *opus indebitum*, a worke to which otherwise wee are not bound. Thirdly, that it be some way profitable and beneficiall to him from whom wee expect our reward. Fourthly, that it have condignity to the reward expected; or as *Vasquez* speaketh, *Be worthy of the reward, and have an equall value of worth to the obtaining thereof.* Vpon all these conditions wee contest with Papists, and consequently deny any merits of condignitie; yet freely acknowledge a reward of good workes, and this reward to be due unto us, (but a reward of grace and free bounty) and due to us by his promise, no way by our deserts.

# Concerning the Fathers, whether Protestants or Papists attribute more unto them: Spectacles, chap. 12. a page 405. usq; ad 434.

1. IT cannot be unknown to any man of learning, or that hath but any the least acquaintance with the Controversies of this age, what great advantage wee Catholikes have by the writings of the ancient Fathers, how highly wee esteeme them, what confidence wee place in them, and how wee appeale to them for decision of our Controversies; and how small respect on the other side Heritikes shew, either to their persons or writings, as being in their opinions but men, and subject to errour. Or rather how contemtibly they speake of them; for proofe whereof, a man need not goe no farther than that little Treatise of Campian's ten reasons, the fift of which is of the Fathers.

2. In the thirteene Instances, by which the Knight will prove, that Bellarmine, and Stapleton, and Senensis, and Gregorie de Valentia, and Sanders, and Ribera, and Canus, and Salmeron, either elude or reject the Fathers, the Knight dealeth not squarely. For, though hee quote the words for the most

*moſt part truly, yet hee concealeth their reaſons which they give of their anſwers. Neither doe thoſe Writers inſiſt onely upon thoſe anſwers to the places objected out of the Fathers, but adde many other unto them, to give the Reader better ſatisfaction, as will appeare by the particular examination of each paſſage.*

## *The Hammer.*

ALthough in this Chapter the *Ieſuit* lye as open to the laſh, as in any of the former; yet partly becauſe hee is like him in the Poet, that was ſo tawed and fleade with rods, that there was no skin left on his body for a new ſtroke to fetch off: partly becauſe, *Page* 406, hee confeſſeth hee cannot tell what to ſay to the *Knight*; but eſpecially, becauſe the Argument of this Chapter is moſt fully and accurately handled by Dr. *Humphrey*, and Dr. *Whitaker*, in their anſwer to *Campian* his fift reaſon, and in a ſingular Treatiſe lately ſet forth by *Laurentius*, intituled, *Reverentia Eccleſiæ Romanæ erga ſanctos patres*. I will forbeare to examine the ſeverall Paragraphs in this Chapter, (wherein, whatſoever is materiall, is refuted in the anſwers to the former Sections) onely I will point at ſome notorious falſities and abſurdities, if not to rectifie the *Ieſuits* judgement, yet to diſabuſe the credulous Reader. Firſt, hee denieth not that the Romane Doctors above mentioned, utter thoſe diſgracefull ſpeeches

ches of Saint *Austen*, *Origen*, *Theodoret*, *Cyprian*, *Tertullian*, and the rest, but he addeth that they *gave other answers to our objections out of those Fathers*. What is that to the purpose, or against the *Knight*? who denieth not that Popish writers have other shifts and evasions to our arguments drawne from the testimony of ancient Fathers besids those, which are here set down in this chapter, which are refuted by *Chamierus*, *Iunius*: and for the better part of them by me in the former Sections: but he produced these passages onely to shew the *Romanists* disrespect and sleightening of the ancient Fathers, if in any thing they crosse their *Trent* Faith. Secondly, to touch upon some particulars, how ridiculously and absurdly doth the *Iesuit* speake, Pag. 417. *Epiphanius saith in plaine manner, that the Image which he saw hang in the Church at* Anablatha, *and tare downe the vale in which it was drawne, was not the Image of Christ or any Saint, but the Image of a man, he knew not whom; which if it had bin Christs, or any Saints he would have knowne whose it was, neither would he have called the Image of Christ or any Saint the Image of a man.* Why I pray you? is not Christ a man? were not Saints men? What should *Epiphanius* have said else, who saw there the representation of the feature, and liniaments of a man, but knew not what man that was? he saith, *he saw a vaile having on it the Image as if it had beene of Christ, or some Saint, for he knew not whose it was.* If he knew not whose it was, for

ought

ought he knew it might be made for the Image of Christ, or any Saint. Vpon what ground then doth the *Iesuit* say, that *it was neither the Image of Christ nor of any Saint?* Thirdly, he saith it is *evident that Saint* Chrysostome *did say Masse every day*; whereas neither in that place quoted by him, neither in any place in all his workes can it be gathered, that he ever said Masse, or administred the Sacrament without communicants: the Romish Masse is of a farre later date, then the age of Saint *Chrysostome*. Fourthly, he most shamefully and falsely traduceth the *Protestants* (whom he tearmes the *Hæretikes* of this age) *that they speake generally, very meanely and contemptibly of the most sacred Virgine.* I marvaile his heart did not smite him, when his hand wrote these words so directly against the truth, and his owne conscience. For he cannot be ignorant that King *Iames* in his admonition to all Princes, set forth in *Latine*, *French*, and *English*, and our Church in the booke of Common Prayer, speake most honourably and reverently of that most Sacred and blessed Virgine, religiously observing the feasts of her Annuntiation, and Purification, and rehearsing at every Evensong, her *Magnificat*. Fiftly, he saith that Saint *Ierome alloweth the the booke of* Judith *to be Canonicall Scripture*: whereas in the place quoted by him, the preface to *Iudith* he saith onely *that it is read, or that he had read somewhere, that the* Nicene *Synod did reckon the booke of* Judith *among the holy Scriptures,*

P. 423.

P. 425.

P. 427.

*tures*, but for himſelfe he ſaith in that very Preface, that this *booke is not fit to be alleaged for the confirmation of thoſe things that are in controverſie*. And in his Preface to the booke of *Proverbs*, he ſaith expreſſely, *that the booke of* Judith *is not accounted by the Church for Canonicall. Iudith & Tobie, & Machabeorum libros legit quidem eccleſia, ſed eos inter Canonicas Scripturas non recipit*. Sixtly, he affirmeth that there is no controverſie betweene them and us concerning the immaculate conception of our Lady; whereas both *Chemnitius* and *Reynolds*, & many other *Proteſtant* writers have overthrowne the ground of their feaſt of the immaculate conception of our Lady; and all reformed Churches in generall have ſtrucke that feaſt out of the *Calender*, and the title of the 15. Article of *religion of Chriſt alone without ſinne*, ſheweth to the world, that we beleeve it to be the prerogative of our bleſſed Saviour, among all the Sonnes of *Adam*, that he alone was free from all originall and actuall ſinne. And now Maſter *Flood*, ſith you are taken in ſo many and fowle untruths in one Chapter; I hope the Reader will not envie you that *Guerdon*, which *Ariſtotle* beſtowes upon a lewd and lowd Lyer, *not to be credited when he ſpeaketh the truth*.

P. 430.

Con-

# Concerning Razing of Records and clipping Authors tongues; Spectacles, Chap. 13. a page 435. usq; ad 446.

BECAVSE *there have beene many bookes published this last age, by occasion of Hæresie, and liberty which came therewith to the great prejudice of the* Catholike *faith: there hath beene a course taken for the restraint of all such, not onely writings of* Hæretikes, *but even of* Catholikes *which have any tang of hæresie: and this kinde of care hath beene ever used in the* Catholike *Church. So wee see in Scripture it selfe some that followed curiosities becomming Christians, confessed their deedes and burnt their bookes.* I

Gelasius *in the yeare* 490. *maketh a Catalogue of hæreticall bookes, which he forbiddeth: and I would know of the* Knight, *or any man else that cryeth so bitterly against our* Index Expurgatorius, *what he can say against it, that he may not say against this Decree, and Councell of* Gelasius, *and against which we may not defend our selves by oppo-*

*sing*

*ſing it as a buckler againſt all their darts?*

3. *Sith all ſwarving from the rule of faith is a declining to hæreſie, it appertaineth to the Catholike Roman Church, which as* Gelaſius *ſaith, hath neither ſpot, nor wrinkle, to prevent the danger that may come by ſuch bookes forbidding the uſe of them.*

4. *It were a more dangerous and unnaturall part in the Church not to uſe this care, then it were in a mother that ſhould ſee ſugar and ratſ-bane lie together, and ſeeing her child going to taſte thereof, ſhould forbeare to warne it.*

5. *I will not ſtand particularly to examine every Author, and juſtifie the inquiſition: onely I cannot omit one Author called* Bertram, *whom of all men living me thinkes the* Knight *ſhould never ſo much as have named, conſidering how much diſgrace he hath ſuſtained by tranſlating that booke, and ventring his owne credit, and the credit of his Church, upon the faith thereof.*

6. *Another thing I am to note concerning his quoting the Canon of the Councell of* Laodicea, *wherein firſt is to be noted his error in Chronologie concerning the time of this Councell, which he maketh to be in the yeare* 368. *forty three yeares after the firſt Councell at* Nice; *whereas it was celebrated before that Councell. Secondly his corruption in the tranſlation and cutting off the Canon, which is thus;* non oportet relictâ eccleſiâ ad angelos abominandæ idolatriæ congregationes facere, quicunque autem inventus fuerit occultè huic idololatriæ vacans anathema ſit. *Now where in this Canon doth the*

Knight

Knight finde the word invocation of Angells, which is the thing he pretendeth, to be forbidden.

Whereas the Knight objecteth to us the recantation of Henry Buxhorne, who was sometime appointed to put in execution the tyrannicall Decree of the inquisitors, and had noted 600. severall passages to be spunged and blotted out; which animadversions of his he wished he could have washed away with his teares and blood, his heart being smitten, and his eyes open by the mercy of God: I answere, if such matter will serve the Knights turne he may have enough: neither neede I search corners to finde out such obscure fellowes, as this Buxhorne; he might bring the Fathers of the Knights religion: for example, Luther, Calvine, Zuinglius, Beza, Carolstadius, and who not? for though they might pretend severall causes, yet there was one principall one, which consisted indeede in the smiting of their hearts with a fiery dart of carnall love, and when they found an Eve to give them an Apple, then their eyes were opened, and so it proved also with their friend Buxhorne, as I shall shew by a briefe story of his life, most authentically related by that grave and Holy man Oliverius, of the society of Jesus. Henry Buxhorne, a licentiate of Divinity, &c. It was not the razing then of evidences that made Buxhorne fall from his faith, but there were certaine Lutheran baites wherewith many of them were catched, which were aurum, gloria, delitiæ, veneres, gold, glory, delights and Venus, of which some are catched with one, and some with another.

7.

The

## *The Hammer.*

IN the former Section, the *Ieſuit* ſhewed himſelfe a prevaricatour, but in this a cowardly runnagate. For to the mangling of authors, and razing out of Records objected againſt him, namely, this marginall note out of *Stephanus* his Bible, *Deus prohibet ſculptilia fieri.* This *Gloſſe* upon *Gratian the Frieſt, cannot ſay ſignificatively of the bread, This is my Body, without telling a lie,* Caietans *Caſſanders* obſervation upon the ſame words, that *ſetting aſide the authoritie of the Church, they prove not ſufficiently Tranſubſtantiation,* *Caſſanders* whole Tract concerning the Communion in both kinds, *Vdalricus* his Epiſtle touching the lawfulneſſe of Prieſts marriage, *Anſelmes* Treatiſe concerning the viſitation of the ſicke, together with divers paſſages in *Caſſander* againſt merit, in *Polydor Virgil* againſt Images, in *Langus* againſt Tranſubſtantiation, in *Ferus* againſt the Popes ſupremacie. The *Ieſuit* anſwereth nothing at all in particular, but onely applies *Salves in generall,* which no way *heale the wounds given* by the *Knight* to the Inquiſitors, as the Reader ſhall ſee by taking *them off* one after another, and viewing the *Sores.*

1. To the firſt. The *Ieſuits* inſtance is wide from the purpoſe. For thoſe Books were not burnt by any decree of the Church, much leſſe the Church of *Rome*, which was not then in being: but by the

the owners of them, to testifie their unfeined Repentance; for so wee reade, *Acts* 19. 19. *Many also of them, brought their Bookes together, and burned them before all men: and they counted the price of them, and found it* 50000 *pieces of silver.* Secondly, these Bookes which the owners burnt of their owne accord, were Bookes of such as used *curious Arts*; that is, Books of Art-magick, Necromancie, Sorcerie, and the like. Whereas, the Bookes which the Romish Inquisitours either mangle or utterly deface are Christian Treatises, written for the most part by them, that lived and died in the bosome and peace of the Church of *Rome*.

2. To the second. This Decree of *Gelasius* which the *Iesuit* opposeth, as a Buckler against all our darts, is not altogether approved by the present Romane Church; for in reckoning the Canonicall bookes of Scripture, the Pope there excludeth the booke of *Baruch*, and the second booke of the *Maccabees*, and the booke of *Nehemiah*, which the present Romane Church receiveth for Canonicall. Secondly, *Gelasius* with his Roman Councell, freely give their censure of all Theologicall bookes then extant, but they clip not the tongues of any Authors, nor burne their bookes. If the Romish Inquisitors had done no more, if they had let the Records and Evidences remaine, and onely censured them at their pleasure; wee would not so much have blamed them, for using the freedome of their judgements: wee would only

*Lipſ. Epiſt. Critica noſtra non effugére χρίσιν.*

*Adverſ. Gentes, l. 3. Intercipere ſcripta, & publicatam velle ſubmergere lectionem, non eſt Deos defendere ſed veritatis teſtificationem timere.*

only freely have *cenſured their Cenſures*, and left all to the judicious and intelligent Readers judgement. An errour in Criticiſme is pardonable, but the making away of the evidence of Truth, and defacing authenticall Records, is a damnable practiſe, and an undoubted Argument, both of an evill conſcience, and a deſperate cauſe; as *Arnobius* layeth the Law to the Gentiles.

3 To the third. *Gelaſius* his teſtimonie of the Romane Church, whereof hee was then Biſhop, can be of no great moment. It ſeemeth at that time, the Church of *Rome* wanted good neighbours, that the Pope was faine to *blazon his owne armes, and guild his owne Dioceſe*; not thinking of the old Proverbe, *Laus propria ſordet in ore.* Howbeit, wee grant in *Gelaſius* his time, the Romane Church had not *many ſpots and wrinkles*, for then ſhee was young in compariſon; now ſhee is *old and decrepit, and all full of wrinkles: and after the manner of crooked old age, boweth downe*, to wit, *to rood-lofts, Images, and Pictures.* But neither then nor now, hath ſhee any power to forbid the uſe of any Books through the whole Church: but onely within her owne juriſdiction.

4 To the fourth. This Plaiſter is a great deale too narrow for the Sore of the Romane Church, to which the *Ieſuit* applieth it. For it is not their admonitions to the Children of their owne Church, which we here complaine of; but their *cutting out of the tongues of learned Authors, when they witneſſe the truth:* not the cenſuring their owne

own Writers, but the mangling of some of them, and utterly abolishing others. Vnder colour of taking away *Rats-bane out of the way*, they take away *Sugar* from their Children; and which is worse, debarre them from the *sincere Milke of the Word*, I meane, the Scriptures in the vulgar language. Yet were there *Rats-bane*, in some of the Writers with whom the Inquisitours have to deale, they should have onely given notice thereof, or prescribed some Antidote against it, considering that Physitians, and Apothecaries, and Housholders also, make good use of *Rats-bane* sometimes.

To the fift. The *Iesuit* doth well, not to undertake justifying of the Inquisition, which hee well knoweth hee is not able: onely here and there hee nibleth at some Author or other that hath falne into their hands, as *Bertram* in this place: whom the *Knight* long agoe rescued, and gave unto him the *wings of the Presse to flie abroad*; whereby hee hath received no disgrace, but many thankes from all that *love the Truth in sinceritie*. For the translation thereof, which the *Iesuit* imputeth to the *Knight*, as a great disparagement to him; the truth is, the *Knight* translated not *Bertram*, but published the translation of another, by re-printing it, and gracing it with a learned and elegant Preface of his owne. Which, I marvell not that the *Iesuit kicketh* at, because hee and his fellow *Iesuits* are *sore Galled* with it. When the *Iesuit* shall prove any falsification

fication in the translated Copie, or any errour inserted into it, hee shall receive a further answer. Till then, let the brand remaine upon the Romane Index, for damning the originall; and upon the *Iesuit*, for defaming the true translated Copie of so learned and orthodox a Writer as *Bertram* was.

6 To the sixt. In citing the Councell of *Laodicea*, and detecting the Inquisitours foule dealing with it, by turning *Angels into Angles*, to gaine a *starting hole* for their Idolatrie: the *Iesuit* by recrimination objecteth to the *Knight*, errour in Chronology, and corruption of the Councell. To the first I answer, that the Primate of *Armath*, and other learned Antiquaries have set this Councell about the yeare mentioned by the *Knight*; your *Binius* ingeniously confesseth, *quo anno celebratum fuit incertum est*; It is uncertaine in what yeare of our Lord this Councell was held; hee saith, it was celebrated before the Councell of *Nice*, but hee brings no proofe of it. If wee should grant him that this Councell were elder by 40 or 50 yeares, than the *Knight* accounteth it, it would be more for our advantage, and against him; sith Councels, the more ancient they are, *ceteris paribus*, the more authority they carrie with them. To the second I answer, that the translation which the *Knight* followed, agreeth *verbatim* with the originall, ἀπὸ χριστιανῶν εἰκόνας οὐ ποιήσουσιν οὐδὲ ἀνιστήσουσιν οὐδὲ ἀνδριάντας θεῶν καὶ ἀποστάτου, μὴ εἰκόνας ἀποστάτου: which words, two of the Romish Translators set

in

in Columnes one against the other by *Binius*, render, as followeth. The first thus, *Quod non oporteat Christianos relictâ dei ecclesiâ abire, & Angelos nominare.* The other thus, *Quod non oporteat ecclesiam dei relinquere atque Angelos nominare.* That is, that *Christians ought not to leave the Church of God, and goe their wayes, and name Angels:* that is, mention them in our Prayers, or take their names in our lips, as the *Psalmist* speaketh of Idoll-worshippers; *Their drink-offerings of blood will I not offer, nor take their name in my lips.* And thus *Theodoret* in his Comment upon the second Chapter of S^t. *Paul* to the *Colossians*, vers. 18. alleageth the Canon of this Councell: *Because*, saith hee, *they commanded men to worship Angels; Saint* Paul *enjoyneth on the contrarie, that they should send up Thanksgiving to God the Father by him that is Christ, and not by the Angels. The Synod of* Laodicea *also following this rule (of the Apostle) and desiring to heale that old disease, made a Law, that they should not pray unto Angels,* κεκώλυκε τοῖς ἀγγέλοις προσεύχεσθαι. Here the *Iesuit* hath both the *Canon, and the Report*; the *Canon* of the ancient Councell held at *Laodicea, thundring* against their Invocation of Angels: and the learned and ancient Father *Theodoret* his *Report* of it. *Psal. 16. 4.*

To the seventh. Those men whom the *Iesuit* nameth, were not Fathers of our Religion, but Brethren onely of our profession; neither was their motive for the change of their Religion 7.

*carnall love* as the *Jesuit*, like impure *Nero*, *judging others by himselfe*, conceiveth; but *a voyce from Heaven saying unto them, goe out of* Babylon *my people, lest you partake of her Plagues.* It is true, those instruments of Gods glory were married as the Apostles S^t. *Peter* and S^t. *Phillip*, and many of the chiefe Bishops and Pastours in the Primitive Church were, of whom it may be said as *Sozomen* spake of *Spiridion* that famous Bishop of *Cyprus*: *they lived in wedlocke, and had many children without any* disparagement *at all to their Sacred function.* As the *Rod of Aaron* in these brought forth *fruit* in Holy Matrimony: so it *budded also* in others in our Church, who followed virginall chastity, and lead a single life, as *Jewell, Reinolds, Andrewes, Lukes*, and many other reverend Prelates and Doctors, who for eminent learning and examplary life, may compare with any of the Romish Mitred Prelates, or late Canonized Saints. Neither can they pretend that any *Eve gave these an Apple, whereby their eyes were opened*: but on the contrary we can produce many a *Lucretia* who have given *Apples to their Popes*, whereby their eyes have beene blinded, and their reputation for ever blasted. See *Picus Mirandula* his oration extant in *Fasciculus rerum expetendum & fugiendum*, and *Mantuan* his Poem.

*Sanctus ager scurris, venerabilis ara cinædis*
*Servit honorandæ Divûm Ganymedibus ædes.*

As for *Olivereus Manareus* his Legend of *Buxhorne*,

Apoc. 18. 4.

Eccles. Hist. l. 1. γαμικὸς καὶ παιδὰς ἐχων ἀλλ' ὁ παρὰ τοῦτο τὰ θεῖα χείρων.

Lucretia nomine, sed re Thais, Alexandri filia, Phonsa nuncupata.

*horne*, if the Reader will be pleased to peruse an apologie for this *Buxhorne*, written to the Chancellor of *Louan*, wherein the true cause is related, for which this licentiate Divine abandoned the Papacy, he shall finde in that treatise printed in the yeare of our Lord, 1625, a *Rowland for his Oliver*, or *Oliverius Manareus* the *Iesuit*, to whose relation as much credit is to be given as to *Cocleus* his History of *Luther*, and *Bolsecs* of *Calvin*. The Devill, the grand Calumniator hath suborned in all ages men of prostituted consciences, and corrupt mindes and mouthes, to *staine* with their *impure breath, the golden and the silver vessells* of the *Sanctuarie*: but *Illi linguarum, nos aurium domini sumus, their tongues are their owne*, they may speake what malice dictateth; *our eares are our owne*, and we will hearken unto, and assent onely to what truth confirmeth. As for their *Lutheran* baits, he mentioneth, *aurum, gloria, dilitiæ, veneres*; gold, glory, delights and *Venus*, if these things abound any where, it is in the *Roman* Church, where the Pope who pretends himselfe to be the successor of *Peter* the fisher; fisheth with a golden hooke, and baits it with fleshly lusts; what so pompeous and glorious as his Holinesse triple Crowne, and his Cardinals Hats, and his Bishops Miters and Croziours; for what sence hath not the *Romish* Religion baits: for the eyes they have gawdie shewes; for the eares, most melodious musicke; for the smell, sweetest incense and perfumes; for the taste, feasts without number;

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ber; for the touch, whole ſtreets of Curtezans, not onely in *Rome* it ſelfe, but in all the Popes Townes which are commonly knowne by this fowle Cognizance.

## Concerning our adverſaries their blaſphemous exceptions againſt the Scripture; Spectacles, Chap. 14. à page 447. uſq; ad 463.

1. *THough* Catholikes *hold for moſt certaine, that the Scripture is not the ſole rule of faith, nor that out of it alone all controverſies can be decided, as for example in particular, which bookes be Canonicall Scripture, which not: yet for moſt things now a dayes in controverſie, many* Catholikes *have offered to trie the matter onely by Scripture.*

2. *Though* Catholikes *ground many points upon tradition and practice of the Church: yet they ground others upon plaine and expreſſe authority of Scripture, from which, Proteſtants are faine to flie, running to this or that corner of I know not what figurative, or tropicall interpretation.*

3 *Though the Pope queſtion not, much leſſe con-*

*demne*

demne Scriptures of obscurity and insufficiency: yet his Apostles and Evangelists have left some things in writing, of which some are hard even by the judgment of Scripture it selfe, for so saith Saint Peter of the Epistle of Saint Paul, which saith he, the unlearned and unconstant doe abuse as they doe other Scriptures, to their owne perdition.

If any condemne the Scripture of insufficiency, it is S^t. John in saying, that all things are not written, and S^t. Paul in willing the Thessalonians to hold the traditions which they had learned, whether by speech or letter. 4.

Whereas the Knight chargeth us with ranking the Bible in the first place of prohibited bookes: wee say it is false; for it is not in the Catalogue of such bookes: onely in the rules which concernes the Index there is mentioned, how the free use of vulgar translations is not to be permitted; but for the Latine vulgar translation there is no manner of restraint, though if there had beene, we might very well have warranted it by the authority of S^t. Jerome, who did no way admit such free use even of the Latine Bibles. 5.

It is no such crime to forbid the reading of Scripture to some sort of people, as may appeare by the testimony of this holy Father, who in the same place saith moreover, that the beginning of Genesis, and the beginning and end of Ezekiel were not to be read by the Iewes, till they came to thirties yeare of age. 6.

A kinde of forbidding of reading the Scripture is 7.

*is no derogation, but a great commendation of it, for they are forbidden to be read out of reverence and honour due unto them, and in regard of the danger which may come by them, not of themselves, but in regard of the weakenesse of the Reader for want of necessary learning and humility.*

8 *For* Cornelius Agrippa, *it maketh no more matter what he saith, then what the* Knight *saith, for it is but aske my brother if I be a theefe.*

9 *Not to answer the places objected by the* Knight, *out of* Lindan, Lessius, Turrian, *and* Pighius, *I say in generall, that those things are spoken not of the Scripture, as it is in it selfe, that is, consisting of both words and meaning, but of bare words and letters only, which* Hæretikes *still do, and ever have abused, as the Devill himselfe did to our Saviour; and in this sense it is a wood of theeves.*

10. *Our Authors say no more then* S^t. Jerome *doth in effect;* Marcion, Basilides, *and other plagues of* Hæretikes *have not the Gospell of God, because they have not the Holy Ghost, without whom it becommeth the Gospell of man which is taught; nor let us thinke that the Gospell consisteth in the words of Scripture, but in the sense; not in the superficies or barke, but in the pith; not in the leaves of speech, but in the roote of reason: so that if the* Knight *will say any more of this matter, he must undertake the quarrell against* S^t. Ierome.

*Comment. in 1. ad Gal.*

11. Lessius *in particular, whom the* Knight *most obraideth to us, is farre from saying that the Scripture is uncertaine in it selfe; that is, that the doctrine*

ctrine thereof is doubtfull, but onely that our rule will be uncertaine, or rather wee uncertaine of the rule, because wee cannot know the Scripture by it selfe.

It is not all one to say that Scripture alone is no sufficient Rule, and to say it is imperfect. For although the Knight imagineth, that the All-sufficiencie, or containing of all things expressely, is a necessarie point of perfection, hee is deceived; for then would it follow, that the Gospell of Saint Matthew, Saint Marke, and other particular Bookes should be imperfect, and especially that of Saint John, wherein hee saith expressely, that all things are not written. 12.

Were the Scripture perfect in the Knights sense, yet would it not then be a sufficient rule of Faith of it selfe alone; for it would still be a booke or writing, the very nature whereof, doth not suffer it to be the sole rule of Faith, or judge of Controversies; for a Iudge must be able to speake, to heare, and to answer, whereas, the nature of a Booke is, as it were, to leave it selfe to be read, and expounded by men. 13

No Catholike declineth the triall of Scripture, in regard of imperfection, but onely in regard that it being a written Word; no Heretike can be convinced by it, as I shewed you even now out of Tertullian, who saith, It is lost labour to dispute with an Heretike out of Scripture. 14.

Let any man by the effects, judge who reverence the Scripture most, Catholikes or Protestants: let him 15.

*him compare the labours of the one in translating and expounding Scriptures, with the labour of the other, and hee shall find the truth of this matter.*

16 *De præscript. c. 15. Non esse admitendos hæreticos ad ineundam de scripturis provocationem, quos sine scripturis probamus ad scripturas non pertinere. Vos qui estis? quando & unde venistis? quid in meo agitis non mei. Quo denique Marcion jure sylvam meas cædis.*

*In admitting any triall with Protestants by Scriptures, wee condescend more to their infirmitie than wee need, or they can of right challenge. For wee acknowledge that saying of* Tertullian *most true, that Heretikes are not to be admitted to the Scriptures, to whom the Scripture in no wise belongeth; who are you, when, and whence are you come? What do you in my ground, you that are not mine? By what right,* ô Marcion, *dost thou fell my wood? By what leave,* ô Valentine, *dost thou turne my fountaines? By what authoritie,* ô Apelles, *dost thou remove my bounds? &c. This is* Tertullians *discourse and words, where it is but changing the names of* Marcion, Valentine, *and* Apelles, *into* Luther, Calvin, *and* Beza; *and it will fit as well, as if it were made for them.*

17 *You must first shew your selves owners of the Land, before you can claime the writings and evidences belonging to it, and which make good the Title.*

## *The Hammer.*

WHereas many other things argue, that our Adversaries maintaine a desperate cause: so especially their excepting against the holy Scriptures of God, and refusing to be tried by them in the points of difference betweene

us and them. For what was the reaſon why the *Manichees* called in queſtion the authoritie of the Goſpell of Saint *Matthew*, and the *Acts of the Apoſtles*? Deſperation; becauſe by thoſe writings they were convinced of blaſphemous Errour. What was the reaſon why the *Ebionites* rejected all Saint *Pauls* Epiſtles? Deſperation; becauſe by them their hereſie was moſt apparantly confuted. What was the reaſon why the *Gnoſticks* and *Valentinians* diſparage the Scriptures, ſaying, that *They were not of authoritie, and the truth could not be found out of them by thoſe who were ignorant of Tradition*? Deſperation. What was the cauſe why *Papias*, and the *Millenaries* preferred word of mouth before Scriptures, and pretended ἀγράφους παραδόσεις, unwritten tradition for many of their fables? Deſperation. What was the reaſon why the Heretikes in *Tertullians* daies refuſed to examine their Doctrines by the touchſtone of the Scriptures, ſaying, *More things were required than the Apoſtles had left in writing, for that either the Apoſtles knew not all, or delivered not all to all.* In like manner, wee can impute it to nothing elſe but diffidence, and diſtruſt of their cauſe; that *Lyndan*, *Turrian*, *Leſſius*, and *Pighius* ſpeake ſo diſgracefully of holy Scriptures as they doe, terming them *dead Characters*; *a dead and killing Letter*, *a ſhell without a kirnell*, *a leaden rule*, *a boot for any foot*, *a noſe of wax*, Sybils *Propheſies*, Sphinx *his riddles*, *a wood of Thieves*, *a ſhop of Heretikes*, *imperfect*, *doubtfull*, *obſcure*,

*Aug. l. 28. cont. Fauſt. cap. 2.*

*Irenæus, l. 8. cap. 26.*

*Iren. l. 3. c. 2. Cum ex ſcripturis arguuntur in accuſationem convertuntur ipſarum ſcripturarum, quaſi non recte habeant, nec ſint ex authoritate nec poſſit ex iis inveniri veritas ab his, qui ignorant traditionem. Tertul. præſc. adverſ. hæret.*

*obſcure, full of perplexities.* If they ſhould beſtow the like ſcandalous Epithets upon the Kings Letters patents, or the Popes Buls or Briefes, they would bee ſoone put into the Inquiſition, or brought into ſome Court of Judicature, and there have either their tongues or their eares cut, or their fore-heads branded: yet the *Ieſuit* is ſo farre from condemning theſe blaſphemous ſpeeches in his fellow-Jeſuits and Romaniſts, that hee deviſeth excuſes for them, *and ſowes fig-leaves together, to cover theſe their Pudenda:* which I will plucke off one after another, in my anſwer to his particular exceptions againſt the *Knight.*

I To the firſt. It is true, that ſome Roman writers of late have made an aſſay to prove ſome of their Popiſh doctrines out of Scripture: but with no better ſucceſſe than *Horantius* had in undertaking to refute *Calvin* his Inſtitutions, as appeareth by *Pilkington* his Parallels. If the Scriptures were ſo firme for our Adverſaries, why are not they as firm for them? why doth the *Ieſuit* in the fore-front of this Section, bid, as it were, defiance to them, profeſſing in plaine termes, that *The Scripture is not the ſole rule of Faith*; nor *that out of it alone, all Controverſies can be decided.* Doubtleſſe, any indifferent Reader will conceive, that the Scriptures make moſt for them who ſtand moſt for their authoritie, and perfection, as all the reformed Divines doe, not onely affirming, but alſo confirming, that the Scrip-

Scripture is not only a moſt perfect, but the only infallible rule of faith: every article of divine faith muſt be grounded upon a certaine and infallible ground to us, but there is no certaine and infallible ground to us of ſupernaturall truth but Scripture, as is abundantly proved by Saint *Auſtine*; *If any thing be confirmed by perſpicuous authority of Canonicall Scriptures, we muſt without any doubt or hæſitation beleeve it, but to other witneſſes or teſtimonies, we may give credit as we ſee cauſe*, and in his 97. Epiſtle to S^t. *Ierome, I have learned to yeeld that honour and reverence onely to the Canonicall Scriptures, that I moſt firmely beleeve, that no Author of them could errein any thing he wrot*: and in his booke *de natura & gratia, I profeſſe my ſelfe free in all ſuch writings of men, becauſe I owe abſolute conſent without any demurre or ſtaggering onely to the Canonicall bookes of Scripture.* To the ſame purpoſe he writeth againſt *Fauſtus* the *Manichee l.* 11. *c.* 5. *and ep.* 48. But what neede I preſſe S^t. *Auſtine* when the evident letter of Scripture is for this truth, *Titus*, 1. 2. *Rom.* 3. 4. *God cannot lie, and let God be true and every man a lier* that is ſubject to error and falſehood. Againe, the Scriptures are ſufficient to inſtruct us in all points neceſſary to ſalvation: therefore every article of divine faith is evidently grounded upon Scripture. The Antecedent I thus prove, 2 *Tim.*

*Ep.* 112. *Si divinarum Scripturarum earum ſcilicet quæ in Eccleſiâ Canonicæ nominantur, perſpicuâ firmatur authoritate, ſine ullâ dubitatione credendum eſt: aliis verò teſtibus vel teſtimoniis quibus aliquid credendum eſſe ſuadetur, tibi credere vel non credere liceat, quantum ei momenti ad faciendam fidem vel habere, vel non habere perpenderis.*

*Ep.* 97 *Solis iis Scripturarum libris qui jam Canonici appellantur, didici hunc timorem honoremque deferre, ut nullum earum authorem ſcribendo aliquid erraſſe firmiſſimè credam. lib. de Nat. & Grat c.* 61. *Me in hujuſmodi quorumlibet Scriptis hominum liberum; quia ſolis Canonicis debeo ſine recuſatione conſenſum, l.* 11. *c.* 5. *& Ep.* 48.

3. 15. 16. whatsoever is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, in such sort that it is able to make a man wise unto salvation, and perfect to every good worke, is sufficient to instruct in all points of salvation: but the Scripture is so profitable, that it is able to *make wise unto salvation and perfect to every good worke: Ergo*, It is sufficient to instruct in all points necessary to salvation. The *major* is evident *ex terminis*: the *minor* is the letter of the text; and that the adversary may not except that this is my collection onely, I will produce to him impregnable testimonies of the ancient Fathers. *Irenæus, We have not knowne by others, the meanes which God hath appointed for our salvation, then by those by whom the Gospell came unto us, which at the first the Apostles preached by word of mouth, but afterwards by the will of God, delivered in writing to be the foundation and pillar of our faith.* The second is Saint *Austine, Whether concerning Christ, or concerning his Church, or concerning any thing that pertaineth to our faith and life, I will not say, if we but even as he going forward addeth, if an Angell from Heaven shall preach unto you any thing but what you have received in the Scriptures of the law and the Gospell, accursed be hee.* Yea but the *Iesuit* objecteth against us and these

*L. 3. Adver. her. c. 1. Non per alios dispositionem salutis nostræ cognovimus quam per eos per quos evangelium ad nos pervenit, quod quidem tunc preconiaverunt, postea per Dei voluntatem nobis in Scripturis tradiderunt fundamentum & columnam fidei nostræ futuram. Aug. l. 3. cont. Lit. Petil. c. 6. Sive de Christo sive de ejus ecclesia, sive de quacunque re quæ pertinet ad fidem vitamq; nostram, non dicam si nos, nequaquam comparandi ei quid dixit si nos, sed omnino quod secutus adjecit, si Angelus de Cœlo vobis annunciaverit præterquam quod in Scripturis Legalibus & Evangelicis accepistis, anathema sit.*

Holy

Holy Fathers, that by the Scriptures we cannot prove, which bookes of Scripture are Canonicall, and which are not. I anſwere: firſt, our queſtion here, is not of the principles of Divinity, but of Theologicall concluſions. Now that Scripture is the word of God, and that theſe bookes are Canonicall Scriptures, are principles in Divinity, and therefore not to be proved (according to the rule of the great Philoſopher) in the ſame ſcience: It is ſufficient to make good our Tenet, that the Canonicall Scriptures being preſuppoſed as principles, every concluſion *de fide*, may be deduced out of them. Secondly, that ſuch bookes of Holy Scriptures are Canonicall, and the reſt which are knowne by the name of *Apochrypha*, are not Canonicall, is proved by arguments and teſtimonies drawne out of Scripture it ſelfe, by *Whitaker*, *Diſputatione de ſacrâ Scripturâ, controverſiâ primâ*; by *Reynolds* moſt copioully in his *Cenſura librorum Apochryphorum*. Thirdly, I retorte the *Ieſuits* argument againſt himſelfe, when they teach tradition is part of Gods word, how prove they it to be ſo? by Scripture, or Tradition? by Scripture they cannot prove, that unwritten traditions are Gods word: if they prove it by Tradition, then they begge the point in queſtion, and prove *idem per idem*.

To the ſecond. The *Romaniſts* ground ſome doctrines of their faith upon the letter of Scripture, but it is *that letter which killeth*, as for example; they ground their carnall preſence of 2.

Chriſt

Christ in the Sacrament, upon those words in the sixt of S^t. *Iohn*; *unlesse yee eate the flesh of the Sonne of God and drinke his blood, you have no life in you*: which words, *if you take according to the letter, this letter killeth*, saith Origen; *but it is the spirit* saith our Saviour, *that quickeneth, the flesh profiteth nothing, the words which I speake unto you, they are spirit, and they are life*, *Iohn*, 6. 63. He that pierceth the barke, and commeth to the sap, runneth not from the tree of life, but rather runneth to it: so doe we when we leave the *barke* of the letter upon necessary occasions, and *pierce into the heart*, and draw out the *sap* of the spirituall meaning. To presse the letter of Scripture against the spirituall meaning and analogie of faith, is not onely *Iewish* but *Haereticall*. For example, The *Anthropomorphites* ground their haeresie upon plaine and expresse words of Scripture: from which to use the *Iesuits* owne words, *All Orthodox Divines are faine to flie to figurative and tropicall interpretations.*

3. To the third. First, Saint *Peter* saith not, ἐν αἷς but ἐν οἷς, not *in which Epistles of S^t. Paul, but in which points and heads of doctrine many things are hard to be understood.* Secondly, though some points be hard to be understood in themselves, or are obscurely set downe in Scripture, it followeth not from thence, that all things necessary to salvation are not plainely delivered therein. For, as before I proved out of Saint *Austine* and Saint *Chrysostome*, *Among those things which are*

*plainely*

*plainly delivered in Scriptures, all ſuch points are found as containe faith and manners, all things that are neceſſarie are manifeſt.* Thirdly, thoſe things which are obſcurely ſet downe in Saint *Pauls* Epiſtles, may be, and are elſewhere in holy Scriptures more perſpicuouſly delivered. Laſtly, Saint *Peter* ſaith not, that thoſe things are *hard to be underſtood* ſimply, and to all men; but *to the ignorant and unſtable, who wreſt all Scripture to their owne deſtruction.* Among which number, the *Ieſuit* muſt reckon himſelfe and his aſſociates, before they can fit this text to their purpoſe.

To the fourth. Firſt, this paſſage out of Saint *Iohn* hath beene diſcuſſed before, and cleered; where I ſhewed, that it maketh nothing againſt, but ſtrongly for the ſufficiencie of Scripture, to inſtruct in all points neceſſarie to ſalvation. For, though all Chriſts ſpeeches and actions are not regiſtred by the Evangeliſt, yet as Saint *Auſtine* rightly inferreth out of the words following, *(hæc ſcripta ſunt ut credatis & credentes vitam æternam habeatis) electa ſunt quæ ſaluti credentium ſufficerent: Such things were made choice of to be written, as might ſuffice for the ſalvation of all Beleevers.* Neither is that text of Saint *Paul* any whit derogatorie to the perfection of Scriptures: for whatſoever hee meanes by Tradition *(per Sermonem)* taught by word of mouth, it is certaine out of the ſeventeenth of the *Acts*, that all Saint *Pauls* ſpeech and diſcourſe to the *Theſſaloinans*, whereunto the words have refe-

4.

2 *Theſſ.* 2. 15.

*Ver.* 2. *And Paul as his manner was, went unto them of Theſſalonica, and three Sabbath dayes reaſoned with them out of the Scriptures.*

reference were out of Scripture. Secondly, the words themſelves, *Tenete traditiones quas dediciſtis ſive per ſermonem, ſive per Epiſtolam*; import not that the Apoſtle delivered divers things to them in writing by an Epiſtle, and without writing, by word of mouth: but that he preached to them, and taught them the Chriſtian doctrine both wayes, by Letters, and by ſpeech: and that they ſhould have as much care of his writings, as of thoſe things hee ſpake to them in preſence. Thirdly, admit they were different things which hee ſpake to them, and which hee wrote: all that can be from thence inferred, is but this, that all points of ſaving Doctrine are not written in this Epiſtle of Saint *Paul* to the *Theſſalonians*: which may be granted without any prejudice to our Tenet. For thoſe things that are not written in that Epiſtle, might be, and undoubtedly are written in other of his Epiſtles, or other bookes of holy Scripture.

5. To the fift. Saint *Ierome* is not againſt the free uſe of Scripture in the vulgar tongue, for hee himſelfe tranſlated the Scriptures into the vulgar tongue of the *Dalmatians*; hee dedicates his Commentarie upon Scripture to Lay-perſons, yea many of them to women: whom he exhorteth, to *account them as their chiefe casket of Iewels; let theſe Iewels hang upon your neckes, and in your eares, Epiſt. ad Demetriad:* wherein hee much commendeth the Husbandmen about *Bethlem*, for being ſo perfect in Scriptures, that *They had*

*Hæc monilia in pectore, hæc in auribus hæreant.*

*the*

*the Pſalmes of* David *by heart, and ſang them as they followed the Plow. Arator ſtivam tenens cantat Davidicum melos:* he inſtructeth *Lata* a religious Matron, how to bring up her daughter in the knowledge of the Scriptures, and what method to obſerve in the reading thereof, *Pro gemmis & ſerico divinos codices amet, diſcat primo Pſalterium his ſe Canticis avoret, & in Proverbiis Salomonis erudiatur ad vitam. In Eccleſiaſte conſuescat quæ mundi ſunt calcare. In Iob virtutis & patientiæ exempla ſectetur. Ad evangelia tranſeat nunquam ea poſitura de manibus, &c.* Neither are the words you quote out of him, againſt the free uſe of the Scripture, but againſt the practiſe of ſome forward perſons, who, Lapwing-like, offer to flye with a piece of the ſhell on their head, taking upon them to expound holy Scriptures to others, which they underſtand not themſelves, and to teach that which they never learned, *docent quod nunquam didicerunt.*

*In ſteed of ſilks and precious ſtones, let her handle the books of holy Scripture: let her firſt learne the Pſalter, &c.*

To the ſixt. This practiſe of the *Iewes* concludeth nothing at all, but that thoſe paſſages of Scripture above mentioned are very difficult, and ſubject to miſconſtruction; and therefore require a diſcreet Reader of ripe yeares, and judgement. Whether this their practiſe be commendable or no, in reſtraining all before they arrive to thirty, from reading thoſe paſſages of Scripture, I diſpute not: but this is certaine, that even this cuſtome of theirs which the *Ieſuit* brings againſt us, makes for us; for they permitted all men be-

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fore thirty, to reade all other chapters of holy Scriptures, and after thirty, theſe alſo.

7. To the ſeventh. The honour the Papiſts doe the Scriptures, in prohibiting them to be read, is like the favour ſhe did her Paramour in the Poet, *Quæ præ amore excluſit foras*, which *out of pure love thruſt him out of doores.* The greateſt honour wee can doe Gods holy Oracles, is diligently to reade them, attentively to heare them, humbly to obey them, and daily to ſearch them, as the deeds and evidences of our ſalvation; according to the Precept of our bleſſed Saviour, *Ioh. 5. 39.* *Search the Scriptures, for in them yee thinke yee have eternall life, and they are they which teſtifie of mee.* As for the *Ieſuits* reaſon, drawne from the weakneſſe of the Readers, it is very weake, and of no force at all. Firſt, becauſe the Scriptures were written *Pſal. 19 7. Prov. 1. 4.* *to give knowledge to the ſimple, and wiſedome to the unlearned.* Secondly, becauſe if this his reaſon were good, their Church ſhould prohibit all other bookes as well as Scriptures, or rather much more than Scriptures, in regard there are errours in them, but none in Scriptures: and God hath promiſed a ſpeciall bleſſing to thoſe, who in obedience to his ordinance, diligently reade and ſtudy the holy Scriptures, which hee hath not to thoſe that reade other books.

8 To the eight. This Proverb might moſt rightly have beene applied to the *Ieſuit* in the former Section, when he, a *Ieſuit*, produced *Oliverius Manerius* a Jeſuit, againſt *Henry Buxhorne*, Deane of

of *Tyelmond*, then hee said in effect, Aske my brother Jesuit if I be a thiefe, or rather a slanderer. But it no way fitteth *Cornelius Agrippa*, and the *Knight*, the one being a zealous Protestant, the other a professed Papist, though discovering, and ingeniously confessing divers abuses in the Papacie. If hee were as the *Iesuit* sayes, a Magician, because hee wrote of Art-magicke; what were Pope *Hildebrand* and *Sylvester*, who not onely studied, but also practised the black-Art, as *Benocardinalis*, *Platina*, and others write.

To the ninth. The *Iesuit* will not stand answering every one severally, because hee dare not keepe that station for feare of Gun-shot. For the answer hee giveth in generall, it is false and absurd, if not impious: false, because it is certaine, that those similitudes cannot be applied to the letter onely, without the meaning; nor doe the Heretikes now a dayes, nor did the Devill himselfe alleage onely the letter and syllables of Scripture, but the meaning also, though perverting and wresting it to an evill end, and drawing false conclusions from it. Hee that calleth the Scriptures *Sybils Prophecies* blasphemously carpeth at the obscuritie of the meaning: and *Pighius*, who compared it to a nose of wax, impiously taxeth the diversitie of senses, and interpretations which the Scripture is subject unto in it selfe. Lastly, the *Iesuit* taketh himselfe by the *nose*, in saying, Heretikes in all Controversies run to the letter of the Scriptures, leaving the true

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2 Pet. 4. 16.

sense, and spirituall meaning: for so doe the Romanists apparantly, namely, in the Controversie of Supremacie, *Ecce duo gladii; Loe here two swords:* therefore the Pope hath the temporall and spirituall Sword at command. *Peter, rise up, kill and eate:* therefore the Pope hath power to put Princes to death. In the question about the number of Sacraments, they alleage the letter of that text in the vulgar translation, *Hoc est magnum Sacramentum*, to prove marriage a Sacrament; whereas the Apostle in the same place saith, that hee speaketh not of corporall marriage of a man and his wife: but of the spirituall marriage of Christ and his Church. Likewise in the Controversie about the reall presence, they *run to the letter, Except yee eate the flesh of the Sonne of man, and drinke his blood:* though Christ in the same place expounding himselfe, saith, *The words which I have spoken unto you, are spirit and life:* the like may be observed in other Controversies. For answer to all which texts, wee tell him out of Saint *Ierome*, whom himselfe quoteth in the next Paragraph; *That the Gospell consisteth not in the words of Scripture, but in the sense: not in the superficies or barke, but in the pith: not in the leaves of speech, but in the root of reason.*

10. To the tenth. How neere neighbours the Romanists are to *Marcion*, who denied, or by consequence, overthrew the truth of Christs humaine nature; as the Papists doe in the Sacrament, vailing him under the outside, or accidents of a round wafer:

water; and what affinitie the *Ieſuit* hath with the reſt of the ancient Heretikes, the *Knight* ſhewed him before in his ſeventh Section: and if hee deſire to know more of his pedegree from them, I referre him to an Appendix to *Whitakers* anſwer to *Sanders* his Demonſtration, *page* 801. As for the aſperſion of old Hereſies, which hee caſts upon us, they are waſhed away by Biſhop *Morton*, and Doctor *Field*, in their Treatiſes of the Church, *Ad notam ſextam*. But why hee denies that wee have the Spirit, arrogating it onely to himſelfe, I ſee no reaſon but the pride of his owne ſpirit, together with the malice of the evill ſpirit, who ſuggeſted unto him this uncharitable cenſure of us.

To the eleventh. The Scripture is a *Light*, *Pſal.* 119. and the nature of a light is, firſt to diſcover it ſelfe, and then all things elſe: therefore *Calvin* to his fond queſtion, how know you Scripture to be Scripture? anſwereth acutely by retortion, how know you the Sun to be the Sun? If hee ſay, by his bright luſtre and beames; wee ſay the ſame of holy Scripture, that it is diſcerned by its owne light. Which, if the Papiſts ſee not, the fault ought not to be laid upon the Sunbeames, but upon their Owles eyes. 11.

To the twelfth. That rule which needeth any thing to be added to it, is imperfect: but all Papiſts teach, that to the written Word unwritten Traditions muſt bee added to make a compleat and perfect rule of Faith: all Papiſts therefore 12.

teach, the Scripture alone to be an imperfect Rule. We on the contrary ſtand for the perfection of Scripture, and conſtantly and unanimouſly defend that not onely the whole Scripture is perfect, but that every part alſo hath its owne perfection, but not the perfection of the whole. Becauſe the eyes have not the perfection of the whole head; or the head, the perfection of the whole body; a man cannot conclude, that the eye, or the head is imperfect: no more can the *Ieſuit* conclude that the Goſpell of Saint *Matthew*, Saint *Marke*, or Saint *Iohn* are therefore imperfect, becauſe they containe not in them all doctrines in particular neceſſary to ſalvation. It is ſufficient that they together with the reſt, perfectly inſtruct us in all points of faith: by themſelves they perfectly informe us ſo farre as the Holy Ghoſt intendeth, that we ſhould be informed by each of them in particular, and this is their perfection, that they have no defect in matter or forme, and that they concurre with the reſt of the bookes of Scripture, to the maine end of the Holy Ghoſt in committing the word of God in writing, for the infallible and perfect inſtruction of the Church, and every faithfull ſoule in all Doctrines needfull to ſalvation.

13 To the thirteenth. Although many *Proteſtants* have written *de Scripturâ judice*, and they have warrant out of Scripture ſo to ſtile it; (*the words which I have ſpoken, they ſhall judge you*) yet in propriety of ſpeech, which eſpecially ought to be uſed

uſed in ſtating queſtions, the Scripture is rather to be termed a rule and law, or ſentence of the judge, then the judge himſelfe: the ſupreame and infallible judge of all controverſies, we teach to be the Holy Ghoſt, ſpeaking to us out of Scriptures, and the ſubordinate or inferior Judge the conſencient authority of the Catholique Church.

14. To the fourteenth. The *Ieſuit* ſhewed no ſuch thing, nor can ſhew out of *Tertullian*, who convinced the greater part of *Hæretikes* in his time by Scripture, as appeareth in his writings. In the place which the *Ieſuit* quoteth, he hath no ſuch words as he alleageth out of him: *viz.* that there is no good to be done with *Hæretikes* by Scriptures. He ſaith indeede in that place, that it *was but in vaine to conferre with a certaine kinde of Hæretikes by Scriptures alone, quia iſta hæreſis non recipit quaſdam Scripturas, et ſi recipit, non recipit integras et ſi aliquatenus integras præſtat, &c.* That is, *This hæreſie admits not of certaine Scriptures, or not intire, or if in ſome ſort intire, it perverts them by diviſing divers interpretations.* In which words he no way diſparageth the holy Scriptures, or derogateth from their perfection: but diſcovereth the wicked practiſe of *Hæretikes*, and their evaſions and tergiverſations, when they are moſt evidently convinced by Scriptures. Will you ſay that if a *Bedlam* or willfull malefactor either by puffing out the Candle, or ſhutting his eyes, or looking another way, will not reade or ſee the evidence that is brought againſt him, that therfore the evidence is not able to convince him?

*De præſcrip. adverſ. hæret. c. 17.*

15. To the fifteenth. Though it were granted the *Iesuit*, that the *Papists* have written more upon the Scriptures then *Protestants*, it will not from thence follow, that they more reverence or honour the Scripture: sithence in their very Commentaries upon Scripture, they derrogate from the authority, sufficiency, and perfection of them, by refusing to referre all points of faith in controversie to their decision: by resolving their faith last of all not into them, but into the Church: by teaching, that they are obscure even in points necessary to salvation; and that unwritten Traditions are equally to be reverenced with them. Secondly, compare men with men, and oportunities with oportunities; it may easily be proved that the *Protestants* in their preaching, and writings upon Scripture, have beene farre more laborious then the *Papists*. Name me one *Papist* who Preached so often, and wrote so accurately upon the Holy Scriptures, as *Calvin*. I grant their bookes exceede in bulke and number, because they have a hundred to one, and they abound with leisure, and meanes, having many thousands maintained in their monasteries, who are not charged as our Divines are, with care of soules, and perpetuall labours in their Pastorall function.

16 To the sixteenth. If it were sufficient to bandy sentences without proofe, and words without reasons, how easily could we say, *mutato nomine de te fabula narratur*. It is but changing the names

of

of *Marcion*, *Valentine* and *Apelles*, into *Bellarmine* *Valentia* and *Lessius*, or if you will, into *Iohn Flood*, and it will fit as well as if it were made for him. How proves he that *Papists* are in the Church, and *Protestants* out of it? He shall never prove but that we have as good title, and much better, to the Holy Scriptures, the deedes and evidences of our salvation then they.

To the seventeenth. Possession of a land, proveth not necessarily a right to the writings, and evidences belonging unto it. For possession may be got by violent usurpation, or inruſion; but on the contrary, the writings and evidences left by the disposer and bequeather of the land, being examined, will shew who hath the true title to the land, that is, the Church. By these deedes and evidences, we offer to be tried, but they refuse the triall, pretending I know not what *nuncupatory will* by word of mouth, and disparaging these *writings, and evidences* as uncertaine, ambiguus and unperfect, as the *Knight* hath made good against him in this Section. 17

Con-

# Concerning the testomonies of Cardinall *Bellarmine*; Chapter 15. Spectacles, a page 464. usq; ad 485.

*THE testimonies alleaged by the* Knight *out of Cardinall* Bellarmine *for the Protestant faith, in the points of Transubstantiation, private Masse, Prayer in an unknowne tongue, Communion in both kindes, the number of Sacraments, the necessity of good workes, and justification by faith alone, have beene all answered in the former Sections, and that which he addeth concerning universality and miracles, maketh for the* Catholike *and against the* Protestant *faith.*

## *The Hammer.*

THe testimony of an adversary is of great force, especially a learned one, most of all one his death-bed, when he looketh every houre to be summoned before the Judge of all flesh: and therefore we have all reason to make great dainties of the noble confession of the learnedest of all our *Romish* adversaries in the maine point of faith, wherewith he gave up the ghost: *Domi-*

*Ibid. Polus. ep.* ἀναντῤῥητος καὶ ὁλόγα παρὰ τῶν ἐναντίων ὁμολογούμενος.

*ne me admittas in numerum sanctorum tuorum, non meriti æstimator, sed veniæ largitor. Lord admit me into the number of thy Saints, not weighing my merits, but pardoning my offences*: this testimony and prayer of his, printed in his will, the *Knight* in this Section backeth with another taken out of his third booke *De justificat. c.* 17. *Vel habet homo vera merita, vel non habet, &c. Either a man hath true merit, or he hath not; if he hath not, he is dangerously deceived, and seduceth himselfe, whilest he trusteth in false merits; for these are deceitfull riches*, saith Saint *Bernard*, *which rob a man of the true: but if he hath true merits, he looseth nothing by this, that hee regardeth them not, but putteth his whole trust in Gods mercie only.* This is not only *Forte*, but *Fulgens telum*: to use the words of *Quintilian*, *Not onely a strong, but a beautifull, bright, and shining weapon*: wherwith the *Knight* giveth his Adversary such a deadly wound, that hee panteth as it were for life, through all this Section. Much adoe hee hath to say any thing, which yet is as good as nothing: to wit, that *Bellarmine* in his first booke *De Iustificatione, cap.* 1. saith, that *Hee will indeavour by five principall Arguments, to demonstrate that a man is not justified by Faith onely.* What will the *Iesuit* conclude from hence? that the Cardinall contradicteth himselfe? I grant it, and I take it for a singular Argument and Evidence of Truth on our side, which inforced this great Cardinall, after hee had spent all his strength in justifying the Romish

misch Tenet concerning justification by workes, and the merit therof, in the end to undoe all that he had done, and conclude fully with the *Knight*, that *In regard of the uncertainty of a mans owne justice, and the danger of vaine-glory, it is safest to renounce all mans merit, and to put our trust onely in Gods mercie. Sufficit ad meritum scire, quod non sufficiant merita.* For other passages in this chapter, I shall passe them over with a drie foot, because there is nothing materiall in them laid in excuse of *Bellarmine* his *warping* from the Romish Religion, which hath not beene discussed before. As for such *Rotten-stuffe* wherewith hee pieceth it up in his later Paragraphs, namely, five, six, seven, and eight; fetched from *Romish Broker-shops* concerning the name *Catholique*, and multitude of Professours, and miracles, because none of it *sutes* with the title or argument of this Chapter, I will not defile my hands with it: onely I wish the Reader to take notice, that the *Iesuit* twice in this Chapter convinced by evidence of Truth, yeeldeth the *Knight* the Bucklers, acknowledging out of Cardinall *Bellarmine*, *That our Doctrine is safer than theirs, in two maine points*: the one concerning the Sacrament, the other justification by Faith onely. For the first, *Page* 465, hee is constrained to confesse, that though hee holdeth Private Masse to be lawfull; yet, that *It is a more perfect, and in a certaine sort more lawfull Masse, where there be some to communicate with the Priest*:

*Lines* 28.

for

*for then it hath both the ends for which it was ordained.* Certainly, that which is more lawfull, is safer: our Communion therefore, wherein some of necessitie communicate with the Priest, is safer than their Private Masse by the *Iesuits* owne confession. For the second, I find, *page* 471. that, though much against his will, yet in *Terminis*, hee concurres with *Bellarmine*, in acknowledging our Doctrine concerning relying onely on Christs merits, and Gods mercie for salvation, to be safest: and what else doe all Protestants contend for in the point of Justification by Faith alone; but that all men renounce their owne inherent righteousnesse, and trust onely to Gods mercie in Christ for Justification and Salvation? If at Christs dreadfull Tribunall, the safest Plea are Christ his merits applied to us by Faith, I wonder any dare to use any other? If there be *safety*, nay *most safety*, as the *Iesuit* confesseth in this point of Protestant doctrine, there must needs be truth in it; for there can be no safetie for the soule in a lye.

Con-

# Concerning Romiſh Martyrs; Spectacles, Chapter 16. a page 485. uſque ad 490.

1. THE *bleſſed Martyr* Edward Campian *in his tenth reaſon, bringing all ſorts of witneſſes for proofe of the Catholike Faith, beginneth with Martyrs; thoſe particularly, who being Paſtours of the Roman Church, ſuffered Martyrdome ſucceſſively one after another, to the number of thirty three. Theſe (ſaith* Campian) *were ours, and nameth ſome of them, as* Teleſphorus, Victor, Sixtus, Cornelius, *with the particular points, which they held conformably with us againſt Proteſtants.*

2. *That theſe Martyrs are ours, notwithſtanding they died not for any of thoſe points the* Knight *mentioneth, is plaine, becauſe they profeſſed the ſame Catholike Faith which wee doe; which wee alſo prove by the Faith of their ſucceſſour* Vrban *the eigth, who, as hee holdeth their ſeat, ſo alſo their Faith; for* Peters *Chaire and Faith goe together, as the very Heretike* Pelagius *confeſſed to Pope* Sozimus, *ſaying to him,* Tu qui Petri fidem & ſedem tenes. *Not to ſtand here upon the moſt effectuall and infal-*

*infallible Prayer of our Saviour himselfe*, Oravi pro te Petre ut non deficiat fides tua: *which proofe must stand firme till Sir* Humphrey *can tell us what Pope began to vary from his predecessors.*

*For adoration of Images, whereas the* Knight 3
*asketh whether any of these three and thirty were canonized for it: though there be no speciall mention of any of these three and thirty, their adoration of Images, yet there is very pregnant presumption thereof by this, that Pope* Sylvester, *who was the very next after the three and thirtieth, and was Pope in time of* Constantines *conversion, had the pictures of Saint* Peter *and Saint* Paul, *which it is most like, he received from his Predecessors.*

*Moreover it is plaine, that those three and thirty* 4.
*were ours, by their owne decretall Epistles, which are so full of those points which Father* Campian *citeth, that the Heretikes have no other shift, but to denie the authority of the same Epistles.*

*That the consecrated Bread depending upon the* 5.
*Priests intention, is the reall Flesh of Christ: or that this Priest,* Garnet *by name, hath power to consecrate, is no matter of Faith; but that in the Sacrament, the matter, forme, intention, and all things requisite concurring, the Bread and Wine is really and truely converted into the Body and Blood of Christ: this is a matter of Faith, and this a man is to die for. Neither maketh it any matter whether any man have died for it, or not; for that is more in the persecutors power, to appoint what point of a mans Faith hee will put him to death for, than in*

*the*

*the Martyrs owne, who must be readie to die for all and every one, as well for one as for another.*

## *The Hammer.*

IN this Chapter the *Knight* pulleth the garland of Red Roses off from the heads of all *Papists*: I meane the Crowne of Martyrdome, by three most forcible arguments, which may thus be reduced into *Syllogisticall forme.*

1. None of those who suffered death for the common Articles of the Christian Faith, which we all professe: are to be accounted *Popish* Martyrs.

But the 33. *Popes* and all the Martyrs in the Primitive Church, suffered death for the common Articles of faith, which we all professe.

*Ergo* none of them were *Popish* Martyrs: neither can they lay any more or better claime to them then we, if so good.

2. All that may be tearmed truely *Popish* Martyrs, must suffer death either for the profession of the *Trent* Faith in generall, or some speciall point of it, wherein they differ from the reformed Churches.

But none of the Primitive Martyrs suffered death for the profession of the *Trent* Faith in generall, or any point thereof wherein they

they differ from the beliefe of the reformed Churches.

*Ergo*, none of the Primitive Martyrs were *Popish*.

3. If the Articles of the *Romish* Creed published by Pope *Pius* were either unknowne to the Primitive Church, or not then declared to be *de fide*, none in those dayes could suffer Martyrdome for them.

But the twelve new Articles of Pope *Pius* his Creed were altogether unknowne to the Primitive Church, or not then declared and defined to be *de fide*, as the *Iesuit* Page 490. in part acknowledgeth.

*Ergo*, none in the Primitive Church could suffer Martyrdome for them.

What wards the *Iesuit* hath for these blowes, we shall see in the examination of the particular exceptions before mentioned.

To the first. It is as true that those 33. martyred Popes were Martyrs of the Romish Religion, as that *Campion* the *Iesuit*, who suffered death for Treason against Queene *Elizabeth*, was a Martyr. The truth is, that although *Campion* in his tenth Reason, *search Heaven, and rake Hell* also, for witnesses to prove the truth of the Romish Religion, yet he findeth none, as D. *Whitaker* clearely demonstrateth in his answer to that tenth reason, and his defence thereof against *Durum*. To let others

I.

*P. 486. l. 16. I answer that those Martyrs suffered death not for the points now in controversie with Hæretikes, but for the profession of Christianity at the hands of the enemies of Christ.*

others passe, those 33. Bishops of *Rome*, the *Iesuit* mentioneth, who now weare Crownes of Martyrdome in Heaven, never ware the Popes triple Crowne on Earth. They sate as Bishops of *Rome*, they sate not as Lords over the whole Church: neither was the cause of their death any contestation with Princes for Soveraignty, nor the maintenance of any points now in controversie, as the *Iesuit* himselfe confesseth, but the profession of Christianity. They were not therefore Martyrs of the *Roman* Church as she is at this present, nor of their *Trent* Creed; but of the *Catholike* Church and the *common faith once given to Saints.*

2. To the second. The *Iesuits* argument drawne from these 33. Bishops of *Rome* to Pope *Vrbane* the eighth fall short at least by 1300. yeares. If he should thus argue in the Schooles: Pope *Vrbane* the eighth, in the yeare of our Lord, 1633. held the *Trent* faith, and beleeved Pope *Pius* the fourth his Creed: therefore the 33. Bishops that suffered Martyrdome under the Heathen Emperours within 300. yeares after Christ, held the same faith, and subscribed to the same Articles of *Trent*; he would be stampt at, and hissed out by all present; for who knoweth not that *George* the *Arian* immediatly succeeded *Athanasius* the most Orthodox Bishop, and that all the *Arian* Bishops in *Constantius his* time, held the Sees of those Orthodox Bishops, who in the first Councell at *Nice* condemned that blasphemous hæresie.

ſie. In our memory, did not Cardinall *Poole* a *Papiſt*, ſucceede *Cranmer*, a *Proteſtant* Biſhop and Martyr? againe, did not *Parker*, in Q. *Elizabeths* daies, a learned Proteſtant ſucceed Cardinall *Poole* an Arch-papiſt, in his Arch-biſhoprick of *Canterbury*? What a *wooden Argument* then is this, to inferre ſucceſſion in Doctrine from ſucceſſion in the ſame Chaire? This wretched Argument the *Ieſuit* proves as lewdly, by the teſtimonie of *Pelagius* the Heretike. This is indeed to *Aske his brother if he be a thiefe*, or no: to aske an Heretike whether your Romiſh Doctrine be not heretical. Yet ſo unfortunate is hee in his proofe, that even this his onely witneſſe, how liable ſoever to exception, ſaith nothing for him: *Pelagius* was not ſo abſurd as to hold this poſition, that *Peters* Chaire and Faith goe alwaies together; but only ſpake in a glozing manner thus to Pope *Sozimus*, *Thou holdeſt* Peters *Chaire and Faith*: and will the *Ieſuit* inferre an univerſall from a particular? Pope *Sozimus* held *Peters* Chaire and Faith: therfore all that hold *Peters* Chaire, hold his Faith. What holdeth theſe two together? a moſt ſtrong and effectuall Bond, ſaith the *Ieſuit*, namely, Chriſts promiſe to *Peter*, *I have prayed for thee, that thy Faith faile not.* The time will faile me to declare particularly how many waies this Argument of the *Ieſuit* failes: firſt, Chriſt prayed not here for *Peter* onely, as Saint *Auſtine* affirmeth, *What doth any man make queſtion hereof? did Chriſt pray for* Peter, *and not for* James *and*

*Luke* 22. 32. *Queſt. vet. & N. Teſt. q.* 75. *Quid ambigitur pro Petro rogabat & pro Iacobo et Iohāne non rogabat? ut ceteros taceam manifeſtum eſt in Petro omnes contineri.*

and John: *To say nothing of the rest, it is manifest, that in* Peter *all the rest are contained.* This prayer then no more privilegeth the See of *Rome* from error, than of *Ierusalem* or of *Ephesus*, or any other See of the Apostles. Secondly, Christ prayed not that *Peter* might not erre, who afterwards erred, and was reproved by Saint *Paul*, *Galathians* the second: but that his *Faith might not faile*, that is, be overcome in that fearfull temptation, in such sort, that hee might not rise againe after his fall. Thirdly, Christs prayer is for *Peter* himselfe in his person, and the Apostles whom Satan winnowed, not for his See. Fourthly, if this promise any way belonged to his Successors, certainly no more to those of *Rome*, than *Antiochia*; so infirme is this the *Iesuits* proofe, which yet hee saith, *Must stand firme, till* Sir Humphrey *can tell what Pope began to varie from his Predecessours.* Agreed: Sir *Humphrey* shall presently tell him by name, *Liberius* the *Arrian*, *Vigilius* the *Eutychian*, *Honorius* the *Monothelite* condemned in three generall Councels sixth, seventh, and eighth; *Iohn* the three and twenty, deposed in the Councell at *Constance*: as for other enormous crimes, so for this his damnable heresie, that *hee denied the immortalitie of the soule, and the life to come.* To which, after the *Iesuit* hath replied, instance shall be given in many other Popes, which have beene branded with the note of heresie in like manner.

Gal. 2. 14.

3. To the third. A strange and loole inference,

three and thirty Popes adored Images because their Predecessor had the pictures of Saint *Peter* and Saint *Paul*. Pope *Gregorie* allowed of the standing of pictures in the Church, yet would have them by no meanes adored: *Helena* the mother of *Constantine* had the wood of Christs crosse, yet adored it not, saith Saint *Ambrose*. If to have the picture of Saint *Peter*, or Saint *Paul*, nay, or of Christ himselfe, maketh a man an Idolater, or a Papist, then not onely all the *Lutherans* generally, but very many of the most orthodoxe Divines in our, and other reformed Churches, will be proved as good Papists as Pope *Sylvester*. *vid supr.* 4.

To the fourth. Not only Protestants, whom the *Iesuit* nick-nameth *Heretikes*, but also *Contius*, and other Romanists have disparaged these Epistles: and if the *Iesuits* nose be not very *flat, and stuffed* also, hee may smell the forgerie of these Decretals by the barbarisme of the stile, disagreeing to those times, and many absurdities and contradictions noted in them by *Coqueus* and others. 5.

To the fift. If it be no matter of Faith, that this particular Priest Transubstantiateth the Bread, because no man knowes his intention, nor that particular Priest, *Et sic de cæteris*: It followeth, that it is no matter of Faith to beleeve, that any Priest in the Roman Church, by the words of Consecration, turneth the Bread into Christs Body. As for that, hee

addeth, that it is no matter whether any ever died for this point in particular; I answer, it is a matter of great moment: for if *Garnet* would not take it upon his salvation, that the Bread hee consecrated, immediately before he death, was turned into Christs Body; nor any ever would, or did pawne his life for Transubstantiation: it is evident, that Papists themselves doubt of the certainty of that Article. On the contrarie, wee can produce hundreds, nay thousands, who for denying Transubstantiation, have beene put to death, and have signed the truth of the Doctrine of the Reformed Churches, concerning the Sacrament with their blood: and therefore the Doctrine of the Protestants in this point, is of more credit than the contrarie, because it is strengthened and fortified by a *Noble armie of Martyrs.*

Con-

# Concerning the *Protestants* charitable opinion of the salvation of *Papists*; Spectacles, Chap. 17. à page 491. usq; ad 508.

THE Knights *discourse in this Chapter is wholly from his purpose, which he pretendeth in the title of his Chapter, which is to answer our objections.* 1

*The* Knights *eight instances in the Doctrine of Merits, Communion in both kinds, publike use of Scripture, Priests marriage, Service in a knowne tongue, Worship of Images, Adoration of the Sacrament, and Traditions, are all answered before, and proved some false; for the things wherewith he chargeth us are all absurd, if we consider the proofes of Scripture which he bringeth.* 2.

*All testimonies from an enemy proceede not from charity, but from truth, and such are those which* Catholikes *bring out of learned* Protestants, *to prove that a man dying in the Romish Religion, may be saved.* 3

*Free-will, Prayer for the Dead, Honouring of Relikes, Reall Presence, Transubstantiation, Communion* 4.

*in one kinde, Worshiping of Images, the Popes Primacy, Auricular Confession, and the like, are all acknowledged, some by one* Protestant, *some by another, not to be materiall points; so as a man may without perill beleeve either way: the severall authors are,* Perkins, Cartwright, Whitgift, Fulke, Penrie, Somes, Sparks, Reynolds, Bunnie, *and* Whitaker.

5. John Frith, *a* Foxean *Martyr, acknowledgeth, that the matter touching the substance of the Sacrament bindeth no man of necessity to salvation or damnation, whether he beleeve it or not.*

6 John Huz *held the Masse, Transubstantiation, Vowes, Freewill, Merit of workes, and of the heresies now in controversie held onely one, to wit, communion in both kindes.*

7 *Dr.* Barrow *acknowlegeth the Church of* Rome *to be the Church of God,* Hooker, *a part of the house of God, and limbe of the visible Church of Christ; Dr.* Somes, *that all learned and reformed Churches, confesse that in Popery there is a Church, a Ministry, and true Christ:* Field *and* Morton, *that we are to be accounted the Church of God, whose words may be seene in the* Protestants *Apologie,* Tract. 1. Sect. 6.

8 *Whereas the* Knight *saith, that men otherwayes morally good, relying wholly on the merits of Christ, that is, living* Papists, *and dying* Protestants *in the principall foundation of our faith, may finde mercy, because they did it ignorantly: where hath the* Knight *learned this Theologie, that a man may be*

*saved*

*saved in one Religion, yet so as he must die in another. This is a new conceite never heard of before, that a man may be saved in a Religion, but so as not to die of it.*

*To conclude, since* Protestant *Doctors make no doubt, but we may be saved in our faith: and no Doctour of ours saith so of your faith, it is out of doubt the safer way to embrace ours. The force of which argument, the* Knight *goeth not about to avoid, otherwise then by denying that to be the opinion of learned* Potestants, *which being proved to be so manifestly, the argument still hath his force, and the more, because he cannot answer it.*

## *The Hammer.*

IN the former Chapters the *Knight* brandished his sword: but in this he holdeth up his Buckler to beare off a blow, wherewith some Professors especially of the Female Sex, are said to have beene wounded to death. For thus they *whet their sword,* and *shape* it on the *Protestant anvile*: Protestants *confesse, at least, many of them, that there may be salvation in the* Roman *Church*; *but* Papists *absolutely deny that there may be any salvation in our Churches: therefore it is safer to come to theirs, then to stay in ours; to be where almost all grant salvation, then where the greatest part of the world deny it.* Hereunto the *Knight* truely and solidly answers.

*Fisher relation of a 3. conference.*

First, that our *Protestant* Tenents are of that nature

ture, that the *Papists* themselves cannot pretend with any probability, that there is any danger in them, but rather in the contrary; as he maketh it evident by eight remarkeable instances.

Secondly, that our Religion is not to be accounted the worse, but rather the better for our charitable opinion of our Adversaries: for true piety is ever joyned with compassionate charity.

*Rom. 14. 4. What have I to doe to judge another mans servant, seeing he standeth or falleth to his owne master?*

Thirdly, that though we leave the persons of *Papists* to their and our judge, not pronouncing damnation on them, as they doe on us: yet we proclaime confidently to all the world, that their doctrine is not safe.

Fourthly, he distinguisheth also the persons of *Papists*, some are invincibly ignorant, who are compelled to resigne up their own eye-sight, and to look through such Spectacles as their *Priests* and *Pastors* have tempered for them; for these poore soules if they make as good use as they can of the publike and private means afforded them for saving knowledge, and hold fast the Articles of the Apostles Creed, without opposition to any ground of Christian Religion; and furthermore have a minde and purpose to obay God, and keepe his Commandements, according to that measure of knowledge and grace which they have received, and live for outward things in the unity of the Church where they dwell, much may be said: other live under Princes and States, who as Gods true Watchmen and Shepherds, desire they should be better informed, and take care, that

that they may have meanes to be instructed in the true saving knowledge of Christ; such *Papists* shutting their eyes against Gods light, and persisting in their ignorance, and saying in effect, *Wee will not the knowledge of thy wayes, Iob* 21. 14. goe not safely out of the world. How the *Iesuit* refuteth these answers, wee shall see in the examination of his particular exceptions.

To the first. That cannot be farre from the *Knights* purpose, which agreeth with the title of his whole Booke, *Via tuta*, The safe Way: this safe way hee proves to be the Protestants way by divers instances, in which the Papists affirmation is dangerous, but our Negation cannot but be safe. For example, there is apparant danger in maintaining the adoration of Images, and the creatures of Bread and Wine in the Sacrament: because it is expressely forbidden under many fearfull curses; to offer Sacrifice, burne Incense, or exhibit any Divine Worship to any save God onely, *Psalm.* 97. 7. *Confounded be all they that worship graven Images, and boast themselves of Idolls:* but there can be no danger in not *Worshipping the Creature insteed of the Creatour, who is blessed for ever, Rom.* 1. 25. They are in danger of a curse that forbid Marriage, and hold it in some persons to be unlawfull and uncleane; which Saint *Paul* calleth, *The Doctrine of Devils*, 1 *Tim.* 4. 1, 3. But there can be no danger in not prohibiting Marriage in any, which is *Honorable in all, and the bed undefiled,* *Heb.* 1.

*Heb.* 13. 4. They are in danger who equall Traditions with Scripture, becauſe it is written, *Curſed be hee that addeth or taketh away from the words of the Law, or the Goſpell, Deut.* 4. 2. *Apoc.* 22. 18. There is danger in confidence in our owne merits; becauſe, *Curſed is hee that putteth his truſt in man, or maketh fleſh his arme, Ier.* 17. 5. but there can be no danger in not relying upon our owne merits: for *Bleſſed are they that truſt in Chriſt*, and him onely, *Pſalm.* 2. 12. for that the Cardinall himſelfe confeſſeth to be *Tutiſſimum*. There is danger in taking away the Cup from the Laity, for it is a violation of Chriſts inſtitution; for Jeſus ſaid unto them, *Iohn* 6. 53. *Except yee eate the fleſh of the Son of man, and drinke his blood, yee have no life in you*: but there can be no danger in not taking away the Cup from the Laity, but reaching it to them; for *Whoſoever eateth Chriſts fleſh, and drinketh his blood, hath eternall life*, verſ. 54. There is danger in keeping the Scriptures from the Laity; for *The people periſh for want of knowledge*: and *God powreth his wrath upon the people that know not his name*: but there can be no danger in permitting them to *Search the Scriptures, for in them they have eternall life, Ioh.* 5. 39. and, *Bleſſed are they whoſe delight is in the Law of the Lord, and that exerciſe themſelves in that Law both day and night, Pſal.* 1. 2. There is danger in praying in an unknowne tongue; for they which doe ſo, *Worſhip they know not what; draw neere to God with their lips,*

*Hoſ.* 4. 6.

*Pſal.* 79. 6.

*but*

*but their hearts is farre from him*: but there can be no danger in Service in a knowne tongue; for the Apostle saith, *I will pray with the spirit, I will pray with understanding also: I will sing with the spirit, I will sing with understanding also*, 1 Cor. 14. 15. It was a curse inflicted upon the builders of *Babel*, that they understood not what was spoken: and the gift of tongues hath beene ever esteem'd a singular blessing conferred upon the Church, whereby the people of all Nations and Countries understood the Apostles, and their Successors preaching to them, and praying for them.

To the second. I reply, that all his answers are refuted in my Animadversions upon the former Chapters, onely some Cavils hee addeth, which I will answer in a word. 2.

*Flood.*

I presume, his Father had some Apprentise bound not to marry during his Apprentiship: I would then know of him, whether his Father in that case did forbid marriage, and teach the Doctrine of Devils.

*Answer.*

It had beene fitter for the *Iesuit* to be *bound Prentise* than set to schoole, hee is so dull and stupid that hee maketh it all one to forbid a Boy under

under age to marry during the time of his Apprentiſhip, and that under a legall penalty, without any vow or oath: and to forbid the whole Clergie to marry at all, by tying them to ſingle life by a vow and ſolemne oath; whether they have the gift of continencie, or not.

*Flood.*

Saint *Paul* ſaith, the gift of Tongues is a ſigne for Infidels; but Prophecie, that is, Exhortation or Interpretation, is for the Faithfull, or thoſe that believe already: wherein, I would know what any man can find againſt Prayer in the Latine tongue.

*Anſwer.*

I will eaſily helpe the *Ieſuits* ignorance herein: Prayer in the Latine tongue, when it is not underſtood, is Prayer in a *Strange tongue*, which the Apoſtle here implyeth, *No way tendeth to edification.* Nay farther, he proveth it to be a curſe out of the Prophet *Eſay*, to a people to heare a *Language which they underſtand not*: and if that people were accurſed, in that they heard a Language which they underſtood not; our people in this regard muſt needs be bleſſed, who heare in the Church the Word of God read, and Divine Service ſaid in a Language which they underſtand.

*Flood*

*Flood.*

The Catholike Church doth draw in ſeverall Nations to unity of Language, making all to ſpeake one and the ſame Tongue: whereas Heretikes in the ſeverall places, by uſe of other Languages, underſtand not one the other, and therein moſt perfectly reſemble the *Babel*-builders, as well in their diverſitie of tongues, as in the diverſities of Doctrines.

*Anſwer.*

The *Ieſuit* here ignorantly *babbleth about Babel*, and the builders thereof, upon whom God ſent as a curſe, not ſimply the diverſitie of Languages which *Acts* 2. was given to the Apoſtles by miracle for a bleſſing: but *confuſion of Languages*, whereby it came to paſſe, that though they all ſpake one to another, yet none underſtood one the other. This curſe cannot be denied to be fallen upon the Lay-people in Poperie in the time of their benediction; and hereby the Romane Church, as by many things elſe, may be diſcerned to be *Spiritually Babylon*. Now whereas the *Ieſuit* ſaith, that they make all Nations to ſpeake one and the ſame tongue, his tongue runneth before his wit: for though the Pope by injoyning Latine Service, make all Nations under the Romane juriſdiction, heare one and the ſame tongue in

in their Service: yet hee maketh them not to ſpeake it, nor ſo much as underſtand it. Whereas all the Reformed Churches, as they agree in the unity of their Doctrine againſt Romiſh errours and ſuperſtitions; ſo they alſo concurre in this, that they have all their Liturgies in their Mother tongue, that all the children of our Churches may heare their heavenly Father ſpeake unto them in his Word, and they to him in their Prayers in a language underſtood.

*Flood.*

But for that which hee ſaith, that hee acknowledgeth univerſalitie of Nations and people, not to be a marke of his Church, I cannot but wonder at it; for what is this, but even in plaine termes to confeſſe his Church, not to be the Church of Chriſt? *Eſay* ſaying, *All nations ſhall flow unto it*: and the Prophet *David* deſcribing the kingdome of Chriſt, ſaith, that *Hee ſhall beare ſway from Sea to Sea*: and *Daniel* deſcribeth the kingdome of Chriſt, *Like a mountaine growing from a little ſtone, and filling the whole Earth*: Saint *Iohn* ſeeth a *Multitude which no man could reckon, of all Nations, and Tribes, and People.*

*Anſwer.*

Wee doe not ſay that the Church of *England* is the Church of *Chriſt*, that is, the whole, or only

only Church of Christ, but a Church of Christ; or to speake more properly, a member of the Catholike Church scattered over the face of the the whole earth. The texts alleaged by the *Iesuit*, are meant of the Catholike or universall Church, not of a particular; for it implieth a kind of contradiction, that a part should be the whole, and all Nations comprised in one. Secondly, the *Knight* speaketh not, *Page* 312. simply of multitudes, nations, and tongues, when hee denieth that wee have any such in our Church: but of multitudes, and nations, and tongues that are at the Woman her command in the *Apocalypse: The Citie which raigneth over the Kings of the Earth, which sitteth on seven mountaines, and is drunke with the blood of Saints and Martyrs: of whom it was foretold, that shee should ascend out of the bottomlesse pit, and goe into perdition.* These can be no markes of our Church, as all the world seeth: and if they be, as indeed they are most visible and apparant markes of the Romane Church, let them lay claime to her, and keepe her to themselves, wee no way grudge or repine at it. But if the question be, where it is safer being with the Woman that fled into the wildernesse, or this Queene-regent of the world, wee give warning to all that have *Care of their salvation, to come out of* Babylon, *that they be not partaker of her plagues.*

*Apoc.* 17. 4, 5, 6, & 6.

To the third. It is not true, that all testimonies proceeding from an enemie, are from evidence of Truth; 3.

Truth; for a testimonie may proceed from an enemie sometimes from weaknesse of judgement, as *Tertullian* long agoe hath observed, concluding, that it is no certaine and undoubted Argument of strength and valour to conquer an Enemie: for many times the victorie is gotten, not because the conquerour was a man of might, and well handled his weapons; *Sed quia qui vincebatur infirmis erat viribus*: but *because hee had the good hap to enter into the lists with a weake Adversarie.* Yet, let the *Iesuits* Observation be generall, the *Knight* will gaine by it; for the greatest part of his booke consisteth of Testimonies taken from the mouth of learned Romanists: and therefore by this Rule laid downe by the *Iesuit*, all must be presumed to proceed from evidence of Truth. For the testimonies which hee here alleageth out of Protestants against us, though they have beene long agoe answered, in the *Protstants Apologie*, written against *Brerely* his falsly so called *Catholike Apologie*: yet in the due place I shall shew, that they make nothing for, but rather against the Romish Church.

4. To the fourth. The *Iesuit* cannot be ignorant, that the misnamed *Catholike Apologie* set forth by *Brerely*, was refuted seven and twenty yeares agoe by a *Catholike Appeale for Protestants*; there all these shafts which *Brerely* taketh out of the Protestant Quivers, are either broken, or their heads so taken off, that they can doe no hurt to any that hath his Buckler of Faith on, or his eyes

in

in his head. To which Appeale I referre the discreete Reader; when the *Iesuit* shall quote any of these Authors for any particular point, he shall have a punctuall answer.

To the fift. *Frith* was a worthy and glorious Martyr, whose faith may be knowne by his bookes yet extant: wherein he no way approveth of Transubstantiation, but condemneth it expressely. Neither doth he say that a right beliefe in the Sacrament touching the substance thereof is no matter of salvation: but that it is no matter of salvation to beleeve after what manner the substance of Christs body is in the Sacrament, whether by Consubstantiation, or Transubstantiation which is most true: for as Doctor *Andrewes*, late Bishop of *Winton* acutely observed, Christ said *hoc est Corpus meum, non hoc modo est*, or *sit Corpus meum, this is my Body, not the bread is after this manner my body.* 5

To the sixt. If communion in both kindes be an hæresie, Christ, his Apostles, and the Primitive Church which administred and received the Communion in both kinds, as is confessed in the Councell at *Constance*, cannot be free from hæresie. And whereas the *Iesuit* saith, that this Martyr in all other points held with *Papists*, the contrary appeares in his printed bookes, and by the prayer he made at his death, mentioned by *Cocleus* in the history of the *Huzzites*, wherein he prayeth to God, *that his soule after his death might be where the soule of* Wickliffe *is.* 6.

7. To the ſeventh. To the *Ieſuit* his allegations out of *Barrow*, *Hooker*, *Some*, *Bunnie*, and *Covell*; *Dr. Morton* now Biſhop of *Dureſme* anſwereth at large in his Catholike appeale, *l.* 4. from the firſt Section to the ſixth, where he proveth, that the teſtimonies themſelves, and the reaſons annexed to them doe ſhew, that the above cited *Proteſtants* yeeld no more ſecurity to the *Romiſh* Church, then they doe to any other erroneous Church, wherein there is true baptiſme and the the profeſſion of the chiefe principles of faith. *Barrow* acknowledgeth the Church of *Rome* to be a Church of God, that is a Church profeſſing Chriſtianity, in which there may be a poſſibility of ſalvation, not an Orthodox or right believing Church, in which there is certainty of ſalvation. *Hooker* ſaith, that *the Church of* Rome *is a member of the viſible Catholike Church, a member, not the Catholike Church, and no ſound member neither*, according to that *Theſis* of Doctor *Reynolds*, *Romana eccleſia nec eſt Catholica, nec ſanum membrum Catholicæ.* Dr. *Somes* ſaith, as likewiſe *Iunius*, that *in Popery there is a Church, that is, under the Popes dominion Chriſt hath his Church, or that Popery is in the Church: yet that Popery is not the Church.* *Bunnie* ſaith, *that we are not a ſeverall Church from the Papiſts, that is, not eſſentially deffe-rent from it, no more then a ſicke man differeth from a ſound.* *Covell* ſaith, *the Church of* Rome *is a part of the Church of Chriſt, but a very unſound part.* From all which paſſages, this onely may be concluded

*Iunius de Eccleſ. l. ſing. Papatus eſt in Eccleſia ſeu in papatu eſt Eccleſia, Papatus tamen non eſt Eccleſia.*

cluded of the Roman Church, as of other erroneous assemblies, that though in regard of their manifold errors, they must be esteemed sicke and unsound Churches; yet in regard of the being and essence of a Church, they must be acknowledged visible Churches of Christ. Neither *Field* nor *Morton* saith, that the Church of *Rome* is *the Church of God, but a Church of God. Fields* words are, *Romana ecclesia est verè ecclesia, non vera ecclesia; is truely a Church, not a true Church: Morton* proveth in one whole Section, *that the Church of* Rome *is not properly the Catholike Church, but a particular Church subject to error. Sect. 6. Protest. appeal, l.* 4. But in this point, in what sense the *Protestants* call the Church of *Rome a true Church*, see a late Treatise set forth by Doctor *Hall*, the Bishop of *Exton*, called the *Reconciler*; wherein, both he and Bishop *Davenet*, and *Morton*, in their letters affixed thereunto, cleare the matter nothing at all I assure you to your advantage.

To the eight. The Knight saith not that a man may be saved in one Religion, yet so as he must not die in it: but that a man living in one Religion, to wit, the Popish, may be saved: so that he renounce it before his death, and dye in a better: for not onely the bosome of the Church, but also the gates of Heaven are alwayes open to the penitent, as the Prophet *Ezekiel* teacheth: neither is this any new conceit of the *Knight*, but the generall opinion of all *Protestants*, as the *Ie-*

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*c.* 18. 23.

*suit* may read in the *Catholike* Appeale, *l.* 4. *c.* 1. The Reverend Bishop now mentioned, *understanding how that great and honourable personage in the last Act of her life, renounced all presumption of her owne inherent righteousnesse, and wholly affianced her soule to Christ in beliefe to be justified onely by his satisfactory justice, did therefore conceive hope of her salvation by vertue of that Cordiall prescribed by the Holy Apostle,* viz. *that where sinne aboundeth, the grace of God doth superabound, which the Apostle hath ministred for the comfort of every Christian, who erring by ignorance, shall in sincere repentance for all his knowne sinnes, depart this mortall life, having the heele or end of his life shod with the preparation of the Gospell of peace, not of the new* Romish, *but of the old Catholike faith, which is the faith of all Protestants.* And againe, in his booke intituled, *the Grand Imposture, If you demand why Protestants have so charitable opinion of some Romanists, you are to understand, that it is in regard of that, without which they cannot be saved, that they died in the beliefe of this Protestant Article of Faith, which is to be justified by remission of all their sinnes, through the satisfactory righteousnesse of Christ, apprehended by faith, and not by the legall justice or perfection of inherent righteousnesse in themselves,* as your Councell of *Trent* hath decreed: and this opinion we finde verified in the experience of many Papists, who howsoever in their life time they professe and magnifie your doctrine of perfection of works: yet on their

*c.* 15. *p.* 363.

death

death-bed as soone as the least glimpse of the majesty of Christs tribunall is revealed unto them, and the booke of their conscience begins to be unclapsed, and so laid open before them that they cannot but reade their sinnes, which in their lifetime they held as veniall, to be deadly and written in Capitall litters: then they take Sanctuary in the wounds of Christ, from whence floweth the Ocean of all expiatory merit and satisfaction, by which it is impossible but that every faithfull penitent should receive life.

To the ninth. To this argument I say, that it is paralyticall and weake in the sinewes. For how doth this follow? the *Donatists* held as the *Papists* doe, that all men were damned that were not of their sect; S^t. *Austine de unit eccles. c.* 12. and other Catholike Bishops thought that some of them might be in the state of grace, and that their Baptisme was good, *Ergo*, it is a safer way to embrace the *Donatists* hæresie then the Catholike Faith: or at least send their children to the *Donatists* to be baptized, because *both parties granted that there was true Baptisme among the Donatists, whereas the Donatists denied that there was any true Baptisme among the Catholikes*; or this, the *Indian* Priests teach, that it is unlawfull to take bread from the hand of a Christian; the Christians teach that it is lawfull to take bread from an *Indian*: therefore it is safer to take bread from an *Indian* then from a Christian, or have fellowship with an Infidell *Indian* then with a charitable

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*L. 1. De baptis. cont. Donat. c. 3. Esse vero apud Donatistas baptismum, & illi asserunt & nos concedimus.*

ble Christian, because a Christian hath a better opinion of the Infidell, then the Infidell hath of him: as Protestants have a more charitable opinion of Papists, then Papists have of them. When the *Iesuit* is sober let him thinke how to give an answer to Bishop *Morton* his instance, whereby he sheweth the invalidity of this mad argument of *Iesuits*, *A mad man thinketh other men to be beasts, a sober man confesseth that a mad man is a man and no beast: is a mad man therefore in the right or in the better case then the sober man, because the sober man judgeth better of the mad man, then the mad man doth of the sober?*

## Concerning the confesion of all sides for the safety of the *Protestant* Religion; Spectacles, Chapter 18. à page 509. usq; ad finem.

1. *THAT the ground of safety which the* Knight *thinketh he taketh from* Catholikes, *is foolish, impertinent, and without sense as he setteth it downe; for thus he saith, it is the safer way to persist in that Church, where both sides agree that salvation may be had, then where one*

part

part standeth single by themselves in opinion: for I would know what Church is that wherein there be two sides to agree or disagree? or what Church that is, that doth not stand single in opinion by it selfe, if it be a Church of a different faith (as we speake here of a Church?) A Church must have unity, it being a company of men, all professing the same faith and Religion, therefore it is plaine there is no sense in this principle of his.

I would aske him whether the Protestants doe not stand single as well as we, by affirming of what we deny, or denying what we affirme: or rather whether he and his Church be not so much more single then we, as they have not one on their sides for every million, which we have or have had on ours. 2.

By the Knights argument, a man may prove any heresie that ever was, nay, Iudiasme and Turcisme to be a safer way then the Catholike, or even the Knights Protestant faith: for Arius may say, he agreeth with us Catholikes in all things, save onely in the Divinity of the second Person of Trinity, whom he acknowledgeth with us to be an Holy Man: and that we stand single by our selves in the assertion of his Divinity. Macedonius may say the same of the Holy-Ghost: Nestorius of the plurality of persons in Christ: Eutyches of the singularity of Natures: Sergius Pyrrus, and the Monothelites of the unity of will in Christ: Ebion, Cerinthus, Marcion, and almost all haretikes in their severall heresies, may say as the Knight doth, of the points controverted, that we stand single by our selves in them: 3

and

and so it is the safer way to believe onely that wherein they and wee agree: nay, the Iewes may make the same argument thus. That they agree with us, that there is one God Creatour of heauen and earth, and that the old Testament is Canonicall Scripture; for the rest wee stand single: and the Turke may say that hee agreeth with us, that Christ was an holy man, and a Prophet; for the rest wee stand single: and therefore hee is in the safer way.

4. What can the Knight say for defence of his Argument? For though Iewes and Turkes doe not agree with us in the profession of the Christian Faith, yet I see not why that should be necessary by the Knights Argument; and thereby a man may see what a good guide he is, and how safe a way he goeth: and whether the saying of Salomon be not truly verified of his Safe Way; There is a way which seemeth to a man straight, and the end of it leadeth to death, and consequently to hell: for what other is the end of Heresie, Iudaisme, and Turcisme: whereto the Knights rule doth leade all such as will be ruled thereby.

Prov. 14. 12.

## The Hammer.

SEmper ego auditor tantum nunquam ne reponam? Hitherto the Knight held up his Buckler, and stood upon his owne defence: but here hee setteth upon his Adversarie, closeth with him, wresteth his owne Sword out of his hand, and therewith giveth him as many wounds as Iulius

Cæsar

*Cæsar* received in the Senate. For, besides the 12 Articles of Pope *Pius* the fourth his Creed, in all which, the Papists stand single, hee instanceth in eleven points more, wherein the Papists agree with us in our affirmative positions, but they alone maintaine their affirmative addition; whereupon hee condemneth the *Iesuit* as Christ doth the *Evill Servant* in the Gospell, *out of his owne mouth* thus:

That Religion is lesse safe, in which the Professours stands single, than that in which the parties, other wayes dissident, agree.

But in all or most of the affirmative points of Popish Religion, they stand single; but in all such positive points of the reformed Faith, not only Papists, but in a manner all Christians of the world concurre with us.

Therefore the Popish Religion, by the *Iesuits* owne rule, is lesse safe.

To illustrate this by a few instances, the positive points of our Doctrine are chiefly these:

1. That the three Creeds; the *Apostles*, the *Nicene*, and that of *Athanasius* are to be received upon paine of damnation.
2. That religious worship is due to God.
3. That God is to be called upon.
4. That Christ is head of the Church.
5. That hee is our Mediatour and Advocate.

6. That

6. That hee was conceived without sinne.
7. That wee are saved by his merits and satisfaction.
8. That the Scripture is a rule of Faith.
9. That there are two and twenty Canonicall Bookes of the old Testament.
10. That the originals in the Greek and Hebrew are authenticall.
11. That there are two Sacraments of the new Testament, Baptisme, and the Lords Supper.
12. That Children of the Faithfull are to bee christened.
13. That in Baptisme, water is necessarily to be used.
14. That Christ is truly present at his Supper; and that the worthy Receiver is by faith made spiritually partaker of the true and reall body and blood of Christ.
15. That the Sacrament may be administred in both kinds.
16. That the Images of Christ and his Saints may serve for Ornaments and Memorials, and that there is a lawfull historicall use of them.
17. That *Peter* had a Primacie of Order among the Apostles.
18. That there are two places for soules departed, Heaven and Hell.
19. That there are three holy Orders in the Church, Bishops, Priests, and Deacons.

15. That

20. That Confession to a Priest, in case the Conscience be troubled with any grievous Sin, is profitable and behoovefull.

To all these points, and many more like unto these, the Papists assent; but in all their additions they stand single, as namely:

1. *That a fourth Creed made by* Pius *the fourth, is likewise to be received under paine of damnation.*
2. *That religious worship is due to Saints.*
3. *That Saints and Angels are to be called upon.*
4. *That the Pope is the visible head of the Church.*
5. *That Saints are our Mediatours and Advocates.*
6. *That the Virgin* Mary *also was conceived without sinne.*
7. *That wee are justified and saved in part by our owne Merits, and superabundant satisfactions of Saints.*
8. *That Tradition is a rule of Faith as well as Scripture.*
9. *That besides those two and twenty, there are other Books of the old Testament, to wit,* Tobit, Judith, Baruch, The Wisdome of Salomon, Ecclesiasticus, *and the* Maccabees, *to be admitted into the number of Canonicall Scriptures.*
10. *That the vulgar Latin translation of the Scripture is most pure and authenticall.*
11. *That besides Baptisme and the Lords Supper, there*

*there are five other Sacraments; Confirmation, Order, Penance, Matrimonie, and Extreme Vnction.*

12. *That Gallies and Bels may, and ought to be christened.*

13. *That besides Water; Creame, Salt, and Spittle are to be used in Baptisme.*

14. *That Christ is present in the Sacrament by Transubstantiation, and that his body and blood is not onely received spiritually by Faith, but also carnally by the mouth.*

15. *That the Sacrament of the Lords Supper may lawfully be administred to the Laity in one kind onely.*

16. *That besides an historicall, there is a religious use of Images; and that they are to bee worshipped.*

17. *That* Peter *had not onely a Primacie of Order, but a power also, and jurisdiction over the Apostles.*

18. *That besides Heaven and Hell, there is a third place of abode for soules, to wit, Purgatorie; and a fourth also, termed* Limbus infantum.

19. *That besides those three holy Orders of Bishops, Priests, and Deacons, there are others, as namely, Exorcists, Acolyts, &c.*

20. *That confession of every knowne Sin to a Priest, is necessarie.*

Now because Negatives are not properly Articles

ticles of Faith, but Positives or Affirmatives; it appeareth evidently, that the Faith of the reformed Churches is assented to by Papists themselves, and all Christians in the world, and therfore is most certain & safe by the confession on all sides: wheras the Popish additions, wherein we stand onely upon the Negative, and they are to make good the Affirmative, are assented to by none but themselves; and therefore by the *Iesuits* rule, are weak, doubtful, and lesse safe. This is *Vulcaneum telum et argumentum palmarium*, the main and principall argument whereby the *Knight* demonstrateth the title of his Booke; and hee is so confident of it, that if that be to be accounted the safer way, wherein different parties agree both in one, as the *Iesuit* laid it downe in the former chapter, hee will joyne issue with all Papists in the world in this very point: and if in this hee make not good the title of his Booke, that wee are therefore in the safer way, because they agree in the principall and Positive points of Religion with our Doctrine; hee will reconcile himselfe to the Roman Church, and creepe upon all foure to his Holinesse for a Pardon. At this the *Iesuit* is so *mad*, that he *fometh at the mouth*, and raveth, saying, *That to creepe upon all foure is a very fit gate for men so devoid of reason, as to make such Discourses, and to use such malicious insinuations, as if men used to creepe upon all foure to the Pope,*

*Parce sepulto*
*Parce piae scelerare manus:*

be

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Pag. 512.

be not ſo inhumane and barbarous, in tearing the fame of the dead; there is no cauſe at all given of ſuch rage and furie. The *Knight* doth herein no way blaſpheme, or falſly traduce *Dominum deum Papam*; for thoſe that ordinarily kiſſe the Popes toe, unleſſe his Holineſſe be the more courteous to hold up his foot the higher, muſt needs be neere creeping on all foure. To ſay nothing of *Dandalus* King of *Creete* and *Cyprus* who was upon all foure, and that under the Table before the Popes Holineſſe, as *Iewell* in his Apologie, and the defence thereof undeniably proveth out of good Authors againſt Mr. *Harding*; yet the *Knight* in this place chargeth not the Pope with any ſuch imperious demand of *Luciferian* pride: but onely profeſſeth what penance hee would willingly enjoyne himſelfe, if hee ſhould abuſe the Reader, and not make good the Title of his booke by the argument above propounded; againſt which, what the *Ieſuit* here particularly Articleth and objecteth, I will now conſider.

I To the firſt. The words which the *Ieſuit* would make ſeem ſo ridiculous, are related by the *Knight*, as their owne words not ours, as any may perceive by the Preface to them, *therefore ſay they*, and by this that they are written in a leſſer Character, and is it not ſenſleſſe in the *Ieſuit*, and moſt ridiculous to laugh at himſelfe, and put his owne nonſenſe upon the *Knight*, who taking the *Ieſuits* words as he found them, ſcorning to nible

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at syllables, interpreted the *Iesuits* words at the best, and taking his meaning, joynes issue with him upon the point in this manner. In a Church "professing Christianity, where the Scriptures of "the old and new Testament are received, and "the two Sacraments instituted, by Christ admi- "nistred, suppose we there to be two sorts of "Professors, either publikely allowed as in "*France*, or at least tollerated, as in other King- "domes, both these entituling themselves to be "members of the pure Orthodox Church, and "neither of them having beene particularly con- "demned in any generall Councell, received "through the Christian world; the probleme "then is, whether of these two, that party is not in "the safer way, who holdeth no positive Arti- "cle of faith, to which both parties (besides all "other Christians) give not their assent unto: "then the other who maintaineth twelve Arti- "cles of faith at least, wherein they themselves "stand single, and are forsaken by all Christians, "not onely of the reformed Churches, in *Eng-* "*land*, *France*, *Germany*, *Denmarke*, *Swethland*, "*Norway*, *Poland*, *Transylvania*, but also in the *Ea-* "*stern*, and *Greek* Churches dispersed through the "large Dominions of the *Turke* in *Europe*, *Asia*, "and *Africa*. But thus it standeth betweene us and "Papists, all the positive Articles which we hold "necessary to salvation, they themselves, and all "other Christian Churches in the world assent "unto: whereunto the Church of *Rome* hath ad- "ded

"ded many other positive Articles in joyning all "under paine of damnation to beleeve them; in "all which additions, she standeth alone by her "selfe: therefore it is safer to adhere to the do- "ctrine and faith of the reformed Churches, then "the Pope his new *Trent* Creed. The *Iesuits* exceptions against this argument are very idle, and all his instances in *Turkes*, *Iewes*, and *Haretikes*, nothing to the purpose: for the unbeleeving *Iewes* and *Turkes* never were, nor yet are members of the Catholike Christian Church: the *Arians*, *Nestorians*, *Eutychians*, and *Marcionites* have beene long agoe excluded out of the true Church of Christ, and their Hæresies are by name condemned in ancient generall Councells approved by the whole Christian world. These therefore come not within the verge of the *Knights* propositon, which is restrained to Christian Churches, and such whose Tenets have not in particular as yet beene cryed downe, and censured as erroneous in any œcumenicall Councell: among such, doubtlesse those are in the safer way, who hold nothing for an Article of faith necessary to salvation, which is not clearely deduced out of Holy Scripture, and assented unto, even by the opposite part, whose testimony, saith the *Iesuit*, Page 498. *must needs proceede from evidence of truth.*

2. To the second. The *Iesuit* hath received answer already to the former of these demands, where I shewed by twenty instances that we stand

ſtand not ſingle as they doe, by affirming what they deny, and denying what they affirme: for the moſt, if not all the affirmative Articles of our Creed, are firmed and ſubſcribed by Papiſts themſelves, whereas their additionalls to them are firmed by none but themſelves: and therefore herein our cauſe hath a great advantage on theirs. For if their beliefe be true, our beliefe in all the affirmative Articles thereof muſt needs be ſo; but not on the contrary, becauſe they have many affirmative Articles which we give no credit unto. To his ſecond demand I anſwer, that though a multitude of Profeſſors is no perpetuall and infallible marke of the true Church: for *Chriſts flocke is but a little flocke* in compariſon, *and broade is the way that leadeth to death and deſtruction*; and though it is true that in the latter and worſer ages of the Church, eſpecially after the yeare *666. which is the number of the name of the Beaſt*, and much more after the *thouſandth yeare wherein Satan was let looſe*, the Romiſh Church was much more viſible to the eye of the world then the Proteſtant, as it is prophecied in the *Apocalypſe* the 16. 6. that the falſe and malignant Church ſhould be farre more glorious and pompous then the true Spouſe of Chriſt: yet in the firſt and beſt ages of the Church, our adverſaries have not ſo much as one ſingle witneſſe, who can be proved to have given teſtimony to their *Trent* faith, and ſince the happy reformation began by *Martin Luther* in King *Henry* the eights dayes, the better

*Luke* 12. 32. *Matth.* 7. 13. *Apoc.* 13. 17. *Apoc.* 20. 2. *Apoc* 17. 4. *The woman arrayed in purple and ſcarlet, called* The Whore of Babylon, *had a cup of gold in her hand, &c. Apoc.* 13. 3. *All the world wondered, and followed the Beaſt.* & *ver.* 8. *All that dwell upon the earth ſhall worſhip him, whoſe names are not written in the Booke of Life.*

better part of *Europe* is fallen from the Pope; adde we to them all thoſe, who in *Aſia* and *Africa* profeſſe the Chriſtian faith, and yet acknowledge not the Pope, nor ſubſcribe to the *Trent* faith: and it will appeare we have neere a thouſand for one in the Catholike viſible Church ſcattered far and wide over the face of the earth, as may be ſeene in the Mapps ſet forth in a booke printed the laſt yeare, and intituled *Chriſtianographie, or the Deſcription of the multitude and ſundry ſorts of Chriſtians in the World, not ſubject to the Pope, with their unity, and how they agree with the Proteſtants in the principall points of difference betweene them and the Church of* Rome.

3. To the third. If the argument bee ſo weake, let the *Ieſuit* remember that it is his owne, and that he confeſſeth as much in the firſt words of this Chapter, which are theſe, *The ſubſtance of this Section is contained in the title, and it is nothing but to turne the Catholike argument, mentioned in the former Section the other way for the Proteſtant ſide.* The argument then is a Catholike argument of their owne, and if it make for Hæretikes, *Iewes*, and *Turkes*, as he ſaith it doth, the blame and ſhame thereof muſt light upon the *Ieſuits*, that firſt framed it, and not upon the *Knight* who retorteth it onely upon them: for thus it *mooveth* "*upon their Axletree*, that wherein Profeſſors of "different religions both agree, is ſafer to beleeve "then that wherein they ſtand ſingle, but *Iewes* "and *Chriſtians* agree in the beliefe of the old

"Te-

"Testament; *Christians* and *Turkes* agree in the "truth of Christs humane nature, in other points "the Christians are single, therfore the beliefe of "a *Iew* or a *Turke* is safer then the beliefe of a Christian. The conclusion is here false and blasphemous, the minor or assumption is evidently true, and confessed on all sides: the fault therfore must needs be in the major or ground of this argument, but the major or ground is your owne, as will appeare by reducing the *Iesuits* Argument, propounded in the former Section, into forme: "That Church wherein parties of a dif-"ferent Religion, as Papists and Protestants a-"gree, is a safer way than that wherein one party "stand single. But Papists and Protestants both "agree, that salvation may be had in the Romish "Church; but the Protestants stand single, in "that they say, salvation may be had in the Pro-"testant Church: therefore it is safer living and "dying in the Papists Church than in the Prote-testant. In this Syllogisme, the *Knight* and all Protestants, though they answer to the Assumption by distinguishing, as is expressed in the former chapter: yet they simply & absolutely deny the Major, which is not universally true, nor at all necessarie. Secondly, *Dato & non concesso*: that the Major is true, the *Knight* nimbly turnes the *mouth of the Papists owne Canon, to batter their owne walls*, thus: *That position, say you, in which both Papists and Protestants agree, is safer than that wherein one partie standeth single: but in the*

*eleven Points mentioned by the* Knight, *Papists and Protestants agree: in the twelve Articles coyned by Pope* Pius *the fourth, the Papists stand single; therefore the Protestant Faith is the safer.*

4. To the fourth. A strange Argument, for the *Iesuit* to conclude other mens sight from his owne blindnesse: because hee seeth not how the *Knight* can avoid the instances in Jewes, Heretikes, and Turkes, whereby hee goeth about to disable the *Knight* his retorted Argument; therfore will hee inferre, that any man may see that the *Knight* is no good guide. For pitty let some *fit the Iesuit with a paire of Spectacles, that he may better see the Knight his way,* and his own *wandrings.* **Iews* and *Turks* are out of the Christian Church, hold not all Positive Articles necessary to salvation, and therefore they come not in the *Knights* way at all; nor hath hee to doe with them in this Argument, which proceedeth from professed Christians, and not open enemies to the Faith. For the *Knight* from his heart detesteth all pathes leading to any of those dangerous precipices; and chaulketh to all men *Viam vere tutam, certam, rectam & regiam*; a faire and *Safe Way, and the very Kings High-way to his Pallace,* wherein wee have Christ and his Apostles for our *Leaders*; the holy Spirit for our *Guide*; the blessed Angels for our *Convoy*; the ancient Fathers and Doctors of the Church for our fellow *Travellers* through the whole, and the best learned

* *How far the Romish Religiõ is distant from Heresie, Iudaisme, and Turcisme, or rather trencheth upon all three; see* P: Croy *his booke of Conformities, and* Sutcliffe *his* Turco papismus.

ned of the Romane Popes, Cardinals, Bishops, and Schoolemen to beare us companie the greater part of our way. Wherefore, I doubt not, but that the indifferent peruser of the *Knights* Book, and the *Iesuits* Answer, and my Reply unto it; will breake out into the Apostles exclamation, and say to this Romish *Sorcerer*, or rather if hee will so, *false Spectacle-maker*, Flood: *O full of all subtiltie and mischiefe, thou child of the devill, wilt thou not cease to pervert the right way of the* LORD? Acts 3. 13.

FINIS.

*Laus* DEO *sine fine.*

Lauy Dᵃᵒ fine fine.

3935.b
3

# A SERMON PREACHED AT THE FVNERALL OF THE RIGHT WORSHIPFVLL, Sir *Humphrey Lynd*, Knight.

At *Cobham*, *June* the 14th. 1636.

By DANIEL FEATLEY, Doctor in Divinitie.

NVMB: 23. 10.

*Let my last end be like unto his.*

*LONDON*,
Printed by *M. Parsons*, for *Robert Milbourne*, at the signe of the *Vnicorne* in *Fleet-street*, neere Fleet-Bridge. 1638.

# SERMON

## THE FUNERALL

A SERMON
PREACHED BY
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# A SERMON PREACHED AT THE Funerall of the Right Worshipfull, SIR HVMPHREY LYND, Kt. At Cobham, June the 14th. 1636.

NVMB: 23. 10.

*Let my last end be like unto his.*

THeocritus termeth the dart of love γλυκυπικρον, [a] *Dulce acerbum*: and *Seneca* compareth the Remembrance of a deceased Friend to a kind of Apple called *Suave amarum*, *A sweet bitter*, or *bitter sweet*. Such is the fruit I am to present you with at this present, partly bitter, and partly sweet; and that both in respect of the Doctrine, and the Application thereof: bitter in the Doctrine

[a] *Theocr. Idull. de cup.* γλυκυπικρὸς ἔρως.

ctrine, as it giveth you a *taſt* of death, *Let mee die the death, &c.* but ſweet, as it gives you a *reliſh* of the bleſſed eſtate of the righteous both at, and after death, ſo bleſſed, that it is deſired even by the wicked; *Let my laſt end*, ſaith *Balaam*, *be like unto his.* Againe, bitter in the Application, as it rubbeth your memorie with the conſideration of your irrecoverable loſſe of ſuch a Friend as here lieth before you: yet ſweet, as it preſenteth to you his invaluable gaine, and unconceiveable bliſſe.

*Let my laſt end be like his.*

I find ſome difference in the tranſlation of this Text: for the ſeventy Interpreters thus render it, γένοιτο τὸ σπέρμα μου ὡς σπέρμα τοῦτο. *Let my ſeed be as this ſeed:* and indeed ſometimes the word uſed in the originall is taken for Poſteritie, or children which come after, as in [b] *Daniel*, 11. 14. [c] *Amos*, [illegible]2. [d] *Pſal.* 109. 13. and according to this tranſlation, *Balaam* propheſieth a bleſſing, not onely to the righteous *Iſraelite*, but to his *ſeed alſo:* according unto his promiſe made unto [e] *Abraham*, and *his ſeed after him.* Saint *Ierome* readeth the Text thus, *Moriar ego morte Iuſtorum, & ſint noviſſima mea ſimilia illius: Let mee die the death of the Righteous, and let my laſt things be like unto his.* In the Calde paraphraſe סופי it is, *Let my end be like his:* which word is often uſed for a [f] reward which is after labour, [g] *Prov.* 23. 18. [h] 1 *Pet.* 1. 9. which alſo may be implyed here: and the word underſtood of the bleſſed reward which

b *Not to his poſteritie.*
c *None to raiſe her up.*
d *Let her poſterity be cut off.*
e *Gen.* 17. 7. *And I will eſtabliſh my covenant between thee and mee, and thy ſeed after thee in their generation, for an everlaſting covenant, to be a God unto thee, and thy ſeed after thee.*
f *Hen: Ainſworth in Num.*
g *Surely there is an end, and their expectation ſhall not be cut off.*
h *Receiving the end of our faith, the ſaltion of our ſoules.*

which the righteous have after this life in heaven, *Math.* 5. 12. *Rejoyce, and be exceeding glad, for great is your reward in heauen.* But *Baalam* being a *ſpell-man* of Satan, though for a moment, and in a trance transformed into a Miniſter of the Goſpell, [i] *His end was according to his workes*, as the Apoſtle telleth us of all ſuch; and no marvell, for *Satan himſelfe is transformed into an Angell of light*: therefore it is no great thing if his Miniſters alſo be transformed as the Miniſters of righteouſneſſe, *Whoſe end ſhall be according to their workes*. The originall hath, אחרית that is, word for word, *Let the laſt of mee be like unto his*: which ſeemeth to be no other, than an explication of the former part of the verſe, *Let me die the death of the Righteous*; for the *laſt of man* in this world is his death. I retaine therefore the laſt tranſlation as being moſt agreeable to the originall, and pertinent to *Baalam* his ſcope at that time, and my intention at this preſent.

i 2 Cor. 11. 14, 15.

Now for the Coherence of this verſe with the former, I need ſpeake little: becauſe ſome kind of incoherence in the paſſionate ſpeech of a man beſides himſelfe, is no incongruitie. For as the herbe [k] *Anonymus, got that name by the lacke of a name*: and as the ſigne of an indefinite propoſition, is the want of a ſigne ſet before it: and as the Rhetorick of an Epiſtle, according to the definition of *Politian*, [l] *is ſuch as weedeth out the figures and flowers of Rhetorick*: ſo, it is congruity and correſpondencie in the ſpeech of a diſtracted

*The Coherence.*

k *Plin. nat. hiſt. lib. 26. cap. 14. Herba Anonymus non inveniendo nomen invenit.*

l *Epiſt. lib 2. Ornamentum eſt ornamenti carere.*

man, to be like him that uttereth it, that is, *distracted*. When the body is in good temper, the *pulse* beateth *evenly* and *regularly*; but in a Fever, or any other distemper, it beateth *unevenly* and *startingly*, holding no proportion at all: so, when the mind is in *frame*, our speech is *composed*, and the parts of it have good connection; but it is otherwayes when the braine is distempered, or wee are through any violent perturbation, *lift off the hookes*; for passion exceeds reason, and extasie exceeds passion. In such a case wee are not masters of our owne conceits, and much lesse of our words; it is much if they carry good sense with them, it is too much to expect composure and exact coherence in them: as wee may see in [m] *Lycophron* his *Cassandra*. Yet for *Balaams* words here, if by *Righteous*, wee understand the people of *Israel*, not in regard of their inherent righteousnesse, but in regard of Gods gracious calling them to the knowledge of his judgements, and by his holy ordinances and statutes severing and distinguishing them from the prophane and impure *Gentiles*: something may be said for the coherence of this verse, which followeth after this manner: "How shall I curse whom God "hath not cursed? and how should I defie "whom the Lord hath not defied? for from "the top of the rocks I see him, and from the "hils I behold him; loe the people shall dwell "alone, and shall not be reckoned among the na-"tions. Who can count the dust of *Iacob*, and

"the

m λυσιν ἄτοπον σῶμα.

"the number of the fourth part of *Israel*? Let
"me die the death of this righteous people and
"let my last end, or my posterity be like unto
his. Howbeit it seemeth to me more probable
that *Balaam* being in a *transe*, had a glimpse of the
blessed estate of the elect after this life, and be-
ing ravished therewith in spirit, breaketh off his
propheticall prediction, and falls into a passionate
prayer for himselfe, that he might goe away in
this pleasant trance, and enter presently by the
gate of death into the possession of blessed im-
mortality.

"Let me dye saith he the death of the righte- *The Sense.*
"ous, which thou hast foreshewed me by thy spi-
"rit to be so blessed, and let my last end be like
"unto his, which I see hath no end of joy or hap-
"pinesse. Lord now let thou thy *Seer* depart in
"peace, because his eyes hath seene the Salvation
"of thy people, and felicity of thy chosen, and
"glory of the Saints, triumphing in Heaven.
"When I thinke hereupon, my soule danceth for
"joy, and faine would leape out of my body,
"were it not tyed fast with *Nerves*, *Arteries*, and
"other *Ligaments* of flesh, which I may not break,
"and cannot of my selfe untie: come Death ther-
"fore, and cut them all asunder, that my soule
"may even now escape as a bird out of the net
"of my body and fly up immediatly into Hea-
"ven, and nest with the *Cherubins* by the mercy
"Seat. Others desire to live, but I to die, and
"because I may not [n] *throw away* my life, give me
"die

n *Virg. Æneid.* 6. *projecere animam.*

"leave to resigne it into thy hands. Let me die "the *death*, not the *deathes*, for the first death "may upon some reasmes be desired, but the se- "cond upon none at all. When I die let me die "as the righteous doth, that is, most comforta- "bly and joyfully, and let my last end be like un- "to his; that is, let it be peace, and in peace abun- "dance; and in abundance, joy; and in joy, varie- "ty; and in variety, security, and in security, "eternity.

A Divine rapture, a Saint-like wish, a Heaven- ly ejaculation: yet darted out of a foule Quiver, out of the heart and mouth of *Baalam*, which in this regard may not unfitly be compared to the *Lyncurie*, a pretious Stone, issuing out of the bo- dy of the *Lynx* an uncleane and spotted Beast: or the *Bufonites*, a Stone of great vertue, yet found in the head of a *Toad*. Certainely if ever whol- some Sugar was found in a poysoned Cane; if ever out of a sinke there exhaled a savour of life: if ever a bitter Fountaine sent forth medicinall water: if ever the Divells Charmer set or sung a Divine spell it is this in my Text.

*The Divi- sion.* Wherein are presented to your religious thoughts, 3 points of speciall observation.

*The Parts.*

1. The desire of the Person,
2. The object of the desire,
3. The condition of the object.

I,

1. The desire of the Person, *Strange*,
2. The object of the desire, *Dreadfull*,
3. The condition of the object, *Comfortable*.

1. The desire of the Person is, *Let me dye*
2. The object of the desire is, *the death*
3. The condition of the object, *of the righteous, and let my last end be like unto his.*

From the desire of the person I inferre:

*Doctrinall points.*

1. *That the mouthes and tongues of wicked men are not their owne to use them alwayes as they list.*

2. *That gratious speeches sometimes fall from ungratious lips.*

3. *That a suddaine good motion, or a pious ejaculation, is no sufficient ground of hope for salvation.*

Howsoever the wicked are brought in by the *Psalmist* vaunting in this manner; *with our tongues we will prevaile, our lips are our owne, who is Lord over us?* yet they shall one day *gnaw their* °*tongues for it*: for their lips and tongues are not their owne, but his who made them: who though he permit them ordinarily to use them at their pleasure, yet when he will, he either silenceth them, or formeth such words by them, as the wicked of their owne accord would never have uttered. Was P *Sauls* tongue his owne, when after he had heard *David* play upon his *Instrument*, he suddenly himselfe became an *Instrument of Gods glory*, sounding out his praises by the gift of Prophecy. Was *Pilats* wifes tongue her owne, when

*Psal.* 12. 4.

° *Apoc.* 16. 10. *And the Angell powred out his viall upon the seat of the Beast, and they gnawed their tongues.*

P 1 *Sam.* 10. 11. *What is this that is come to the Sonne of Kish? is Saul also among the Prophets.* & 19. 24.

when relating her dreame to her husband, shee charged him to [q] *have nothing to doe with that righteous one, by reason of whom shee suffered many things in her dreame.* Was [r] *Victorinus* tongue his owne, when of a sharpe and dangerous weapon that had wounded the Catholike faith; it was suddenly turned into an armed Sword drawne for the defence of the truth? Was [s] *Caiphas* tongue his owne, when he delivered that Propheſie? *it is expedient that one man die for the people,* which the Text saith, *he spake not of himselfe, but being High-Priest that yeare, he Propheſied that Iesus should dye for that Nation, & not for that Nation only, but that he should gather together in one, the children of God that were scattered abroad;* God saith S[t]. *Gregory* by his *spirit toucheth the tongue of an Heardman and maketh him a Prophet; of a Fisherman, and maketh him an Apostle; of a child, and maketh him a Musitian; of a Publican, and maketh him an Evangelist; of a Persecutor, and maketh him the Doctor of the Gentiles;* whereunto I may adde, he toucheth the tongue of an accursed *Balaam,* and maketh him a blesser, even after he had received the wages of iniquity, to diminish by his curse the seede of the righteous, and set his heart and tongue against the people of God, and tooke his journy with *Balaac,* and the Princes of *Moab* to the high places, from whence he might discover the Host of *Israel* as it passed, with a full purpose

[q] *Matth.* 19. 27.
[r] *Aug. consen. l.* 8. *c.* 2. *Victorinus qui tot annos ore tericrepo Deos gentilium defensitasset non erubuit esse infans fontis tui &c.* 4. *Victorini lingua quo telo grandi.* v. 51. Et. *acuto multos peremerat, &c.*
[s] *Iohn.* 11. 50. 51. 52. *Implet puerum, & citharœdum facit: implet armentarium, & facit Prophetam: implet piscatorem, & Principem Apostolorum facit: implet persecutorem, & Doctorem Gentium facit: implet publicanum, & Evangelistam facit.* [t] *1. Reg.* 10. *Deus corda sanctorum tangit quando iis sp. S. gratiam tribuit & ejus tactum sentiunt, quia recepto interne virtutis munere a carnalitatis sue debilitate Commovetur,* qui protenus Cœlestis exercitus milites fiant, *&c.*

from

from the top of those high hills, to have cursed them downe to the deepe pit of Hell: at the very instant God turneth his tongne within his mouth, and as if he had *mistooke his* Q and fell upon a wrong part, he blesseth where he thought to have cursed, and curseth where he intended to have blessed, saying, *how goodly are thy Tents O* Jacob, *and thy habitations O* Israel, *as the valleyes are they stretched forth, and as gardens by the River side; God brought him out of* Egypt, *his strength shall be as an Vnicorne, he shall eate the Nations, his enemies, and bruise their bones, he coucheth and lieth downe like a young Lion, who shall stirre him, and blessed is he that blesseth thee, and cursed is he that curseth thee*: whereas the promise of the blessing to *Abraham* consisted of two branches. Numb. 24. 5. 6. 7. 8.

1. That God would give the land of *Canaan* to him and to his seed.
2. That he would make his seede as the dust [vv] of the earth: * Gen. 13. 15, 16.

under which, spirituall graces in Christ were also comprehended: the Lord causeth *Balaam* here to ratifie them both for their dwelling alone in the land, and for their innumerable encrease, and whereas *Balaac* envied their multitude, and would therefore have them [x] cursed that they might be diminished; *Balaam* is here forced to utter a blessing for their further encrease. Thus God resisted him in all his counsells and enterprises. Numb. 22. 3, 5, 6.

Some

Some peradventure, would have thought this prophecie fitter to have come out of any mans mouth than *Baalams*. Could God make no better choice of a *Vessell to containe*, or a *Conduit to convey the water of Life*, than the *wind-pipe of Baalam?* what is *Saul among the Prophets? Paul* among the Preachers of the Gospell? *Baalam* turned a Blesser? how many queasie stomackes are there that will loath the daintiest meats, if they be served in a sluttish dish? In which regard, the Senatours of *Lacedemon* hearing an excellent motion made by an infamous person, and perceiving many averse from it, onely out of a distaste of the person of the speaker, powred out, as *Plutarch* observeth, *Sweet liquor into a sweet vessell*, commanding a person of qualitie and reputation among them, to owne the motion, and propound it as from himselfe; and so it passed with generall applause. God could have done so; but here it pleased him to utter his goodnesse by the mouth of *Baalam*, as before hee uttered wisdome by the mouth of his Asse: by [y] whom hee reproved the madnesse of the Prophet, both to teach us, that his power dependeth not upon meanes, but all meanes upon his power; and that hee is able to *draw* [z] *light out of darknesse*, and life out of the jawes of death, and sweetnesse out of the gall of malice and bitternesse.

Therefore, when wee see not onely *good* [a] *men out of the good treasurie of their heart, bring forth good things:* but also sometimes (according to my

y 2 Pet. 2. 16. *The dumb Asse speaking with mans voice, forbad the madnesse of the Prophet.*

z 2 Cor. 4. 6. *God commanded the light to shine out of darknesse.*

a Matth. 12. 35.

my ſecond Obſervation) evill men, out of the evill *ſhop* of their mouth, utter good *wares*. When wee heare not onely *Holy* [b] *men*, of whom Saint *Peter* ſpeaketh, but alſo ſometimes unholy men ſpeake as they are moved by the holy Ghoſt: let us be adviſed by *Seneca*, to conſider *non quis dicat, ſed quid dicatur*; not who it is that ſpeaketh, but what it is that is ſpoken: and imitate the wiſdome of *Virgil*, who being demanded why hee turned over ſo many leaves in *Ennius*, whoſe language was impure, and skill in Poetrie very ſmall: anſwered, *E ſtercore ſe colligere aurum*; that hee *raked gold out of muck*: and with *Æſops* cock, *found a Pearle in a dunghill*. Doe you the like; the Muck is *Balaams* dirty and filthy mouth; the Pearle, or gold you are to take up, is this golden ſentence, in which theſe three divine verities gliſter:

1. That the righteous dye as well as the wicked.
2. That their death is bleſſed.
3. That this bleſſedneſſe of their death is deſired, even by the worſt men that breath.

The French have a Berry which they name *Vve de ſpine, The grape of a thorne*: ſuch is the fruit of this branch of my Text, *Vva de ſpina*, a ſweet and wholſome *grape*, yet growing upon a *thorne*. You will aske (it is very like) how may this be? [d] *Doe men gather grapes of thornes, or figs of thiſtles,* ſaith

b 2 *Pet.* 1. 21. *Holy men of God ſpake as they were moved by the holy Ghoſt.*

*Ennium ingenio maximus arte rudis.*

*Æſop. fab. gallus gallinarius dum verit ſtercorarium offendit gemmam.*

d *Matth.* 7. 16.

saith the true Vine, Christ Jesus? I distinguish therefore of two sort of grapes:

1. } Of a holy profession.
2. } Of a religious conversation.

These later cannot be gathered of thornes: the former may. There is a great deale of difference between the fruits of our *lips*, and the fruit of our *lives*; *Si bene dixerimus vestrum est, si bene vixerimus nostrum est*: the fruit of our lives is to our selves especially, but the fruit of our lips to you; you may be the better for them, though sometimes some of us are not. For, the water that passeth through a leaden pipe into a garden, watereth the garden, yet leaveth little or no moysture in the pipe: the influence which is coveighed by the beames of the Sunne into the minerals, inricheth them; yet, not the beame, nor the ayre through which it is carried: the Font water that cleanseth the child, is it selfe cast into the draught: the builders of *Noahs* Arke were overwhelmed in the deluge, and [e] *Palinurus Æneas* his Pilot saved the Ship, yet was himselfe drowned. Are there not many, who like Watermen, looke one way, and row another way? looke towards heaven, but row with all their strength to hell: whom [f] *Lactantius* fitly compares to Apothecaries boxes which containe in them poysons, having the title of Antidotes or Remedies written on the outside: such are they who will claime aquaintance with Christ at the last day, saying, [g] *Have we not*

pro

e *Virg. En.* 3. *Mortuus in nudâ Palinure jacebis arenâ.*

f *Lact. diu instit. l.* 3. *c.* 15. *Redundant in ipsos maledicta in publicum missa quos non aliter intueri decet, quam medicos quorũ tituli habent medicamenta pyxides venena.*

g *Math.* 7. 22, 23.

*prophecied in thy name, and in thy name caſt out devils, and in thy name done many wonderfull works? to whom hee will profeſſe, I never knew you; depart from mee, ye that worke iniquitie. The ſpirit,* [h] *as it bloweth where it liſteth*; ſo alſo, how much it liſteth, leſſe in *aurâ* than in *vento*; and leſſe in it, than in *procellâ* or *turbine*: ſome are inſpired with the ſpirit of Prophecie, yet not of Prayer: ſome with the ſpirit of Prayer, yet not of compunction: ſome with the ſpirit of Illumination, yet not of Renovation or Sanctification: *Baalam* prophecied of the birth of Chriſt, yet was not himſelfe regenerated; and *Caiphas* of his death, yet was not thereby mortified.

h *Ioh.* 3. 8.

Wherefore, let none preſume of ſanctifying grace, becauſe they have the gift of prophecying or extemporarie ſupplication; for the trumpet may ſound ſhrill, yet the breath of him that bloweth it, be impure: glaſſe ringeth as well as ſilver, but it will not indure the hammer: if any have the gift of utterance, let him ſtrive for a great meaſure of ſanctifying grace to fill his heart, that out of the [i] *abundance thereof his mouth may ſpeake.*

i *Matth.* 12. 34

Secondly, let us judge of men, rather by their actions than by their ſpeeches: *By their fruits*, ſaith Chriſt, [k] *ye ſhall know them*; not alwaies by their leaves or bloſſomes: for corrupt trees may have faire leaves of a good profeſſion on them, and goodly bloſſomes alſo, godly motions, honeſt intentions, and holy deſires. The light of

k *Matth.* 7. 16.

nature

nature is not quite extinct in any; hee is no man who hath not a conſcience, which, if it be wounded deeply, will extort from him at ſome time or other, a condemnation of his evill wayes; and ſtirre up in him at leaſt ſome faint and languiſhing deſire of amendment of life. Saint *Gregorie* truly noteth, that *As* [l] *good men have ſometimes evill thoughts, ſo evill men have good: yet, as the one hurt not the one, ſo the other helpe not the other; for as evill motions, if they be not proſecuted, hinder not ſalvation; ſo good motions, if they be not purſued, further not ſalvation.* Wherupon, *Lyranus* ſaith, that [m] *The wickedſt of men, who have no will at all to live the life of the righteous; yet in a pang ſometime heartily wiſh, and deſire to dye the death of the Righteous.*

l *Moral. in Iob. Ille compungitur nec iuſtitiæ propinquat iſte temptatur & tamen culpa eum non inquinat quod nec malos bona imperfecta adjuvant, nec bonos mala inconſummata condemnãt.*

m *In Numb. c. 23. Mali licet nolint vivere vitam juſtorum appetunt tamen mortem eorum.*

God knocketh at the hearts of all, either by a *ſofter knock*, the inward motions of his ſpirit; or by a *lowder knock*, with the rod of afflictions: and hee calleth alſo unto them, either by the voice of Nature, or his written Word, and if they will give eare, and albeit they cannot open the doore, yet give a plucke at the bolt, or a lift at the latch: God will either give them, by increaſe of grace ſtrength to open it, or at leaſt by their good indeavour, they ſhall make their condition more tolerable in the day of judgement. *Pharoah* that anvile of ſteele, which indured ſo many ſtrokes at the hand of God, and brake not in ſunder, yet ſometimes was mollified: *Felix* is frighted; the *Iews* ſend forth a pious ejaculation:

*Herod*

*Herod* [n] *heareth* John *gladly, and doth many things*; *Pharaoh*[o] his acknowledgment was a true confession; *Felix*[p] *his trembling* when S^t. *Paul reasoned of righteousnesse, temperance, and judgement to come*, was a good symptome: the *Iewes* prayer, [q] *Lord evermore give us this bread* was a zealous flash, and pious pang. *Herods* attention and joy at S. *Iohns* preaching were hopefull beginnings: yet all these confessions, affections, prayers, and hopefull assayes, were but as [r] *grasse on the house top, whereof the Mower filled not his lap, or the untimely fruit of a woman which never seeth the Sun*: Good motions must be followed, honest intentions pursued, holy thoughts dwelt upon, pious vowes performed, zealous resolutions continued. If God kindle in us a sparke of Divine fire, we must blow it that it flame, else it will yeeld little warmth to a benummed conscience, much lesse hope ever to see the light of Heaven; so precious are the things which God hath laid up in store for his children, that the wicked themselves when they are represented in visions to their eyes, or by the word preached to their eares, cannot but affect them, and thirst after them, and pray for them; but these their desires and prayers be they never so fervent for the time, continue not, but like a sparke of fire in greene wood; unlesse they be continually blowne by the spirit of God, soone dye: they resemble the [s] *seed cast in stonie ground, which bare no fruit, because it tooke no roote*. The *Iewes* for a while rejoyced in S^t.

n Marke 6. 20.
o Exod. 9. 27. *I have sinned: the Lord is righteous, and I and my people are wicked.*
p Acts 24. 25.
q Ioh. 6. 34.
r Psal. 129. 6.
s Matth. 13. 5.

*John* t his *light, who was a burning and a shining lampe*: and I perswade my selfe there cannot be found a man so desperatly wicked, who never conceived a good thought, or felt some good motion within him. What a happy thing were it for a sonne of *Belial* if he might be in Heaven with a wish; if it were enough to say, *Lord be mercifull to me a sinner, Lord remember me when thou commest into thy Kingdome, let me die the death of the righteous.* But let none deceive themselves with any such conceit, or groundlesse hope: but let them beleeve the words of truth himselfe protesting against such, and saying, u *Not every one that saith unto me, Lord, Lord shall enter into the Kingdome of heaven, but he that doth the will of my Father which is in heaven.* Nor every one who in the midst of his mirth and jollity, checks himselfe, and darts out a short prayer: *Let me die the death of the righteous*, shall arrive at the *faire haven*, but he that *steareth* his course by the *compasse* of Gods law and *card* of *Scripture*: he that walketh uprightly before God and man, neither halting in his Religion, nor doubling in his dealing: he that maketh Gods glory his end, his grace his meanes, his word his guide, his Saints his companions, his Commandements his way, and holdeth on streight in it to the end, neither declining to the right hand nor to the left. Doe you desire beloved, as *Balaam* doth here, to *die the death of the righteous*, I will tell you in a word how to compasse your desires. Be you your

t Joh. 5. 35.

u Matth. 7. 21

selves

ſelves righteous, and ſo you ſhall be ſure to die the death of the righteous; for the death of the righteous ſhall be your death, if you be righteous; and his laſt end, the end of your courſe, if you take his. Demand you yet farther, how can they that are laden with ſinne and iniquitie become righteous? I anſwer briefly, by remiſſion of ſins, imputation of Chriſts righteouſneſſe, and the power of ſanctifying grace. Remiſſion of ſins is obtained by repentance, righteouſneſſe by a lively Faith, and ſanctifying grace by hearing diligently the Word, duly receiving the Sacraments, and daily practiſing ſuch religious duties as are preſcribed in the Word.

Theſe are good preparations in generall to a comfortable end, and a happy diſſolution; but in ſpeciall, I commend unto you at this time, theſe three following:

1. To conſider your later end, and comment often upon your owne death.
2. To meditate upon Chriſts death.
3. To expreſſe them both to the life, by mortifying your fleſhly members upon earth.

The meditation of death is of ſingular uſe, for it killeth ſin in us, and either quite taketh away, or much diminiſheth the feare of death. As the ſtroking of a dead hand on the belly, cureth a tympanie; and as the aſhes of a viper, applied to the part that is ſtung, draws the venome out of it: ſo of the aſhes

ashes of a sinner, wee may make a soveraigne Salve against Sin, after this manner: Dost thou let loose the raines to thy impetuous lusts, and art given to licentious pleasures? lay the ashes of a voluptuous person to thy heart, and say, all our sinfull delights and pleasures, all our mirth and laughter, is but like *the crackling of thornes under a pot*, which will turne in the end into ashes and mourning. Art thou a *Narcissus*, or *Nireus*, inamoured with thine owne beauty? take of the ashes of a beautifull person, now rotten in the grave, and lay them to thy heart, and say, such as these stinking ashes and foule earth are, I shall be. Art thou inclined to luxurie, or gluttonie? take of the ashes of a glutton, and lay them to thy heart, and say, this is all that remaines of my delicate Fare, to make a small quantitie of foule earth, or ashes good for nothing, I have spent so much in pampering of my flesh. Lastly, art thou high minded, and puffed up with pride? lay the dust and ashes of a proud man to thy heart, and say, this man that walked so stately, and looked so high, here lyeth low enough, and is trod upon by every begger that walketh over his grave. Such thoughts as these, are excellent sawces to season the pleasures of this life, that wee surfeit not of them. In which regard, I suppose it was, that the Ægyptians usually served in a Deaths-head, with a shovell full of mold at their greatest Feasts, with their first course: and *Ioseph* of *Arimathea* built his Sepulcher in his

*Eccles. 7. 6.*

gar-

garden: and left the Emperours of *Rome*, in the height of their honour, and pride of their glory, should forget the frailty of their condition, and vileneſſe of their nature, the ancient manner was at their Inauguration, to ſhew to them divers ſorts of Marble, and bid them chuſe of which they would have their tomb-ſtone made. A like ceremonie is uſed at this day, in the Inthronization of the Pope; before hee is ſet in his chaire, and puts on his triple Crowne, a piece of toe, or wadd of ſtraw is ſet on fire before him, and one appointed to ſay, *Sic tranſit gloria mundi*; the glorie of this world is but *a blaze*.

Moreover, the thinking often upon death, maketh it more familiar, and leſſe terrible unto us, *Previſa*[x] *jacula minus feriunt*; the *darts* of death *foreſeene wound leſſe*, they pierce not the heart ſo deepe; becauſe it is forearmed with premediated comforts againſt them. A man that is ſtricken on the ſudden, though but lightly, ſtarteth, and is much affrighted at the blow: whereas, a trained Souldier in the field, that looketh for death every houre, ſcarſe ſtirreth for a Bullet, but marcheth on couragiouſly, fearing no colors. Even children, though they are much ſcared at the firſt, with the ſight of a vizard; yet after they have looked ſtedfaſtly on it, and handled it, finding no hurt at all in it, they make themſelves ſport with it: even ſo the child of God, the firſt time the devill repreſenteth to him the gaſtly viſage of death, is terrified with it, it is as a *Bug-beare*,

x Eraſ. Alag.

*beare*, or an *Hobgoblin*; it ſcareth and affrighteth him; but when hee looketh ſtedfaſtly on it, and feeleth for the ſting therof, & findeth it is pluckt out, hee contemneth it, and inſulteth over it, ſaying, *O death, where is thy ſting? O grave, where is thy victorie?* "Doe thy worſt, thou canſt not "hurt mee; ſeparate thou maiſt my body from "my ſoule, but thou canſt not my ſoule from "Chriſt; ſo the Jewell be ſafe, what care I much "what becommeth of the casket: yet that alſo "ſhall be reſtored, and more beautifully trimmed "and adorned than ever it was, at the laſt day.

y 1 Cor. 15. 55.

Another meanes to gaine an eaſie and ſafe paſſe over the troublesome ſea of this life, is to meditate frequently upon the death and paſſion of our Saviour, and thus to reflect upon our ſelves: "The Lord of life ſuffered death upon the croſſe, "& ſhall I that am ſold under ſin, hope to eſcape? "The Sonne of God paid this tribute to nature, "ſhall I that am a ſervant ſtand upon it? The "King of glorie entred into his Kingdome by "this gate, ſhall I deſire to avoid it, or feare to "follow him? My Redeemer, when hee was "nailed hand and foot to the Croſſe, incoun- "tred Death, then armed with a deadly ſting, "and hee diſarmed it, left it as good as dead; "and ſhall I feare to deale with an enemie ſo "conquered and ſpoiled? My maſter maſtered "Death when it was alive, ſhall I feare to grap- "ple with it, being halfe, or rather altogether "dead, for any hurt it can doe me? according to

"the menacing Prophecies of *Hosea*, *Ero mors* "*tua ô mors; O* [z] *death, I will be thy plagues.* These, and the like applications of the death of Christ, and the power thereof to our selves, furnish us with a second strong weapon against the feare of death.

A third, Saint *Paul* frameth for us, and teacheth unto us, to wit, to [a] *die daily*; not in [b] *Seneca* his meaning, *Wee are daily dying, because every day a part of our life is taken away*: but according to Saint [c] *Ieromes* interpretation, *It was one of divine Plato his Essayes, That the life of a wise man is a continuall meditation upon death: the Philosophers commend this in him for a strong line, but the Apostles is farre stronger; I die daily: it is one thing to thinke upon, or indeavour; another to act: one thing to live, as being once to die; another thing to die, as being ever after to live. By our rejoycing, which I have in Christ Iesus, I die daily; that is,* "*I inure my selfe to die; I feele the pangs of death;* "*I am out of all hope and love of life, my soule is al-* "*way in my hand, I withdraw it what I can from* "*my body, I mortifie my fleshly members* in such "sort, that in my faintnesse, and great weake-"nesse, nothing supporteth mee from falling, but "the crosse of Christ, whereby I am crucified to "the world, and the world to mee.

He that desireth to live after hee is dead, must die while hee is alive, and that three manner of wayes:

1. To

z Hos. 13. 14.

a 2 Cor. 15. 31. *By our rejoycing, which I have in Christ Iesus our Lord, I die daily.*

b Seneca Epist lib. 1. *Quotidie morimur, quotidie enim demitur aliqua pars vitæ.*

c Hier. Epitaph. Nepot. c. 60. *Platonis est sententia sapientis vitam meditationem esse mortis; laudunt hoc Philosophi et in cælum ferunt, sed multo fortius Apostolus, quotidie morior, aliud enim est conari, aliud agere, aliud vivere moriturum aliud mori, victurum ille semel moriturum est ex gloria, iste semper moriturus est ad gloriam.*

1. To the World.
2. To the Flesh.
3. To Sinne.

1. To the world by retiring out of it, or at least, renouncing the pompes and vanities thereof.

2. To the Flesh, by subduing it, and killing the lusts thereof with the sword of the spirit, by watching, fasting, and praying, and other exercises of mortification.

3. To Sin, by shutting up all the passages of the soule against it, by resisting the first motions to it, and nipping it in the Bud. This is the death which [d] *Tertullian* extolleth; and [e] *Climachus* maketh it a round in his scale of Paradice, *when the flesh is killed, and the man alive*: when mortified in mind as well as in body, wee have no sense or feeling, either of the vanities of the world, or delights of the flesh: when *wee live not, but Christ in us*. Of this death, Saint [f] *Leo* understandeth the words of the *Psalmist*; *Precious in the eyes of the Lord, is the death of his Saints*, Psal. 116. 15. *A precious death indeed, which bereaveth not a man of sense, but of lust; destroyeth not Nature, but Sinne: driveth not a man out of the world, but chaseth the world out of his mind and affections.* And of this, Saint [g] *Bernard*, and *Hugo de Sancto Victore*, interpret the words of my text; *Let mee die the death of the Righteous in such sort, that I feele no incentive of lust, no pricke of anger, no heat of desire: let no fraud insnare mee, no iniquitie*

d *Tertul. de pœnit. Caro ante hominem suam pre mortua.*
e *Climach. Scalpar.* τῆ ψυχῆ τεκρωθεῖς διὰ τὸ μὴ ἀκολουθεῖν τῇ ζωῇ.
f *Leo, Serm. de 7. frat. Pretiosa mors qua occiditur homo, non terminatione sensuum sed fine vitiorum. Et serm. 2. de resurrect. Interest cui quis aut moriatur, aut vivat, quia est mors quæ causa est vivendi, & est vita quæ causa est moriendi.*
g *Bern. Ser. 52. in Cant. Moriatur anima mea morte justorum, ut nulla me illaqueet fraus nulla oblectet, iniquitas bona mors quæ vitam, non aufert sed transfert in melius.*

*iniquity delight me, it is a good and happy death which taketh not away life, but improveth it.* There is a threefold death saith [h] *Hugo Cardinalis.*

1. Of Nature.
2. Of Sinne.
3. Of grace.

1. In the first, the flesh dieth.
2. In the second, the soule.
3. In the third, the whole man.

1. The first seperateth the soule from the flesh.
2. The second divideth the spirit from grace.
3. The third sequestreth the whole man from the world.

1. The first death is of all,
2. The second of evill men onely,
3. The third of the Godly.

Those that are dead,
In the first sense, are buried in the world.
In the second sense, are buried in Hell:
In the third sense, are buried in Heaven.

Of the first it is said, *O death how bitter is thy remembrance.* In the second *the widdow that lived in pleasure is said to be dead being alive.* According to

h Hug. Card. in num.

to the third ſenſe: Balaam *wiſheth, let me die the death of the righteous*, that is, *a death proper to the Saints of God*, who though they live in the fleſh, yet they walke after the ſpirit; though their commoration be on earth, yet their *converſation is in Heaven*; they have no more to doe with the world then if they had quite left it, nor with the fleſh, then if they had ſhaken it off, they looke not after the Pageants of the world, nor heare the noyſe of it, nor taſt the delights of it, nor defile themſelves with the corruptions of it: like men dead, they have no thought of ambition, no ſenſe of pleaſure, no motion or inclination to the luſts of the fleſh, or the luſts of the eye or pride of life: their dying after this manner is their whole life, and by thus dying dayly they bring their minde to that temper, that the feare of death cannot worke upon them. If you pricke or cut a piece of dead fleſh, it ſhrinketh not at it, it feeleth no paine: no more is a mortified man affected with the panges of death; What feareth he to depart out of the body, which he accounteth no better then the priſon of his ſoule? what careth he to leave the world at his death, who abandoneth it all his life? what paſſeth he for the loſſe of temporary delights and pleaſures, who never accounted them delights or true pleaſures? but rather in regard of ſinne adhering to them, [k] *paines and tortures of the ſoule, quot oblectamenta tot tormenta*, eſpecially conſidering, that he is to exchange them for ſolid comforts, unſpeak-

i Phil. 3. 20.

k Bernard meditat. c. 13. *Accuſat me cõſcientia teſtis eſt memoria ratio judex, voluptas carcer, timor, tortor, oblectamentum tormentum, nam inde patimur unde delectamur.*

able

able joyes, unconceiveable delights and everlasting contentments.

This may suffice to have beene spoken of the desire of the person, now followeth the object of his desire, with the limitation thereof, *The death of the righteous*, from whence these conclusions may be enforced.

1. That the righteous die as well as the wicked.

2. That this their death is blessed.

3. That the blessednesse thereof is desired even by the wicked themselves.

But before I may expatiat into these fields of meditation, I must remove the *let* or obstacle in my text, *let me die*; *Balaam* speaketh not in the Indicative mood, but in the Optative, and consequently, his words imply, first a desire of death, secondly, a craving leave to resigne up his life: hence two emergent questions are briefely to be discussed.

First, whether death may be desired.

Secondly, whether in any case a man may shorten his owne end and make away himselfe.

Concerning the first, Nature, Reason and Grace seeme to pleade strongly against it, Nature hath imprinted this law, not onely in man but in all creatures els, *se conservare, to doe their utmost to preserve their being*. Reason teacheth us that it is extreame folly to desire our greatest losse, which to the naturall man is the losse of his temporall life; for when it goes away, all his possessions, wealth

wealth, and comforts in this world goe with it. Religion objecteth, that this time of our life, is *tempus gratiæ*, the time of grace, in which we may make our peace with God: so long as we breath we may call upon God and hope for mercy; but as S^t. *Cyprian* [l] speaketh, *after wee are gone from hence there remaines no place for repentance.* An ocean of teares if we could shed them will not procure unto us a drop of water to coole our tongue: and therefore it cannot stand with spirituall wisdome to abridge these golden moments of time, upon the usage whereof dependeth our eternall happinesse, or misery: on the contrary, it may truly be alleaged, that not onely *Balaam* here, but *Eliiah* also, and *Ionah*, and *David*, and Saint *Paul* have longed for death, *Eliiah* complained, [m] *it is enough now O Lord, take away my soule for I am no better then my Fathers.* [n] *Ionah* in the bitternesse of his soule wisheth to die, saying, *It is better for me to die then to live. David* sigheth, [o] *O that I had wings like a Dove, then would I flee away and be at rest, I would hasten to escape from the windy storme and tempest,* [p] *And as the Hart panteth after the water brooke, so panteth my soule after thee O God, my soule thirsteth for God, for the living God, when shall I come and appeare before God?* S^t. *Paul* [q] *is in a straight betweene two, having a desire to be dissolved and to be with Christ which is farre better.* To assoyle this doubt, we must distinguish first *quomodo* in what respect, or how; secondly, *quare*, for what cause or end; thirdly, *quatenus*,

l *Ad Demet. postquam hinc excessum est nullus relinquitur pœnitentiæ locus, nullus datur satisfactionis effectus hic vita aut amittitur aut tenetur. Leo Serm. 5. de Epiph. Non ita deliquentes peccata delectent, ut illos in his aflib^s finis vitæ inveniat quia in inferno nulla est correctionis spes datur remedium satisfactionis, ubi non superest actio voluntatis.*

m 1 King. 19. 4.
n Ionah 4. 8.
o Psal. 55. 6. 8.
p Psal. 42. 1. 2.

q Phil. 1. 23.

*quatenus*, how farre forth death may be desired.

First, *quomodo*: death is no way to be desired as a punishment of sinne, but as a period of sinne: not as it is in his owne nature, but as it is changed by Christ: not as it is a posterne gate to let out our temporall, but a streete dore to let in eternall life.

Secondly, *quare*: for what end or cause death is to be desired, not to ease us of the burthen of any heavy crosse laid upon us: not to free us from our painefull or dangerous imployments; but either that we may be discharged from sinne, and severed from the company of the wicked: or that we may be more nearely united unto Christ, and more fully enjoy him then we can in this life.

Thirdly, *quatenus*: how farre forth. No man may absolutely desire death, but with submission to Gods will who is Lord of our life, to whom we ought to commit our soules as our faithfull Creator.

Concerning the second question, it hath beene much argued by Phylosophers, and not a little by Divines. The Stoicks generally taught that life was a thing indifferent, and that it made little matter *whether death come to us, or we come to it. Dost thou see*, saith Seneca, *yonder steepe place, from thence thou mayest descend to liberty? dost thou see yonder deepe well, in the bottome of it, thou shalt find libertie: Dost thou see yonder tree with snags and crooked boughes, upon it hangs*

r Sen. Ep. 69. *Neque interest multum, mors ad nos veniat vel ad illam non.*

*hangs libertie* [s]. *It is an evill thing to live in necessitie, but there is no necessitie to live in this necessitie: for the point of a small pen-knife openeth a way to immortalitie*; according to this their doctrine, *Zeno, Cleanthes* & *Seneca* killd themselves. And not onely the Heathen *Lucretia*, but the Christian *Sophronia* rather spilt her owne blood, than she would suffer it to be defiled by a Tyrant: and *Pelagia*, rather then shee would suffer a Souldier to deflowre her, leapt into the river and drowned her selfe: *Rasis* also in the booke of *Maccabees, razed* himselfe out of the booke of Life, and is commended by the Author of those bookes. Nay, in the Canonicall Scriptures wee reade, that *Sampson*, whose Faith is enobled in Saint *Paul* to the *Hebrewes*, pulled downe the house where the *Philistines* were assembled together, and died himselfe amongst them. Notwithstanding these and all other arguments and instances, which desperate men have devised to maintaine their desperate position, [u] Saint *Austines* conclusion standeth firme; *Excepting those whom a just Law in generall, or God the fountaine of Iustice in speciall commandeth to be slaine; whosoever kils either himselfe or any other, is guilty of Man-slaughter.* For the Law, *Thou shalt not kill*, first reflecteth upon a mans selfe, and certainly *felo de se* is the worst felon of all; and albeit, many in former ages, and some at this present day, partly for want of knowledge, or feare of God, partly out of pusillanimitie, not able to beare the heavie

[s] *Sen. de ira. Vides illum præcipitem locum illic ad libertatem descenditur, vides illud flumen illum puteum libertus illic in imo sedet vides arborem brevem, & pendet inde libertus.*

[t] *Sen. Ep. 12. Malũ est in necessitate vivere, sed in necessitate vivere nulla necessitas est.*

[u] *L. 1. de civit. Dei, cap. 21. Exceptis iis quos lex justa generaliter, vel ipse fons justitiæ deus specialiter, occidi jubet quisquis hominem vel quemlibet, vel seipsum occiderit homicidii crimine innectitur.*

heavie crosses laid on them, partly upon deepe discontents, *breake the lanterne of their body, and quench the light of their life*: yet the sinne they commit therein, is of the *deepest die*, and most dangerous of all other, next the sinne against the holy Ghost, because it killeth body and soule at once, and depriveth the delinquent of all time of repentance for so horrid a crime. One Malefactour was pardoned on the Crosse at his execution, but wee never reade in holy Scripture, of any pardoned after death. *Sampson* was a type of Christ, and what hee did, as Saint *Austine* expressely teacheth, hee did by Gods command, and was assisted in it by divine power, his strength miraculously returning unto him. And if *Sophronia* and *Pelagia* had not a speciall warrant from God, to do what they did for the preservation of their chastitie, they ought to be strucke out of the catalogue of Saints, as they struck themselves out of the catalogue of living. For *Lucretia*, S. *Austin* catcheth her within his **Dilemma*, faire *Lucrete* kils *Lucrete*: if as an adultresse, why is shee so extolled for chastitie? if undefiled, why should shee be slaine? the more innocent shee was, the more horrid and detestable was her putting to death, especially by her owne hand. For *Razis*, though the [2] Author of the *Maccabees* saith not that hee did well in falling upon his owne sword, and after casting himselfe downe from a wall, and plucking out his owne bowels, and casting them upon the throng; yet because hee enobleth him

for

* *Lib. 1. de civit. Dei, c. 19. Innocentem castam vim perpessam Lucretiam Lucretia interemit si adulteram, cur laudatam, si pudicam, cur occisam.*

[2] *Mac. 14. 42. 46.*

for valour, saying, *Hee did manfully*: the Booke is deservedly branded with the note of *Apochryphall*. For as Saint *Austine* demonstrateth it, [y] *It is no point of valour, but an argument of cowardise, for a man to kill himselfe: hee is of greater courage, and more valorous, who can indure the extreamest miseries of this life, than hee who cowardly flies from them, by making away himselfe.* To *Seneca*, I oppose *Epictetus*, a Philosopher of his owne sect, who in the first of his Disputes, the ninth Chapter, divinely concludeth the point, *Admonishing all men to wait upon God, and not to quit our charge here upon earth, till hee give us some token of his pleasure, or dismisse us*: with whom *Tully* concurreth, observing, that *God setteth us all in this world as Souldiers in battell array, and wee are to keepe our standing under paine of death, till wee have order from our Captaine to remove our station, or are called off by him: a wise man will desire nothing more, than to be freed out of the darke prison of his body, yet dare hee not breake the walls of the prison, for thats against the Law.* As a subject may not goe out of the kingdome without his Soveraignes leave, or passport: so neither may any man depart from this life without the passe of Almightie God, the Lord of the whole earth. Wherefore *Balaam* here craves leave, as it were, to travell from earth to heaven, saying, *Let mee die*: and *Ionah* and *Elijah* exhibit a like petition,

[y] Lib. 1. de civit. Dei, c. 22. *Pusillanimis est seipsum occidere, non magnanimi, majorque animus merito dicendus est qui vitam erum nosum magis ferre potest quam fugere.* 2 Epict. dissert. lib. 1. c. 9. Ἄνθρωπος ἐνταῦθα δεῖ ὅταν ἐκεῖνος σημήνῃ καὶ ἀπολύσῃ ἡμᾶς τοῦτον, τὴν φρουρὰν ταύτην, τότε ἀπολύεσθαι πρὸς αὐτόν. *Tusculan quest. l. 1. Vetat dominus ille nobis deus injussu nos hinc suo demigrare, cum vero causam justam deus ipse dederit, ut ille vir sapiens lætus ex his tenebris in illam lucem excesserit, nec tamen custeris vincula ruperit leges enim vetant, sed tanquam à magistratu aut aliqua legitima potestate, sic à Deo evocatus aut emissus exierit.*

Take

*Take away my life*: and *Simeon*, before hee departs, ſings his *Nunc dimittis*, *Lord now letteſt thou thy ſervant depart in peace*. All men have a *Race* ſet before them which *they muſt finiſh*, not balke any part of it, if they expect a *Crowne of righteouſneſſe*. Moſt diſconſolate therefore, and dreadfull is their caſe, who *throw away their ſoules* (which they ſhould *returne to him that gave them*) ſome by daſhing their owne braines out, as *Herennius*: ſome by cutting their vaines, as *Seneca*: ſome by choking themſelves with a napkin, as *Lentulus*: ſome by hanging themſelves, as *Iudas*: ſome by falling upon their owne ſword, as *Saul*: ſome by ſucking poyſon out of a ring, as *Hannibal*: ſome out of their Pen, as *Demoſthenes*: ſome by ſupping up burning coales, as *Portia*: ſome by leaping into the fire, as *Sardanapalus*: ſome from an high rocke into the ſea, as the *Indians*: ſome ſtabbing themſelves, as *Dido*: ſome ſetting Aſpes at their breſts, as *Cleopatra*: ſome dying in a bravery, as *Calanus*: ſome in a fury, as *Iulian*: ſome in envie, as *Cato*: ſome to avoid infamie, as *Lucretia*: ſome to teſtifie their love, as *Panthea*: ſome to be rid of a tedious diſeaſe, as *Atticus*: ſome to attaine ſpeedily immortalitie, as *Cleombrotus*; who, preſently after he had read *Plato* his Treatiſe of the Immortalitie of the ſoule, leapt from a high wall to make triall of the truth of it! It is to be feared that theſe, and moſt, if not all that follow their deſperate courſes, goe down quicke into hell, and immediately paſſe from the

a *Virgil. En 6.* *Lucemq; peroſi projecere animas.*

b *Cic. Tuſc. 1.*

first death to the second: for how should they looke to be saved by God, which thus cast away themselves? what hope can they have of the benefit of a pardon, who by their very sin, bereave themselves of all meanes of getting it? and if God of his infinite mercie should send them one, they execute themselves before they can make use of it, easing the devill of the paines to fetch them away; for they *fetch their fees* themselves, and *leape* into the pit of destruction. I tremble at Christs words uttered to *Paula*, by way of Prosopopœia, in Saint *Ierome*; [c] *I give no harbour or entertainment to any runagate soule, that maketh an escape out of the prison of the body, by breaking the walls thereof, or getteth out any other way without my warrant.* I hope rather with Saint *Austine*, that there may be sometimes, *inter pontem & fontem misericordia*; Mercie between the bridge and the river: and that, though the wind-pipe be stopped that no breath can passe, yet that Gods spirit may by grace, worke that sorrow in a moment, which through the infinite merits of Christ apprehended by Faith, may free them from everlasting sorrowes. Yet, to presume upon some rare examples in this kind, to run any such desperate course, were as great folly and madnesse, as for a man to venture to leape off a high Tower; because peradventure, some one hath at some time, caught hold of the battlements of the Church in his fall, and thereby escaped death.

The *Let* being removed, now I may freely expatiate

[c] *Ad Paul super obit Blesillæ, ego nullam animam recipio quæ me nollente seperatur à corpore tales stulta Philosophia habeat Martyres habeat Zenonē, Cleombrotum vel Catonem, &c.*

expatiate in the fields of Meditations set before mee:

1. } Concerning the necessitie of death in generall.
3. } The condition of the death of the righteous in speciall.

In all States, Common-wealths, and Kingdomes, besides the Law of Nature, and of Nations, to which all professe themselves subject, there are some peculiar Statutes, Ordinances, and Customes: by the observation whereof, wee distinguish their severall governments. This may be exemplified in the three great and main estates of the world: the Kingdome of

1. } Heaven.
2. } Earth.
3. } Hell.

Whose Lawes are as different as their places are distant.

1. The Law of Heaven is: *None that are admitted into it shall ever die.*

2. The Law of Hell is: *All that come there, die for ever.*

3. The Law of the Land, or Earth, is: *All that live in it must die once.*

In that they die, they are distinguished from the citizens of heaven, who never die; in that they die but once, they are distinguished from the inhabitants of hell, that die alwaies. Of this statute

Law Saint [d] *Paul* maketh mention in the Epistle to the *Hebrewes*, *Statutum est omnibus hominibus semel mori: It is appointed for all men once to die.* This statute is like the laws of *Medes* and *Persians*, *that never alter*: this statute taketh hold of all that injoy the benefit of life, and set foot on the earth; *Qui vult excipere, conatur decipere.* If all men are *in danger of this Statute*, then the righteous as well as the wicked.

*Non te tua plurima Pentheu*
*Labentem texit pietas.*

Righteousnesse is termed by Saint *Paul*, *A great* [e] *Shield, or Target*; yet it is not deaths *proofe*. If *righteousnesse* could have saved from death, *Iob* had not died: if Faithfulnesse, *Moses* had yet lived: if Valour, *Ioshuah* had overcome death: if Wisdome, *Salomon* had prevented death: if Riches, *Crassus* and *Cræses* had bought out death: if all naturall and supernaturall graces had withstood the assault of death, our blessed Lord and Saviour had never beene deaths prisoner three dayes and three nights. Me thinkes I heare you object, [f] *Death is the wages of Sinne*; therefore it is no wayes due to the righteous. The answer is ready: The most [g] righteous man upon earth, besides his originall corruption, hath many actuall sinnes, for which death is owing to him. Yea, but Christ hath wiped out all the scores of these sinnes of his elect: why then doth this debt of nature remaine to be paid? I answer, that as Christ tooke away the guilt of sinne, not sinne it selfe:

d *Heb. 9. 27.*

e *Ephes. 6. 14.*

f *Rom. 6. 23.*

g *Leo, serm. 2. de Epiph. Hæc est perfectorum vera justitia ut nunquam præsumant se esse perfectos.*

ſelfe: ſo hee tooke away the *ſting of death*, not death it ſelfe: the death of the body ſtill remaines, but the ſting therof, which alone maketh it penall, is taken away, *Tollitur mors non ne ſit, ſed ne obſit:* Chriſt upon the Croſſe, triumphed over death and hell, and put *death it ſelfe to death*; that is, quite deſtroyed the nature thereof: of a curſe, making it a bleſſing: of a loſſe, an advantage: of a puniſhment, a benefit: of a departure, an entrance: of the gate of hell, the portall of heaven. O bleſſed change of the nature of death! the ſting of ſin is made a ſoveraigne remedie againſt all ſinne: the poſterne to let out, is made the ſtreet doore to let in life: the wages of iniquitie purchaſeth to the Martyrs, through Faith in Chriſt, a Crowne of righteouſneſſe. [h] *Our firſt Parents died becauſe they ſinned, wee die that wee may not ſinne: it was then ſaid, If thou tranſgreſſe the Commandement, thou ſhalt die: but now contrariwiſe, if thou refuſe to die, thou tranſgreſſeſt the Commandement: Sinne delivered them over unto death, death delivereth us from all ſinne.* Our Parents were caſt out of Paradiſe that they might die, wee die, that wee may be received into Paradiſe through Chriſt, who hath [i] *removed the Cherubin that kept the way of the tree of life, quenching the fiery blade with his blood.* Thus death, which before was a curſe, by Chriſt who was *accurſed for us*, is become a bleſſing; and the dead are pronounced by the ſpirit, [k] *Bleſſed.*

When wee ſay that the death of the righteous

h *Aug de civit. Dei l. 13. c. 4. Niſi peccaſſent primi parentes non morerentur peccabunt juſti niſi moriantur. Tunc dictum fuit, ſi mandatum tranſgreſſi fueritis, morte moriemini; nunc dicitur, ſi mortem recuſe-veritis mundatum tranſgredimini: mortui ſunt illi quia peccarunt; non peccantiſti quia moriuntur.*

*Ib. Nunc majore et mirabili gratia ſalvatoris in uſus juſtitiæ peccati pœna converſa eſt.*

i *Hieron. Ep. 3. Flammea illa romphea cuſtos paradiſi et preſidentes foribus Cherubini Chriſti reſtincta & reſorata ſunt ſanguine.*

k *Apoc. 14. 13.*

is blessed; our meaning is not, that death in it selfe is a blessing, for thence it would follow, that life in it selfe should be a curse: but we pronounce the death of the righteous blessed in respect of the circumstances, adjuncts, and consequents thereof; blessed it is,

1. In regard of the comforts that are ministred to them in it.
2. In regard of the benefits they reape by it.
3. In regard of the estate they enjoy after it.

The comforts which the spirit of Christ applieth to the godly to support them in their greatest weakenesse of body, are principally and chiefly these.

l *Prov.* 15. 15.

1. A good conscience which l *feasteth* the soule when the body is not able to take any sustenance.

2. The remembrance of all the good that by the power of Gods grace they have done in all their life, which encourageth thē cheerfully to take their leave of the world, as being to goe to receive a m *great reward in Heaven.*

m *Matth.* 5. 12

3. Many speciall tokens of Gods favour which he vouchsafeth to shew them a little before death; on some he bestoweth the spirit of prophecy, on others a singular gift of prayer, on others an extraordinary measure of patience: on all an encrease of the former graces of the spirit, whose motions *are quickest* when their naturall *motions are slowest,*

*slowest*, or quite stopped, most sensible when the body begins to be sensleſſe: most lively, when they are in dying.

4. A glimpse of the glory of God and a neerer sight of [n] *the heavenly Ierusalem descending from God, whose streets are beaten gold, and foundations of the buildings, precious stones.* As *Moses* a little before his death, discovered the land of Promise upon the top of Mount *Nebo*: so before the soules departure out of the body, she discovereth the land of Promise as it were hard by. The more the earth goeth out of sight, the more Heaven commeth in her eye, and as it were, unawares in a moment she looseth the darke shadowes of this world, and is compassed about with the light of Heaven; shee seeth the face of God, and Christ at his right hand, shining in his humane nature, brighter then the Sunne in his strength.

n *Apoc.* 21. 10, 11.

The consideration of the first of these bred that resolution in S^t. *Ambrose* with which he gave up the ghost, [o] *I have not so lived that I am ashamed to live longer, nor feare I to die because we have a good and gratious Lord:* and the like it wrought in *Oecolampadius*, whose last words were these: *I am now going to the tribunall of Christ, and that with great confidense, by Gods grace I will make it there appeare, that I have not misled the people, but taught them the truth of God.*

o *Ambros. vita per Cosserium. amicis persuadere volebat ut diuturniorem sibi vitam à Domino impetraret præclarissimam illam sententiam & Apostolico viro dignam dixit, non ita inter vos vixi ut vixisse me pudeat, nec mori timeo, quia bonum Dominum habemus.*

The second, to wit, the remembrance of the

life past, in the service of the true God, moved [p] *Hilarion* the Hermite, to chide his soule as it were out of the dores of his lips; *goe forth my soule, why hankerest thou about my body, what difficulty makest thou about thy passe? hast thou served Christ this threescore and ten yeares, and art thou now afraid to goe to him.*

The effects of the third and fourth consideration were those dying words of those Saints and Martyrs which deserve to live in perpetuall memory, of *Babylas, Returne to thy rest O my soule, for now God will wipe away all teares, and now I shall walke before him in the land of the living*: of *Baynam, I feele no more paine in the fire, then if I were in a bed of down, it is as sweete to mee as a bed of Roses*: of *Glover, He is come, he is come*, meaning the comforter, the Holy Spirit: and of *Iohn Bradford, Be of good comfort brother, for we shall have a joyfull supper with the Lord this night, if there be any way to Heaven in a fiery Charriot, this is it, and the like.*

Now the benefits we purchase by death are chiefly these.

1. Freedome from sinne, and our naturall corruptions, under the heavy burthen whereof, S^r. *Paul* pittifully groaneth, *Rom. 7. O wretched man that I am, who shall deliver mee from this body of death. Verse 24.*

2. From the company of the wicked, which was such an affliction to the *Psalmist*, that he lamentably complained of it: *Woe is mee, that I am*

[p] *Hieron. pag. 215. Egredere, quid times egredere anima mea quid dubitas? Septuaginta prope annis servisti Christo & jam mori times? In hac verba exhalavit spiritum.*

[q] *Fox, Acts and Monum. & Crisp. hist. of French Martyrs.*

*am constrained to dwell with* Mesech, *and to have my habitation in the Tents of* Kedar. r Psal. 120 5.

3. From the miseries and calamities of this life which are so many and so grievous, that the wisest of the Heathen *judged it the best thing, in the first place not to be born, the next to die as soone as we are borne.* And agreeably to this judgment of the life and death of man, they appointed contrary ceremonies to those we now use, for they brought their friends into the world with mournfull Obsequies, but they carried them out of the world with joyfull Exequies, all sorts of sports and pastimes, and for this their custome, they alleage not onely reason but religion also: for *Diana* bestowed suddaine death upon *Cleobis*, and *Bito*, and *Apollo* upon *Agamemnon*, and *Tryphonius*, as the greatest reward for their piety. If they so esteemed of death that knew of no life after death, no abiding out of the body, what is it fit that wee Christians should judge thereof? who ought to make reckoning of no life but after death: no abiding, but out of the body: no dwelling, but in Heaven; for as the Apostle teacheth us, [t] οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ μέλλουσαν ἐπιζητοῦμεν; we have *here no abiding city, but we looke for one that is to come*; if we looke for an abiding city or standing houses, our Saviour directeth us to Heaven, [u] *In domo Patris mei multæ mansiones sunt, in my Fathers house there are many mansions*, or places of aboad, there are *mansions* indeed: here but Inns or rather boothes, there are *everlasting habitations*, [s] Tully, Tusc. q. 1. t Heb. 13. 14. u Iohn 14. 2. Luke 16. 9.

*ons*, where can be no earthquake to ſhake the foundation, nor tempeſt to beate upon the roofe, nor cannon to batter the walls, nor theeves to rifle the roomes, nor a cruell Land-lord to thruſt us out of dores, nor falſe neighbours to take our houſe over our head: there are ſeverall *manſions*, for men, for women, for virgins, for wives, for widdowes, for children, for young men, for old, for confeſſors, for Martyrs, for innocents, for all ſorts of beleevers, of all countries, nations, and languages: in theſe *manſions* I would willingly *lodge* my diſcourſe at this time, but I muſt remember that we are now in the houſe of *mourning*, and you expect that I ſhould ſpeake ſomething *of him to whom we can now ſpeake no more.*

I enlarged my ſelf on ſet purpoſe in handling the parts, and diſcuſſing the Doctrinall points in my Text, that I might keepe off as long as might be the turning of the *Theſis* into an *Hypotheſis*, which is like to turn now my action into paſſion, tropes into ſighes, and words into [x] teares. The explication of this Scripture was but the making and ſpreading the Plaſter, in which there was no paine: but the application of it to our greene wounds, cannot be without ſome ſmart. How is it poſſibly ſo worthy, ſo able, ſo noble a member ſhould be pluckt from Chriſts myſticall body, and the fellow-members feele no paine? Beloved, if Learning be precious, which is the chiefe vertue of the underſtanding: if Vertue, the chiefe grace of the will and affections: if Grace, the perfection

x *Hier. ad Helio. Stylus ipſe quaſi ſentiens, & cera ſub triſtior vel rubigine, vel ſitu obducit, quoties nitor in verba prorumpere, & ſuper tumulo ejus Epitaphij hujus flores ſpargere toties lachrymis implentur oculi & renovato dolore totus in funere ſum.*

fection of our immortall ſpirits: if our Country, the beſt governed: if our Church, the beſt reformed in the Chriſtian world, be deere unto us: we cannot but be ſenſible of the loſſe of ſo generall a Scholler, ſo accompliſhed a Gentleman, ſo gracious a Chriſtian, ſo zealous a Patriot, ſo able a Champion of the Truth. When we ſee another golden branch riſe up in his place, then wee will parallel him; till then, wee ſhall miſſe him.

y ἦ ῥοῦ Ἀχιλῆϊ πόδας ἴξεται ὠκὺς Ἀχαιῶν. y Hom. Il. a.

To ſpeake nothing of his vertuous Parents, his ingenuous education, his religious ordering of his family, his much improving by his induſtrie, the eſtate left him by his friends, his happy match made in heaven, before it was conſummate on earth; for hee affianced his Spouſe to Chriſt before he contracted her to himſelfe: he gained upon her faith, before he wan her love: and by thus uniting her to himſelfe by ſpirituall, as well as carnall bonds, he had her heart knit unto him to his laſt breath: and in the Kalender which hee made of all Gods bleſſings, which he vouchſafed to afford him in this world, hee put her as the chiefeſt. He no where ſet his foot, where he left not behind him ſome print of his worth, and received alſo ſome garland of honour; being *Victor* in the ſchoole at *Weſtminſter*, *Collector* in the Vniverſitie, *Commiſſioner* in the Country where hee lived, and *Burgeſſe* in the Parliament.

*Nec dsërant venti ſi te dare vela juvisſet*
*Sed tu littus amas.*

And

And to higher places hee might have aſpired, if hee had not above all preferments, preferred a private contemplative life, which was his *heaven upon earth*. If you divide his life into three parts, two of them were ſpent in the contemplation of celeſtiall Myſteries, and the ſtudy of the Controverſies of Religion, betweene the Romane and the reformed Churches: wherin, what progreſſe hee made, and how far hee out-ſtripped others, eſpecially of his owne ranke, may appeare by his *Via tuta*; the bounds whereof, were not the precincts of this Kingdome, but rather the limits of the Chriſtian world; for it hath not onely beene often reprinted in *England*, but alſo tranſported into other Countries, and tranſlated into Latine, Dutch, and French. Yet this was but his *Primitiæ*, the whole harveſt of his labours is behind, which may in time be brought into the Churches *Magazin* of Engliſh Writers; if the induſtry of ſuch as ſhall gather them, be incouraged by authority, whereof I conceive the better hope, becauſe it is well knowne that hee ſtoode alwayes as well for the diſcipline as the doctrine of the Church of England, like another *Athanaſius*, hee kept alwayes the Kings high way. οὐκ ἐκκλινῶν ἐντεῦθεν ἢ ἐντεῦθεν ὁδῷ βασιλικῇ βαδιῶν. neither declining to the *right hand nor to the left*: and as his writings, ſo his actions were conformable both to the lawes of God, and Canons, and Conſtitutions of the Church of England; and as he lived, ſo he died *by rule*. Before his laſt ſickneſſe, he ſet his houſe

z Epiph. contra. hær.

*house in Order*, that hee might wholly intend that which requireth a whole man, his preparation to death. After Gods hand was upon him by a painfull sickneſſe, hee never ceaſed to lift up pure hands to God, even to the laſt gaſpe: when I came to viſit him, I found him not complaining of his violent fits, or terrifying paines; but contrariwiſe, lauding and praiſing God for viſiting him in love, and chaſtening him in compaſſion. Whereas many, ſaith hee, in this diſeaſe of mine, are diſtracted, God hath given me the uſe of my reaſon and underſtanding: many at this time, for feare of the Infection, are deprived of the acceſſe of friends, whoſe companie I injoy to my great comfort: ſome in my caſe are no leſſe troubled in mind, than pained in their body, I thanke God, I have peace within; the *Spirit teſtifying to my ſpirit, that I am one of his children.* His diſeaſe growing upon him, when hee conceived that hee was *going the way of all fleſh*, hee provided himſelfe of that which the ancient Fathers fitly term, *Viaticum morientium*: the food, *in the ſtrength whereof we are to walke to Gods holy Mount.* When the Sacrament was adminiſtred unto him, he lifted up himſelfe in his bed, and faine would, if he could poſſibly, have received it kneeling upon his knees; but finding his ſtrength ſo to faile him, that by no meanes he could accompliſh his deſire, he brake out into theſe words: "O Lord accept "the will for the deed; I bow the knees of my "heart unto thee, though I cannot of my body.

And

And by lifting up his eyes and hands unto Heaven, and inclination of his body with an awfull feare, and trembling, he expreſſed no leſſe reverence then if Chriſt had beene bodily preſent to his eyes, who was then both ſpiritually and corporally preſent to his faith. On the day of Penticoſt, dedicated to the Holy Spirit the Comforter, the Comforter came in a ſpeciall manner unto him; for after he had made an humble confeſſion of his ſinnes, and an orthodoxall profeſſion of his faith, and received abſolution of the Church, kiſſing the hand of the Miniſter that gave it him, praying moſt fervently that he might not appeare in the preſence of God, full of ſoares as he was and naked, but covered with Chriſts righteouſneſſe: he fell into a kinde of trance, and in a viſion *ſaw himſelfe preſented before God in a ſhining damaske robe edged with gold, covering him from the head to the foote.* This he imparted to me and his deareſt conſort, onely adding with "all, that he knew well many were apt either to "ſleighten, or cenſure the relations of ſuch viſi-"ons, but ſaith he, I thought fit to declare unto "you what *the Lord hath done for my ſoule:* I was at the preſent, and ever ſince I have beene ſingularly comforted by it, and more then ever before encouraged to goe to my Saviour. The night before he died, being admoniſhed by his ancient ſchoolefellow, and *fidus achates*, to give ſome teſtimony of his conſtancy in the reformed Religion, now at his departure, becauſe ſaith he, it is not

not unlikely that the Adversaries of our profession, may cast some such aspersion upon you, as they did upon *Beza*, *Reynolds*, Bb. *King* and Bb. *Andrewes*, that they recanted the Protestant Religion, and were reconciled to the Roman Church before their death: he professed before him and all that were present, that if he had a 1000. soules "he would pawne them all upon the truth of that "Religion, which is established by law in the "Church of *England*, and which he declared "and maintained in his *Via Tuta*. The last words he was heard to speake to his deerest Lady, were the repeating of the words of the Apo-"stle. I have finished my course, I have "kept the true faith, therefore is laid up for me a "crowne of righteousnesse, which the Lord the "righteous Judge shall give me at that day, and "not to me onely, but to them also that love his appearing. In expectation of which *crowne*, he continued to his last breath, fixing his eyes and lifting up his hands to Heaven (as it were) presently to receive it from God. *This Crowne of righteousnesse* the Lord give us all, after we have *finished* likewise *our courses*, and breathed our soules into the armes of our Redeemer. *Cui. &c.*

2 Tim. 4. 7. 8.

FINIS.

Errata page 1022 line 1 ult.